

A GLOSSARY
OF
ANGLO-INDIAN COLLOQUIAL
WORDS AND PHRASES
AND OF
KINDRED TERMS

["Wee have forbidden the severall Factoryes from wrighting words in this language and refrayned itt our selves, though in bookes of coppies we feare there are many which by wante of tyme for perusall we cannot rectefie or expresse."—Surat Factors to Court, Feb. 26, 1617: I. O. Record: O. C. No. 450. (Evidently the Court had complained of a growing use of "Hobson-Jobsons.")]

"Οὐδὲ γὰρ πάντως τὴν αὐτὴν διασώζει διάφοιαι μεθερμηνεύμενα τὰ ὀνόματα ἀλλ' ἔστι τινα, καὶ λαθ' ἕκαστον ἔθνος ἰδιώματα, ἀδένετα εἰς ἄλλο ἔθνος διὰ φωνῆς σημαίνεσθαι."—LAMBELICHUS, *De Mysteriis*, vii. cap. γ.

i.e. "For it is by no means always the case that translated terms preserve the original conception; indeed every nation has some idiomatic expressions which it is impossible to render perfectly in the language of another."

"As well may we fetch words from the *Ethiopians*, or East or West *Indians*, and thrust them into our Language, and baptize all by the name of *English*, as those which we daily take from the *Latine* or Languages they con depending; and hence it cometh, (as by often experience is found) that some *English-men* discoursing together, others being present of our own Nation . . . are not able to understand what the others say, notwithstanding they call it *English* that they 'peak.'"—R. VERSTEGAN, *Restitution of Decayed Intelligence*, ed. 1673, p. 223.

"Utque novis facilis signatur cera figuris,
Neo manet ut fuerat, neo formas servat eadem,
Sed tamen ipsa eadem est; VOCEM sio semper eandem
Esse, sed in varias doceo migrare figuras."

Ovid. Metamorph. xv. 169-172 (adapt.).

"... Take this as a good fare-well draught of English-Indian liquor."—PURCHAS, *To the Reader (before Terry's Relation of East India)*, ii. 1463 (misprinted 1161).

"Neo dubitamus multa esse quae et nos praeterierunt. Homines enim sumus, et occupati officiis; subcivibusque temporibus ista curamus."—C. PLINII SECUNDI, *Hist. Nat. Praefatio, ad Hispanianum*.

"Haec, si displicui, fuerint solatia nobis;
Haec fuerint nobis praemia, si placuit."

MARTIALIS, *Epigr.* II. xci.

HOBSON-JOBSON

A GLOSSARY OF COLLOQUIAL
ANGLO-INDIAN WORDS AND
PHRASES, AND OF KINDRED
TERMS, ETYMOLOGICAL, HIS-
TORICAL, GEOGRAPHICAL AND
DISCURSIVE

BY COL. HENRY YULE, R.E., C.B.
AND A. C. BURNELL, PH.D., C.I.E.

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1903

[*Dedication to Sir George Udny Yule, C.B., K.C.S.I.*]

G. U. Y.

FRATRI OPTIMO DILECTISSIMO

AMICO JUCUNDISSIMO

HOC TRIUM FERME LUSTRORUM

OBJECTAMENTUM ET SOLATIUM

NEC PARVI LABORIS OPUS

ABSOLUTUM TANDEM

SENEX SENI

DEDICAT

H. Y.

PREFACE.

THE objects and scope of this work are explained in the Introductory Remarks which follow the Preface. Here it is desired to say a few words as to its history.

The book originated in a correspondence between the present writer, who was living at Palermo, and the late lamented ARTHUR BURNELL, of the Madras Civil Service, one of the most eminent of modern Indian scholars, who during the course of our communications was filling judicial offices in Southern and Western India, chiefly at Tanjore. We had then met only once—at the India Library; but he took a kindly interest in work that engaged me, and this led to an exchange of letters, which went on after his return to India. About 1872—I cannot find his earliest reference to the subject—he mentioned that he was contemplating a vocabulary of Anglo-Indian words, and had made some collections with that view. In reply it was stated that I likewise had long been taking note of such words, and that a notion similar to his own had also been at various times floating in my mind. And I proposed that we should combine our labours.

I had not, in fact, the linguistic acquirements needful for carrying through such an undertaking alone; but I had gone through an amount of reading that would largely help in instances and illustrations, and had also a strong natural taste for the kind of work.

Thus was the beginning of the portly double-columned edifice which now presents itself, the completion of which my friend has not lived to see. It was built up from our joint contributions till his untimely death in 1882, and since then almost daily additions have continued to be made to the material and to the structure. The subject, indeed, had taken so comprehensive a shape, that it was becoming difficult to say where its limits lay, or why it should

ever end, except for the old reason which had received such poignant illustration: *Ars longa, vita brevis*. And so it has been wound up at last.

The work has been so long the companion of my *horæ subsivæ*, a thread running through the joys and sorrows of so many years, in the search for material first, and then in their handling and adjustment to the edifice—for their careful building up has been part of my duty from the beginning, and the whole of the matter has, I suppose, been written and re-written with my own hand at least four times—and the work has been one of so much interest to dear friends, of whom not a few are no longer here to welcome its appearance in print,* that I can hardly speak of the work except as mine.

Indeed, in bulk, nearly seven-eighths of it is so. But BURNELL contributed so much of value, so much of the essential; buying, in the search for illustration, numerous rare and costly books which were not otherwise accessible to him in India; setting me, by his example, on lines of research with which I should have else possibly remained unacquainted; writing letters with such fulness, frequency, and interest on the details of the work up to the summer of his death; that the measure of bulk in contribution is no gauge of his share in the result.

In the *Life of Frank Buckland* occur some words in relation to the church-bells of Ross, in Herefordshire, which may with some aptness illustrate our mutual relation to the book:

"It is said that the Man of Ross" (John Kyrle) "was present at the casting of the tenor, or great bell, and that he took with him an old silver tankard, which, after drinking claret and sherry, he threw in, and had cast with the bell."

John Kyrle's was the most precious part of the metal run into the mould, but the shaping of the mould and the larger part of the material came from the labour of another hand.

At an early period of our joint work BURNELL sent me a fragment of an essay on the words which formed our subject, intended as the basis of an introduction. As it stands, this is too incomplete for print, but I have made use of it to some extent, and given some extracts from it in the Introduction now put forward.†

* The dedication was sent for press on 6th January; on the 13th, G. U. Y., departed to his rest.

† Three of the mottoes that face the title were also sent by him.

The alternative title (*Hobson-Jobson*) which has been given to this book (not without the expressed assent of my collaborator), doubtless requires explanation.

A valued friend of the present writer many years ago published a book, of great acumen and considerable originality, which he called *Three Essays*, with no Author's name; and the resulting amount of circulation was such as might have been expected. It was remarked at the time by another friend that if the volume had been entitled *A Book, by a Chap*, it would have found a much larger body of readers. It seemed to me that *A Glossary* or *A Vocabulary* would be equally unattractive, and that it ought to have an alternative title at least a little more characteristic. If the reader will turn to *Hobson-Jobson* in the Glossary itself, he will find that phrase, though now rare and moribund, to be a typical and delightful example of that class of Anglo-Indian *argot* which consists of Oriental words highly assimilated, perhaps by vulgar lips, to the English vernacular; whilst it is the more fitted to our book, conveying, as it may, a veiled intimation of dual authorship. At any rate, there it is; and at this period my feeling has come to be that such is the book's name, nor could it well have been anything else.

In carrying through the work I have sought to supplement my own deficiencies from the most competent sources to which friendship afforded access. Sir JOSEPH HOOKER has most kindly examined almost every one of the proof-sheets for articles dealing with plants, correcting their errors, and enriching them with notes of his own. Another friend, Professor ROBERTSON SMITH, has done the like for words of Semitic origin, and to him I owe a variety of interesting references to the words treated of, in regard to their occurrence, under some cognate form, in the Scriptures. In the early part of the book the Rev. GEORGE MOULE (now Bishop of Ningpo), then in England, was good enough to revise those articles which bore on expressions used in China (not the first time that his generous aid had been given to work of mine). Among other friends who have been ever ready with assistance I may mention Dr. REINHOLD ROST, of the India Library; General ROBERT MACLAGAN, R.E.; Sir GEORGE BIRDWOOD, C.S.I.; Major-General R. H. KEATINGE, V.C., C.S.I.; Professor THIÉRIEN DE LA COUPERIE; and Mr. J. COLBORNE BAKER, at present Consul-General in Corea. Dr. J. A. H. MURRAY, editor of the

great English Dictionary, has also been most kind and courteous in the interchange of communications, a circumstance which will account for a few cases in which the passages cited in both works are the same.

My first endeavour in preparing this work has been to make it accurate; my next to make it—even though a Glossary—interesting. In a work intersecting so many fields, only a fool could imagine that he had not fallen into many mistakes; but these when pointed out, may be amended. If I have missed the other object of endeavour, I fear there is little to be hoped for from a second edition.

H. YULE.

5th January 1886.

PREFACE TO THE SECOND EDITION.

THE twofold hope expressed in the closing sentence of Sir Henry Yule's Preface to the original Edition of this book has been amply justified. More recent research and discoveries have, of course, brought to light a good deal of information which was not accessible to him, but the general accuracy of what he wrote has never been seriously impugned—while those who have studied the pages of *Hobson-Jobson* have agreed in classing it as unique among similar works of reference, a volume which combines interest and amusement with instruction, in a manner which few other Dictionaries, if any, have done.

In this edition of the *Anglo-Indian Glossary* the original text has been reprinted, any additions made by the Editor being marked by square brackets. No attempt has been made to extend the vocabulary, the new articles being either such as were accidentally omitted in the first edition, or a few relating to words which seemed to correspond with the general scope of the work. Some new quotations have been added, and some of those included in the original edition have been verified and new references given. An index to words occurring in the quotations has been prepared.

I have to acknowledge valuable assistance from many friends. Mr. W. W. SKEAT has read the articles on Malay words, and has supplied many notes. Col. Sir R. TEMPLE has permitted me to use several of his papers on Anglo-Indian words, and has kindly sent me advance sheets of that portion of the Analytical Index to the first edition by Mr. C. PARTRIDGE, which is being published in the *Indian Antiquary*. Mr. R. S. WHITEWAY has given me numerous extracts from Portuguese writers; Mr. W. FOSTER, quotations from unpublished records in the India Office; Mr. W. IRVINE, notes on the later Moghul period. For valuable suggestions and information on disputed points I am indebted to Mr.

H. BEVERIDGE, Sir G. BIRDWOOD, Mr. J. BRANDT, Prof. E. G. BROWNE, Mr. M. LONGWORTH DAVES, Mr. G. R. DAMPIER, Mr. DONALD FERGUSON, Mr. C. T. GARDNER, the late Mr. E. J. W. GIBB, Prof. H. A. GILES, Dr. G. A. GRIERSON, Mr. T. M. HORSFALL, Mr. L. W. KING, Mr. J. L. MYRES, Mr. J. PLATT, jun., Prof. G. U. POPE, Mr. V. A. SMITH, Mr. C. H. TAWNEY, and Mr. J. WEIR.

W. CROOKE.

14th November 1902.

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INTRODUCTORY REMARKS.

WORDS of Indian origin have been insinuating themselves into English ever since the end of the reign of Elizabeth and the beginning of that of King James, when such terms as *calico*, *chintz*, and *gingham* had already effected a lodgment in English warehouses and shops, and were lying in wait for entrance into English literature. Such outlandish guests grew more frequent 120 years ago, when, soon after the middle of last century, the numbers of Englishmen in the Indian services, civil and military, expanded with the great acquisition of dominion then made by the Company ; and we meet them in vastly greater abundance now.

Vocabularies of Indian and other foreign words, in use among Europeans in the East, have not unfrequently been printed. Several of the old travellers have attached the like to their narratives ; whilst the prolonged excitement created in England, a hundred years since, by the impeachment of Hastings and kindred matters, led to the publication of several glossaries as independent works ; and a good many others have been published in later days. At the end of this Introduction will be found a list of those which have come under my notice, and this might no doubt be largely added to.*

Of modern Glossaries, such as have been the result of serious labour, all, or nearly all, have been of a kind purely technical, intended to facilitate the comprehension of official documents by the explanation of terms used in the Revenue department, or in other branches of Indian administration. The most notable examples are (of brief and occasional character), the Glossary appended to the famous *Fifth Report* of the Select Committee of 1812, which was compiled by Sir Charles Wilkins ; and (of a far more vast and comprehensive sort), the late Professor Horace Hayman Wilson's *Glossary of Judicial and Revenue Terms* (4to, 1855) which leaves far behind every other attempt in that kind.†

That kind is, however, not ours, as a momentary comparison of a page or two in each Glossary would suffice to show. Our work indeed, in the long course of its compilation, has gone through some modification and enlargement of scope ; but hardly such as in any degree to affect its distinctive character, in which something has been aimed at differing in form from any work known to us. In its original conception it was intended to deal with all that class of words which, not in general pertaining to the technicalities of administration, recur constantly in the daily intercourse of the English in India, either as expressing ideas really not provided for by

* See Note A. at end of Introduction.

† Professor Wilson's work may perhaps bear re-editing, but can hardly, for its purpose, be superseded. The late eminent Telugu scholar, Mr. C. P. Brown, interleaved, with criticisms and addenda, a copy of Wilson, which is now in the India Library. I have gone through it, and borrowed a few notes, with acknowledgment by the initials C. P. B. The amount of improvement does not strike me as important.

our mother-tongue, or supposed by the speakers (often quite erroneously) to express something not capable of just denotation by any English term. A certain percentage of such words have been carried to England by the constant reflux to their native shore of Anglo-Indians, who in some degree imbue with their notions and phraseology the circles from which they had gone forth. This effect has been still more promoted by the currency of a vast mass of literature, of all qualities and for all ages, dealing with Indian subjects; as well as by the regular appearance, for many years past, of Indian correspondence in English newspapers, inasmuch that a considerable number of the expressions in question have not only become familiar in sound to English ears, but have become naturalised in the English language, and are meeting with ample recognition in the great Dictionary edited by Dr. Murray at Oxford.

Of words that seem to have been admitted to full franchise, we may give examples in *curry*, *tobly*, *randu*, *cheroot*, *betelnut*, *trypog*, *teep*, *curry*; and of others familiar enough to the English ear, though hardly yet received into citizenship, *compound*, *latta*, *pecha*, *clerry*, *litha*, *chick*, *aga*, *runth*,* *first-chop*, *competition-sallal*, *griffin*, &c. But beyond the above class of words, received within the last century or so, and gradually, into full or whole recognition, there are a good many others, long since fully assimilated, which really originated in the adoption of an Indian word, or the modification of an Indian proper name. Such words are the three quoted at the beginning of these remarks, *cham*, *calico*, *ginghar*, also *clawl*, *typhoon*, *typhoon*, *monsoon*, *mandarin*, *palangana*, &c. and I may mention among further examples which may perhaps surprise my readers, the names of three of the boats of a man-of-war, viz. the *cutter*, the *jellyboat*, and the *dingy*, as all (probably) of Indian origin†. Even phrases of a different character—slang indeed, but slang generally supposed to be vernacular as well as vulgar—e.g. ‘that is the *cheroot*’,‡ or supposed to be vernacular and profane—e.g. ‘I don’t care a *dam*’—are in reality, however vulgar they may be, neither vernacular nor profane, but phrases turning upon innocent Hindustani vocables.

We proposed also, in our Glossary, to deal with a selection of these administrative terms, which are in such familiar and quotidian use as to form part of the common Anglo-Indian stock, and to trace all (so far as possible) to their true origin—a matter on which, in regard to many of the words, those who hourly use them are profoundly ignorant—and to follow them down by quotation from their earliest occurrence in literature.

A particular class of words are the indigenous terms which have been adopted in scientific nomenclature, botanical and zoological. On these Mr. Burnell remarks:—

“The first Indian botanical names were chiefly introduced by Garcia de Orta (*Colloquios*, printed at Goa in 1563), C. d’Acosta (*Tractatus*, Banares, 1578), and Rhede van Drakenstein (*Hortus Malabaricus*, Amsterdam, 1602). The Malay names were chiefly introduced by Rumphius (*Herbarium Ambo-*

* *Nautch*, it may be urged, is admitted to full franchise, is not used by so eminent a writer as Mr. Browning. But the fact that his use is entirely correct, seems to justify the classification in the text (see GLOSS., s.v.). A like remark applies to *compounds*. See for the tremendous fiasco made in its intended use by a most intelligent hygienist, the last quotation s.v. in GLOSS.

† GLOSS., s.v. (note p. 659, col. a), contains quotations from the Vulgate of the passage in Canticles iii. 9, regarding King Solomon’s *servants of Lebanon* cedar. I have to thank an old friend for pointing out that the word *palangana* has, in this passage, received solemn sanction by its introduction into the Revised Version.

‡ See these words in GLOSS.

boinense, completed before 1700, but not published till 1741). The Indian zoological terms were chiefly due to Dr. F. Buchanan, at the beginning of this century. Most of the N. Indian botanical words were introduced by Roxburgh."

It has been already intimated that, as the work proceeded, its scope expanded somewhat, and its authors found it expedient to introduce and trace many words of Asiatic origin which have disappeared from colloquial use, or perhaps never entered it, but which occur in old writers on the East. We also judged that it would add to the interest of the work, were we to investigate and make out the pedigree of a variety of geographical names which are or have been in familiar use in books on the Indies; take as examples *Bombay*, *Madras*, *Guardafui*, *Malabar*, *Moluccas*, *Zanzibar*, *Pegu*, *Sumatra*, *Quilon*, *Seychelles*, *Ceylon*, *Java*, *Ava*, *Japan*, *Doab*, *Punjab*, &c., illustrating these, like every other class of word, by quotations given in chronological series.

Other divagations still from the original project will probably present themselves to those who turn over the pages of the work, in which we have been tempted to introduce sundry subjects which may seem hardly to come within the scope of such a glossary.

The words with which we have to do, taking the most extensive view of the field, are in fact organic remains deposited under the various currents of external influence that have washed the shores of India during twenty centuries and more. Rejecting that derivation of *elephant**, which would connect it with the Ophir trade of Solomon, we find no existing Western term traceable to that episode of communication; but the Greek and Roman commerce of the later centuries has left its fossils on both sides, testifying to the intercourse that once subsisted. *Agallochum*, *carbasus*, *camphor*, *sandal*, *musk*, *nard*, *pepper* (*πέπερι*, from Skt. *pippali*, 'long pepper'), *ginger* (*ζινγίβρις*, see under *Ginger*), *lac*, *costus*, *opal*, *malabathrum* or *folium indicum*, *beryl*, *sugar* (*σάκχαρ*, from Skt. *sarkara*, Prak. *sakṣara*), *rice* (*ῥιζα*, but see s.v.), were products or names, introduced from India to the Greek and Roman world, to which may be added a few terms of a different character, such as *ἱεραμαῖτες*, *Σαμαῖτες* (*śramāṇas*, or Buddhist ascetics), *ῥύα σαγαλίνα καὶ σασαμίνα* (logs of teak and *śīshani*), the *σάγγαρα* (rafts) of the *Periplus* (see *Jangar* in GLOSS.); whilst *dināra*, *dramma*, perhaps *kaṣṭhā* ('tin,' *κασσίτερος*), *kaṣṭhīrī* ('musk,' *καστόριον*, properly a different, though analogous animal product), and a very few more, have remained in Indian literature as testimony to the same intercourse.†

The trade and conquests of the Arabs both brought foreign words to India and picked up and carried westward, in form more or less corrupted, words of Indian origin, some of which have in one way or other become part of the heritage of all succeeding foreigners in the East. Among terms which are familiar items in the Anglo-Indian colloquial, but which had, in some shape or other, found their way at an early date into use on the shores of the Mediterranean, we may instance *bazaar*, *cafee*, *hummamī*, *brinjaul*, *gingely*, *safflower*, *grab*, *maramut*, *dewaun* (*dogana*, *douane*, &c.). Of others which are found in mediæval literature, either West-Asiatic or European, and which still have a place in Anglo-Indian or English vocabulary, we may mention *ambergris*, *chank*, *junk*, *jogy*, *lincol*, *kedgerie*, *janam*, *calay*, *bankshall*, *meddilar*, *indat*, &c. &c.

* See this word in GLOSS.

† See A. Weber, in *Indian Antiquary*, ii. 143 seqq. Most of the other Greek words, which he traces in Sanskrit, are astronomical terms derived from books.

The conquests and long occupation of the Portuguese, who by the year 1540 had established themselves in all the chief ports of India and the East, have, as might have been expected, bequeathed a large number of expressions to the European nations who have followed, and in great part superseded them. We find instances of missionaries and others at an early date who had acquired a knowledge of Indian languages, but these were exceptional.* The natives in contact with the Portuguese learned a bastard variety of the language of the latter, which became the *lingua franca* of intercourse, not only between European and native, but occasionally between Europeans of different nationalities. This Indo-Portuguese dialect continued to serve such purposes down to a late period in the last century, and has in some localities survived down nearly to our own day† The number of people in India claiming to be of Portuguese descent was, in the 17th century, very large. Bernier, about 1690, says:—

“For he (Sultan Shujā, Aurangzeb's brother) much courted all those *Portugul* Fathers, Missionaries, that are in that Province. . . . And they were indeed capable to serve him, it being certain that in the kingdom of *Bengale* there are to be found not less than eight or nine thousand families of *Franquis, Portugals*, and these either Natives or Mesticks.” (Bernier, E.T. of 1684, p. 27.)

A. Hamilton, whose experience belonged chiefly to the end of the same century, though his book was not published till 1727, states:—

“Along the Sea-coasts the *Portuguese* have left a Vestige of their Language, tho' much corrupted, yet it is the Language that most *Europeans* learn first to qualify them for a general Converse with one another, as well as with the different inhabitants of *India*.” (Preface, p. xii.)

Lockyer, who published 16 years before Hamilton, also says:—

“This they (the *Portugueses*) may justly boast, they have established a kind of *Lingua Franca* in all the Sea Ports in *India*, of great use to other *Europeans*, who would find it difficult in many places to be well understood without it.” (*An Account of the Trade in India*, 1711, p. 286.)

The early Lutheran Missionaries in the South, who went out for the S.P.C.K., all seem to have begun by learning Portuguese, and in their diaries speak of preaching occasionally in Portuguese.‡ The foundation of this *lingua franca* was the Portuguese of the beginning of the 16th century; but it must have soon degenerated, for by the beginning of the last century it had lost nearly all trace of inflexion.§

It may from these remarks be easily understood how a large number of

* Vartema, at the very beginning of the 16th century, shows some acquaintance with Malayālam, and introduces pieces of conversation in that language. Before the end of the 16th century, printing had been introduced at other places besides Goa, and by the beginning of the 17th, several books in Indian languages had been printed at Goa, Cochin, and Ambalakkūdu.—(A. B.)

† “At Point de Gallo, in 1860, I found it in common use, and also, somewhat later, at Calcutta.”—(A. B.)

‡ See “Notices of Madras and Cuddalore, &c., by the earlier Missionaries,” Longman, 1858, *passim*. See also *Manual*, &c. in BOOK LIST, *infra* p. xxxix. Dr Carey, writing from Serampore as late as 1860, says that the children of Europeans by native women, whether children of English, French, Dutch, or Danish, were all called Portuguese. See *Smith's Life of Carey*, 152.

§ See Note B. at end of Introductory Remarks. “Mr. Beames remarked some time ago that most of the names of places in South India are greatly disfigured in the forms used by Europeans. This is because we have adopted the Portuguese orthography. Only in this way it can be explained how Kollādam has become *Coleroon*, Solamāndalam, *Coromandel*, and Tuttukudi, *Tetcorin*.” (A. B.) Mr. Burnell was so impressed with the excessive corruption of S. Indian names, that he would hardly ever willingly venture any explanation of them, considering the matter all too uncertain.

INTRODUCTORY REMARKS.

our Anglo-Indian colloquialisms, even if eventually traceable to native sources (and especially to Mahratti, or Dravidian originals) have come to us through a Portuguese medium, and often bear traces of having passed through that alembic. Not a few of these are familiar all over India, but the number current in the South is larger still. Some other Portuguese words also, though they can hardly be said to be recognized elements in the Anglo-Indian colloquial, have been introduced either into Hindustani generally, or into that shade of it which is in use among natives in habitual contact with Europeans. Of words which are essentially Portuguese, among Anglo-Indian colloquialisms, persistent or obsolete, we may quote *goglet*, *gram*, *plantain*, *muster*, *caste*, *peon*, *padre*, *mistry* or *maistry*, *almira*, *aya*, *cobra*, *mosquito*, *pomfret*, *cameez*, *palmyra*, still in general use; *picotta*, *rolong*, *piat*, *fogass*, *margosa*, preserved in the South; *batel*, *brab*, *fora*, *oart*, *vellard* in Bombay; *joss*, *compradore*, *linguist* in the ports of China; and among more or less obsolete terms, Moor, for a Mahomedan, still surviving under the modified form *Moorman*, in Madras and Ceylon; *Gentoo*, still partially kept up, I believe, at Madras in application to the Telugu language, *mustees*, *castees*, the Calcutta customs tariff, *cuspadore* ('a spittoon'), and *covid* ('a cubit or bandeja' ('a tray'), *Kittysol* ('an umbrella'), and *covid* ('a cubit or ell'). Words of native origin which bear the mark of having come to us through the Portuguese may be illustrated by such as *palanguin*, *mandarin*, *mangelin* (a small weight for pearls, &c.) *monsoon*, *typhoon*, *manga*, *mangosteen*, *jack-fruit*, *batta*, *curry*, *chop*, *congee*, *coir*, *cutch*, *catamaran*, *qassanar*, *nabob*, *avadarat*, *araca*, *benzoin*, *corge*, *capra*.* A few examples of Hindustani words borrowed from the Portuguese are *chali* ('a key'), *bdola* ('a port-auction'), besides a number of terms used by Lascars on board ship.

The Dutch language has not contributed much to our store. The Dutch and the English arrived in the Indies contemporaneously, and though both inherited from the Portuguese, we have not been the heirs of the Dutch to any great extent, except in Ceylon, and even there Portuguese vocables had already occupied the colloquial ground. *Petersilly*, the word in general use in English families for 'parsley,' appears to be Dutch. An example from Ceylon that occurs to memory is *burgher*. The Dutch admitted people of mixt descent to a kind of citizenship, and these were distinguished from the pure natives by this term, which survives. *Burgher* in Bengal means 'a rafter,' properly *barga*. A word spelt and pronounced in the same way had again a curiously different application in Madras, where it was a corruption of *Vadagar*, the name given to a tribe in the Nilgherry hills;—to say nothing of Scotland, where Burghers and Antiburghers were Northern tribes (whit Gog et Mogog!) which have long been condensed into elements of the United Presbyterian Church—!

Southern India has contributed to the Anglo-Indian stock words that are in hourly use also from Calcutta to Peshawur (some of them already noted under another cleavage), e.g. *betel*, *mango*, *jack*, *cheroot*, *mungoore*, *parauh*, *bandidoot*, *teal*, *patcharee*, *chatty*, *catechu*, *tope* ('a grove'), *curry*, *mulligatauny*, *congee*. *Mamooty* (a digging tool) is familiar in certain branches of the

* The nasal termination given to many Indian words, when adopted into European use, as in *palanguin*, *mandarin*, &c., must be attributed mainly to the Portuguese, but it cannot be entirely due to them. For we find the nasal termination of *Achin*, in Mahomedan writers (see p. 3), and that of *Cochin* before the Portuguese time (see p. 225), whilst the conversion of *Pacci*, in Sumatra, into *Pacem*, as the Portuguese call it, is already indicated in the *Barna* of Marco Polo.

service, owing to its having long had a place in the nomenclature of the Ordnance department. It is Tamil, *manrētti*, 'earth-cutter.' Of some very familiar words the origin remains either dubious, or matter only for conjecture. Examples are *hackery* (which arose apparently in Bombay), *florican*, *topaz*.

As to Hindustani words adopted into the Anglo-Indian colloquial the subject is almost too wide and loose for much remark. The habit of introducing these in English conversation and writing seems to prevail more largely in the Bengal Presidency than in any other, and especially more than in Madras, where the variety of different vernaculars in use has tended to make their acquisition by the English less universal than is in the north that of Hindu-tani, which is so much easier to learn, and also to make the use in former days of Portuguese, and now of English, by natives in contact with foreigners, and of French about the French settlements, very much more common than it is elsewhere. It is this bad habit of interlarding English with Hindustani phrases which has so often excited the just wrath of high English officials, not accustomed to it from their youth, and which (e.g.) drew forth in orders the humorous indignation of Sir Charles Napier.

One peculiarity in this use we may notice, which doubtless exemplifies some obscure linguistic law. Hindustani verbs which are thus used are habitually adopted into the quasi-English by converting the imperative into an infinitive. Thus to *bunow*, to *lugow*, to *foozlow*, to *puckarow*, to *dumbow*, to *sunjour*, and so on, almost *ad libitum*, are formed as we have indicated.*

It is curious to note that several of our most common adoptions are due to what may be most especially called the Oordoo (*Urdū*) or 'Camp' language, being terms which the hosts of Chinghiz brought from the steppes of North Eastern Asia—e.g. "The old *Bukshē* is an awful *bahadur*, but he keeps a first-rate *bobackee*." That is a sentence which might easily have passed without remark at an Anglo-Indian mess-table thirty years ago—perhaps might be heard still. Each of the outlandish terms embraced in it came from the depths of Mongolia in the thirteenth century. *Chick* (in the sense of a cane-blind), *daroga*, *oordoo* itself, are other examples.

With the gradual assumption of administration after the middle of last century, we adopted into partial colloquial use an immense number of terms, very many of them Persian or Arabic, belonging to technicalities of revenue and other departments, and largely borrowed from our Mahomedan predecessors. Malay has contributed some of our most familiar expressions, owing partly to the ceaseless roving among the Eastern coasts of the Portuguese, through whom a part of these reached us, and partly doubtless to the fact that our early dealings and the sites of our early factories lay much more on the shores of the Eastern Archipelago than on those of Continental India. *Paddy*, *godown*, *compound*, *bankshall*, *rattan*, *durian*, *a-muck*, *prou*, and *cadjan*, *junk*, *crease*, are some of these. It is true that several of them may be traced eventually to Indian originals, but it seems not the less certain that we got them through the Malay, just as we got words already indicated through the Portuguese.

We used to have a very few words in French form, such as *boutique* and *mort-de-chien*. But these two are really distortions of Portuguese words.

A few words from China have settled on the Indian shores, and been adopted by Anglo-India, but most of them are, I think, names of fruits or

* The first five examples will be found in GLOSS. *Banāo*, is imperative of *banā-nā*, 'to fabricate'; *lagāo* of *lagā-nā*, 'to lay alongside,' &c. ; *sunjhāo*, of *sanjhā-nā*, 'to cause to understand,' &c.

other products which have been imported, such as *loquat*, *lecchee*, *chow-chow*, *cumquat*, *ginseng*, &c. and (recently) *jimrickshaw*. For it must be noted that a considerable proportion of words much used in Chinese ports, and often ascribed to a Chinese origin, such as *mandarin*, *junk*, *chop*, *pagoda*, and (as I believe) *typhoon* (though this is a word much debated) are not Chinese at all, but words of Indian languages, or of Malay, which have been precipitated in Chinese waters during the flux and reflux of foreign trade.

Within my own earliest memory Spanish dollars were current in England at a specified value if they bore a stamp from the English mint. And similarly there are certain English words, often obsolete in Europe, which have received in India currency with a special stamp of meaning; whilst in other cases our language has formed in India new compounds applicable to new objects or shades of meaning. To one or other of these classes belong *outcry*, *buggy*, *home*, *interloper*, *rogue* (-elephant), *tiffin*, *furlough*, *elk*, *roundel* ('an umbrella,' obsolete), *pish-pash*, *earth-oil*, *hog-deer*, *flying-fox*, *garden-house*, *musk-rat*, *nor-wester*, *iron-wood*, *long-drawers*, *barking-deer*, *custard-apple*, *grass-cutter*, &c.

Other terms again are corruptions, more or less violent, of Oriental words and phrases which have put on an English mask. Such are *maund*, *fool's rack*, *bearer*, *cot*, *boy*, *belly-band*, *Penang-lawyer*, *buckshaw*, *goddess* (in the Malay region, representing Malay *gadis*, 'a maiden'), *compound*, *colleage-pheasant*, *chopper*, *summer-head*,* *eagle-wood*, *jackass-copal*, *bobbery*, *Upper Roger* (used in a correspondence given by Dalrymple, for *Yuva Raja*, the 'Young King,' or *Caesar*, of Indo-Chinese monarchies), *Isle-o'-Bats* (for *Allahābād* or *Ilahābād* as the natives often call it), *hobson-jobson* (see Preface), *St. John's*. The last proper name has at least three applications. There is "St. John's" in Guzerat, viz. *Sanjān*, the landing-place of the Parsee immigration in the 8th century; there is another "St. John's" which is a corruption of *Shang-Chuang*, the name of that island off the southern coast of China whence the pure and ardent spirit of Francis Xavier fled to a better world; there is the group of "St. John's Islands" near Singapore, the chief of which is properly *Pulo-Sikajang*.

Yet again we have hybrids and corruptions of English fully accepted and adopted as Hindustani by the natives with whom we have to do, such as *simkin*, *port-shrāb*, *brandy-pānī*, *apil*, *rasid*, *tumlet* (a tumbler), *gilās* ('glass,' for drinking vessels of sorts), *rail-ghāri*, *lumber-dār*, *jail-khāna*, *bottle-khāna*, *buggy-khāna*, 'et omne quod exit in' *khāna*, including *gymkhāna*, a very modern concoction (q.v.), and many more.

Taking our subject as a whole, however considerable the philological interest attaching to it, there is no disputing the truth of a remark with which Burnell's fragment of intended introduction concludes, and the application of which goes beyond the limit of those words which can be considered to have 'accrued as additions to the English language': "Considering the long intercourse with India, it is noteworthy that the additions which have thus accrued to the English language are, from the intellectual standpoint, of no intrinsic value. Nearly all the borrowed words refer to material facts, or to peculiar customs and stages of society, and, though a few of them furnish allusions to the penny-a-liner, they do not represent new ideas."

It is singular how often, in tracing to their origin words that come within the field of our research, we light upon an absolute dilemma, or bifurcation, i.e. on two or more sources of almost equal probability, and in themselves

* This is in the Bombay ordnance nomenclature for a large umbrella. It represents the Port. *sombrero*!

entirely diverse. In such cases it may be that, though the use of the word *originated* from one of the sources, the existence of the other has invigorated that use, and contributed to its eventual diffusion.

An example of this is *boy*, in its application to a native servant. To this application have contributed both the old English use of *boy* (analogous to that of *puer*, *garçon*, *Knabe*) for a camp-servant, or for a slave, and the Hindī-Marāṭhī *bhoi*, the name of a caste which has furnished palanquin and umbrella-bearers to many generations of Europeans in India. The habitual use of the word by the Portuguese, for many years before any English influence had touched the shores of India (*e.g.* *bóy de sombrero*, *bóy d'agua*, *bóy de palanquy*), shows that the earliest source was the Indian one.

Cooly, in its application to a carrier of burdens, or performer of inferior labour, is another example. The most probable origin of this is from a *nomen gentile*, that of the *Kolis*, a hill-people of Guzerat and the Western Ghats (compare the origin of *slave*). But the matter is perplexed by other facts which it is difficult to connect with this. Thus, in S. India, there is a Tamil word *kālū*, in common use, signifying 'daily hire or wages,' which H. H. Wilson regards as the true origin of the word which we call *cooly*. Again, both in Oriental and Osmali Turkish, *kol* is a word for a slave, and in the latter also there is *kāleh*, 'a male slave, a bondsman.' *Khol* is, in Tibetan also, a word for a slave or servant.

Tank, for a reservoir of water, we are apt to derive without hesitation, from *stagnum*, whence Sp. *estanc*, old Fr. *estang*, old Eng. and Lowland Scotch *stank*, Port. *tangue*, till we find that the word is regarded by the Portuguese themselves as Indian, and that there is excellent testimony to the existence of *tānkā* in Guzerat and Rajputana as an indigenous word, and with a plausible Sanskrit etymology.

Veranda has been confidently derived by some etymologists (among others by M. Defréméry, a distinguished scholar) from the Pers. *barāmdā*, 'a projection,' a balcony; an etymology which is indeed hardly a possible one, but has been treated by Mr. Beames (who was evidently unacquainted with the facts that do make it hardly possible) with inappropriate derision, he giving as the unquestionable original a Sanskrit word *barāṇḍa*, 'a portico.' On this Burnell has observed that the word does not belong to the older Sanskrit, but is only found in comparatively modern works. Be that as it may, it need not be doubted that the word *reranda*, as used in England and France, was imported from India, *i.e.* from the usage of Europeans in India; but it is still more certain that either in the same sense, or in one closely allied, the word existed, quite independent of either Sanskrit or Persian, in Portuguese and Spanish, and the manner in which it occurs in the very earliest narrative of the Portuguese adventure to India (*Roteiro do Viagem de Vasco da Gama*, written by one of the expedition of 1497), confirmed by the Hispano-Arabic vocabulary of Pedro de Alcalá, printed in 1505, preclude the possibility of its having been adopted by the Portuguese from intercourse with India.

Mangrove, John Crawford tells us, has been adopted from the Malay *manggi-manggi*, applied to trees of the genus *Rhizophora*. But we learn from Oviedo, writing early in the sixteenth century, that the name *mangle* was applied by the natives of the Spanish Main to trees of the same, or a kindred genus, on the coast of S. America, which same *mangle* is undoubtedly the parent of the French *manglier*, and not improbably therefore of the English form *mangrove*.*

* Mr. Skeat's *Etym. Dict.* does not contain *mangrove*. [It will be found in his *Concise Etymological Dict.* ed. 1901.]

The words *bearer*, *mate*, *cotwal*, partake of this kind of dual or doubtful ancestry, as may be seen by reference to them in the Glossary.

Before concluding, a word should be said as to the orthography used in the Glossary.

My intention has been to give the headings of the articles under the most usual of the popular, or, if you will, vulgar quasi-English spellings, whilst the Oriental words, from which the headings are derived or corrupted, are set forth under precise transliteration, the system of which is given in a following "Nota Bene." When using the words and names in the course of discursive elucidation, I fear I have not been consistent in sticking either always to the popular or always to the scientific spelling, and I can the better understand why a German critic of a book of mine, once upon a time, remarked upon the *etwas schwankende yulische Orthographie*. Indeed it is difficult, it never will for me be possible, in a book for popular use, to adhere to one system in this matter without the assumption of an ill-fitting and repulsive pedantry. Even in regard to Indian proper names, in which I once advocated adhesion, with a small number of exceptions, to scientific precision in transliteration, I feel much more inclined than formerly to sympathise with my friends Sir William Muir and General MacLagan, who have always favoured a large and liberal recognition of popular spelling in such names. And when I see other good and able friends following the scientific Will-o'-the-Wisp into such bogs as the use in English composition of *sipdht* and *jangal*, and *verandah*—nay, I have not only heard of *bagt*, but have recently seen it—instead of the good English words 'sepoy,' and 'jungle,' 'veranda,' and 'buggy,' my dread of pedantic usage becomes the greater.*

For the spelling of *Mahratta*, *Mahratti*, I suppose I must apologize (though something is to be said for it), *Marāṭhī* having established itself as orthodox.

NOTE A.—LIST OF GLOSSARIES.

1. Appended to the *Roteiro de Vasco da Gama* (see Book-list, p. xliii.) is a Vocabulary of 133 Portuguese words with their corresponding word in the *Lingua de Calicut*, i.e. in Malayalam.

2. Appended to the *Voyages*, &c., du Sieur de la Boullaye-le-Gouz (Book-list, p. xxxii.), is an *Explication de plusieurs mots dont l'intelligence est nécessaire au Lecteur* (pp. 27).

3. Fryer's *New Account* (Book-list, p. xxxiv.) has an *Index Explanatory*, including *Proper Names*, *Names of Things*, and *Names of Persons* (12 pages).

4. "Indian Vocabulary, to which is prefixed the Forms of Impeachment." 12mo. Stockdale, 1788 (pp. 136).

5. "An Indian Glossary, consisting of some Thousand Words and Forms commonly used in the East Indies . . . extremely serviceable in assisting Strangers to acquire with Ease and Quickness the Language of that Country." By T. T. Roberts, Lieut., &c., of the 3rd Regt. Native Infantry, E.I. Printed for Murray & Highley, Fleet Street, 1800. 12mo. (not paged).

6. "A Dictionary of Mohammedan Law, Bengal Revenue Terms, Shanserit, Hindoo, and other words used in the East Indies, with full explanations, the leading word used in each article being printed in a new Nustaluk Type," &c. By S. Rousseau. London, 1802. 12mo. (pp. lxiv.-237). Also 2nd ed. 1805.

* 'Buggy' of course is not an Oriental word at all, except as adopted from us by Orientals. I call *sepoy*, *jungle*, and *veranda*, good English words; and so I regard them, just as good as *alligator*, or *hurricane*, or *canoe*, or *Jerusalem artichoke*, or *cherry*. What would my friends think of spelling these in English books as *alagarto*, and *huracan*, and *canoa*, and *girasole*, and *shiruffu*?

7. *Glossary prepared for the Fifth Report* (see Book-list, p. xxxiv.), by Sir Charles Wilkins. This is dated in the preface "E. I. House, 1813." The copy used is a Parliamentary reprint, dated 1830.

8. The Folio compilation of the *Bengal Regulations*, published in 1823-29, contains in each volume a Glossarial Index, based chiefly upon the Glossary of Sir C. Wilkins.

9. In 1842 a preliminary "*Glossary of Indian Terms*," drawn up at the E. I. House by Prof. H. H. Wilson, 4to, unpublished, with a blank column on each page "for Suggestions and Additions," was circulated in India, intended as a basis for a comprehensive official Glossary. In this one the words are entered in the vulgar spelling, as they occur in the documents.

10. The only important result of the circulation of No. 9. was "*Supplement to the Glossary of Indian Terms, A-J*," by H. M. Elliot, Esq., Bengal Civil Service. Agra, 1845. 8vo. (pp. 447).

This remarkable work has been revised, re-arranged, and re-edited, with additions from Elliot's notes and other sources, by Mr. John Beames, of the Bengal Civil Service, under the title of "*Memoirs on the Folk-Lore and Distribution of the Races of the North-Western Provinces of India, being an amplified edition of*" (the above). 2 vols. 8vo. Trubner, 1899.

11. To "*Morley's Analytical Digest of all the Reported Cases Decided in the Supreme Courts of Judicature in India*," Vol. I., 1850, there is appended a "*Glossary of Native Terms used in the Text*" (pp. 20).

12. In "*Wanderings of a Pilgrim*" (Book-list, p. xlv), there is a Glossary of some considerable extent (pp. 10 in double columns).

13. "*The Zillah Dictionary in the Roman character, explaining the Various Words used in Business in India*," by Charles Philip Brown, of the Madras Civil Service, &c. Madras, 1852. Imp. 8vo. (pp. 132).

14. "*A Glossary of Judicial and Revenue Terms, and of Useful Words occurring in Official Documents, relating to the Administration of the Government of British India, from the Arabic, Persian, Hindustani, Sanskrit, Hindi, Bengali, Uriya, Marathi, Guzarathi, Telugu, Kannada, Tamil, Malayalam, and other languages*," by H. H. Wilson, M.A., F.R.S., Boden Professor, &c. London, 1855. 4to. (pp. 685, besides copious Index).

15. A useful folio Glossary published by Government at Calcutta between 1860 and 1870, has been used by me and is quoted in the present GLOSS. as "*Calcutta Glossary*." But I have not been able to trace it again so as to give the proper title.

16. *Ceylonese Vocabulary*. See Book-list, p. xxxi.

17. "*Kachahri Technicalities, or A Glossary of Terms, Rural, Official, and General, in Daily Use in the Courts of Law, and in Illustration of the Tenures, Customs, Arts, and Manufactures of Hindustan*," by Patrick Carnegie, Commissioner of Rai Bareilly, Oudh. 8vo. 2nd ed. Allahabad, 1877 (pp. 361).

18. "*A Glossary of Indian Terms, containing many of the most important and Useful Indian Words Designed for the Use of Officers of Revenue and Judicial Practitioners and Students*," Madras, 1877. 8vo. (pp. 255).

19. "*A Glossary of References on Subjects connected with the Far East*" (China and Japan). By H. A. Giles. Hong-Kong, 1878, 8vo. (pp. 182).

20. "*Glossary of Vernacular Terms used in Official Correspondence in the Province of Assam*," Shillong, 1879. (Pamphlet).

21. "*Anglo-Indian Dictionary*. A Glossary of such Indian Terms used in English, and such English or other non-Indian terms as have obtained special meanings in India." By George Clifford Whitworth, Bombay Civil Service. London, 8vo, 1885 (pp. xv.-350).

Also the following minor Glossaries contained in Books of Travel or History:—

22. In "*Cambridge's Account of the War in India*," 1761 (Book-list, p. xxx.); 23. In "*Grose's Voyage*," 1772 (Book-list, p. xxxv.); 24. In Carraccioli's "*Life of Clive*" (Book-list, p. xxx.); 25. In "Bp. Heber's *Narrative*" (Book-list, p. xxxvi.); 26. In Herklot's "*Qanoon-o-Islam*" (Book-list, p. xxxv.); 27. In "*Verelst's View of Bengal*," 1772; 28. "*The Malayan Words in English*," by C. P. G. Scott, reprinted from the *Journal of the American Oriental Society*: New Haven, 1897; 29. "*Manual of the Administration of the Madras Presidency*," Vol. III. Glossary, Madras, 1893. The name of the author of this, the most valuable book of the kind recently published in India, does not appear upon the title-page. It is believed to be the work of C. D. Macleane; 30. A useful Glossary of Malayalam words will be found in Logan, "*Manual of Malabar*."

NOTE B.—THE INDO-PORTUGUESE PATOIS

(By A. C. BURNELL.)

The phonetic changes of Indo-Portuguese are few. *F* is substituted for *p*; whilst the accent varies according to the race of the speaker.* The vocabulary varies, as regards the introduction of native Indian terms, from the same cause.

Grammatically, this dialect is very singular :

1. All traces of genders are lost—e.g. *we* and *sua povo* (Mat. i. 21); *sua nome* (Id. i. 23); *sua filho* (Id. i. 25); *sua filhas* (Id. ii. 18); *sua olhos* (Acts, ix. 8); *o dias* (Mat. ii. 1); *o rey* (Id. ii. 2); *hum vez tinha curido* (Id. ii. 18).

2. In the plural, *s* is rarely added; generally, the plural is the same as the singular.

3. The genitive is expressed by *de*, which is not combined with the article—e.g. *conforme de o tempo* (Mat. ii. 16); *Depois de o morte* (Id. ii. 19).

4. The definite article is unchanged in the plural: *como o discipulos* (Acts, ix. 19).

5. The pronouns still preserve some inflexions: *Eu, mi; nos, nosotros; minha, nossos, &c.; tu, ti, vossos; tua, vossos; Elle, ella, ellotros, elles, sua, suas, lo, la.*

6. The verb substantive is (present) *tem*, (past) *tinha*, and (subjunctive) *seja*.

7. Verbs are conjugated by adding, for the present, *te* to the only form, viz., the infinitive, which loses its final *r*. Thus, *te falla; te fize; te vi*. The past is formed by adding *ja*—e.g. *ja falla; ja olha*. The future is formed by adding *ser*. To express the infinitive, *per* is added to the Portuguese infinitive deprived of its *r*.

* Unfortunately, the translators of the Indo-Portuguese New Testament have, as much as possible, preserved the Portuguese orthography.

NOTA BENE

IN THE USE OF THE GLOSSARY

(A.) The dates attached to quotations are not always quite consistent. In beginning the compilation, the dates given were those of the *publication* quoted; but as the date of the *composition*, or of the use of the word in question, is often much earlier than the date of the book or the edition in which it appears, the system was changed, and, where possible, the date given is that of the actual use of the word. But obvious doubts may sometimes rise on this point.

The dates of *publication* of the works quoted will be found, if required, from the Book List, following this *Nota bene*.

(B.) The system of transliteration used is substantially the same as that modification of Sir William Jones's which is used in Shakespear's *Hindustani Dictionary*. But—

The first of the three Sanskrit sibilants is expressed by (*ś*), and, as in Wilson's Glossary, no distinction is marked between the Indian aspirated *k*, *g*, and the Arabic gutturals *kh*, *gh*. Also, in words transliterated from Arabic, the sixteenth letter of the Arabic alphabet is expressed by (*ḡ*). This is the same type that is used for the cerebral Indian (*ḡ*). Though it can hardly give rise to any confusion, it would have been better to mark them by distinct types. The fact is, that it was wished at first to make as few demands as possible for distinct types, and, having begun so, change could not be made.

The fourth letter of the Arabic alphabet is in several cases represented by (*th*) when Arabic use is in question. In Hindustani it is pronounced as (*ṯ*).

Also, in some of Mr. Burnell's transliterations from S. Indian languages, he has used (*n*) for the peculiar Tamil hard (*r*), elsewhere (*r*), and (*γ*) for the Tamil and Malayālam (*k*) when preceded and followed by a vowel.

LIST OF FULLER TITLES OF BOOKS QUOTED IN THE GLOSSARY

- Abdallatif.** Relation de l'Egypte. See De Sacy, Silvestre.
- Abel-Rémusat.** Nouveaux Mélanges Asiatiques. 2 vols. 8vo. Paris, 1829.
- Abren, A. de.** Desc. de Malaca, from the *Parnaso Portuguez*.
- Abulghazi.** H. des Mogols et des Tatares, par Aboul Ghazi, with French transl. by Baron Desmaisons. 2 vols. 8vo. St. Petersburg, 1871.
- Academy, The.** A Weekly Review, &c. London.
- Acosta, Christ.** Tractado de las Drogas y Medicinas de las Indias Orientales. 4to. Burgos, 1578.
- E. Hist. Rerum a Soc. Jesu in Oriente gestarum. Paris, 1572.
- Joseph de. Natural and Moral History of the Indies, E.T. of Edward Grimstone, 1604. Edited for HAK. Soc. by C. Markham. 2 vols. 1880.
- Adams, Francis.** Names of all Minerals, Plants, and Animals described by the Greek authors, &c. (Being a Suppl. to Dunbar's Greek Lexicon.)
- Aelian.** Claudii Aeliani, De Natura Animalium, Libri XVII.
- Āin.** Āin-i-Akbari, The, by Abul Fazl 'Allami, tr. from the orig. Persian by H. Blochmann, M.A. Calcutta, 1873. Vol. i.; [vols. ii. and iii. translated by Col. H. S. Jarrett; Calcutta, 1891-94].
The MS. of the remainder disappeared at Mr. Blochmann's lamented death in 1878; a deplorable loss to Oriental literature.
- (Orig.). The same. Edited in the original Persian by H. Blochmann, M.A. 2 vols. 4to. Calcutta, 1872. Both these were printed by the Asiatic Society of Bengal.
- Aitchison, C. U.** Collection of Treaties, Engagements, and Sunnuds relating to India and Neighbouring Countries, 8 vols. 8vo. Revised ed., Calcutta, 1876-78.
- Ajaib-ul-Hind.** See Merveilles.
- Albirāni.** Chronology of Ancient Nations E.T. by Dr. C. E. Sachau (Or. Transl. Fund). 4to. 1879.
- Alcalá, Fray Pedro de.** Vocabulista Arnigo en letra Castellana. Salamanca, 1605.
- Ali Baba, Sir.** Twenty-one Days in India, being the Tour of (by G. Aberigh Mackay). London, 1880.
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- "We have also used the second edition of the original (!) Italian text (12mo. Venice, 1617). A third edition appeared at Milan in 1523 (4to.), and a fourth at Venice in 1535. This interesting Journal was translated into English by Eden in 1570 (8vo.), and Purchas (ii. pp. 1463-1494) gives an abridgement; it is thus one of the most important sources."
- Neither Mr. Winter Jones nor my friend Dr. Badger, in editing Varthema, seem to have been aware of the disparagement cast on his veracity in the famous Colloquies of Garcia de Orta (f. 22r. and f. 30). These affect his statements as to his voyages in the further East; and deny his ever having gone beyond Calicut and Cochín; a thesis which it would not be difficult to demonstrate out of his own narrative.
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- Ziegenbalg. *See Propagation of the Gospel*.

CORRIGENDA.

PAGE. COL.

- 32 b.—**Apollo Bunder.** Mr. S. M. Edwardes (*History of Bombay, Town and Island, Census Report, 1901*, p. 17) derives this name from 'Pallav Bandar,' 'the Harbour of Clustering Shoats.'
- 274 a.—**Orease.** 1817. "the Portuguese commander requested permission to see the **Cross** which Janiere wore. . . ."—*Rev. R. Fellowses, History of Ceylon*, chap. v. quoted in *D ser. N. & Q. I.* 85.
- 276 b.—For "Porus" read "Portus."
- 380 b.—For "It is probable that what that geographer . . ." read "It is probable from what . . ."
- 499 b.—The reference to **Bao** was accidentally omitted. The word is Peguan *ba* (pronounced *ba-a*), "a monastery." The quotation from Sangermano (p. 88) runs: "There is not any village, however small, that has not one or more large wooden houses, which are a species of convent, by the Portuguese in India called **Bao**."
- 511 a.—For "**Adawlv**" read "**Adawlat**."
- 565 a.—Mr. Edwardes (*op. cit.* p. 5) derives **Mazagong** from Skt. *matrya-grāma*, "fish-village," due to "the pungent odour of the fish, which its earliest inhabitants caught, dried and ate."
- 655 b.—For "Steven's" read "Stevens'."
- 678 a.—Mr. Edwardes (*op. cit.* p. 15) derives **Paroll** from *padel*, "the Tree-Trumpet Flower" (*Bignonia suarcolens*).
- 816 a.—For "shā-bāsh" read "shāh-bāsh."
- 858 b.—For "**Sowar**" read "**Sonar**, a goldsmith."
- 920 b.—**Tiffin** add :
 1784.—"Each temperate day
 With health glides away,
 No **Triflings*** our forenoons profane."
 —*Memoirs of the Late War in Asia*, by An Officer of
 Colonel Baillie's Detachment, ii. Appendix, p. 293.
 1802.—"I suffered a very large library to be useless whence I
 might have extracted that which would have been of more service
 to me than running about to **Tiffins** and noisy parties."—*Metcalfe*,
 to J. W. Sherer, in *Kaye, Life of Lord Metcalfe*, I. 81.

* [In note "Lancheons."]

A GLOSSARY OF ANGLO-INDIAN COLLOQUIAL TERMS AND PHRASES OF ANALOGOUS ORIGIN.

ABADA

ABADA, s. A word used by old Spanish and Portuguese writers for a 'rhinoceros,' and adopted by some of the older English narrators. The origin is a little doubtful. If it were certain that the word did not occur earlier than c. 1530-40, it would most probably be an adoption from the Malay *badak*, 'a rhinoceros.' The word is not used by Barros when he would probably have used it if he knew it (see quotation under **GANDA**); and we have found no proof of its earlier existence in the language of the Peninsula; if this should be established we should have to seek an Arabic origin in such a word as *abadat*, *abid*, fem. *abida*, of which one meaning is (v. Lane) 'a wild animal.' The usual form *abada* is certainly somewhat in favour of such an origin. [Prof. Skeat believes that the *a* in *abada* and similar Malay words represents the Arabic article, which was commonly used in Spanish and Portuguese prefixed to Arabic and other native words.] It will be observed that more than one authority makes it the female rhinoceros, and in the dictionaries the word is feminine. But so Barros makes *Ganda*. [Mr W. W. Skeat suggests that the female was the more dangerous animal, or the one most frequently met with, as is certainly the case with the crocodile.]

1511.—"Myne of Silver, Copper, Tin, and Lead, from whence great quantities thereof were continually drawn, which the Merchants carried away with Troops of Elephants and Rhinoceroses (em *afilas de elefantes e badas*) for to transport into the Kingdoms of Sornau, by us called Siam, Passilcoo, Saratty, (Sarady in orig.) Tangit, Prom, Calaminham and other Provinces . . . The kingdom named here are Siam (see under **SAMNAU**); Pitchalok and Sawatti (now

two provinces of Siam); Taungu and Prom in B. Burma; Calaminham, in the interior of Indo-China, more or less fabulous.

1511.—"Now the King of Tartary was fallen upon the city of Peguin with so great an army as the like had never been seen since Adam's time; in this army . . . were seven and twenty Kings, under whom marched 1,800,000 men . . . with four score thousand Rhinoceroses" (*dande partindo com oitenta mil badas*).—*Ibid.* (orig. cap. cvii.) in Cogan. p. 149.

[1560.—See quotation under **LAOS**.]

1585.—"It is a very fertile country, with great store of provisions; there are elephants in great number and abadas, which is a kind of beast so big as two great buls, and hath vypon his snout a little horn."—*Mendoza*, ii. 311.

1592.—"We sent commodities to their king to barter for Amber-greece, and for the hornes of Abath, whereof the Kings only hath the traffique in his hands. Now this Abath is a beast that hath one horn only in her forehead, and is thought to be the female Unicorn, and is highly esteemed of all the Moores in those parts as a most sovereign remeedy against poison."—*Barber in Hakl.* ii. 591.

1598.—"The Abada, or Rhinoceros, is not in India, but onely in Bengala and Patane."—*Lincolsten*, 88. [Hak. Soc. ii. 8.]

"Also in Bengala we found great numbers of the beasts which in Latin are called Rhinoceroses, and of the Portuguese Abadas."—*Ibid.* 28. [Hak. Soc. i. 96.]

c. 1606.—". . . ove portano lo loro mor canzio per venderlo a' Chinesi, particolaremente . . . molti corni della Bada, detto Rhinoceronto . . ."—*Carletti*, p. 199.

1611.—"Bada, a very fierce animal, called by another more common name *Rhinoceros*, in our days they brought to the King Philip II., now in glory, a Bada which was long at Madrid, having his horn sawn off, and being blinded, for fear he should hurt anybody. . . . The name of Bada is one imposed by the Indians themselves; but assuming that

* i.e., not on the W. coast of the Peninsula, called *India* especially by the Portuguese. See under **INDIA**.

there is no language but had its origin from the Hebrew in the confusion of tongues . . . it will not be out of the way to observe that Bada is an Hebrew word, from *Badad*, 'solus, solitarius,' for this animal is produced in desert and very solitary places."—*Cobarruvias*, s. v.

1613.—"And the woods give great timber, and in them are produced elephants, badas . . ."—*Godinho de Eredia*, 10 v.

1618.—"A China brought me a present of a cup of abado (or black unscorns horns) with sugar cakes."—*Cocks's Diary*, ii. 56.

1626.—On the margin of *Pigafetta's Congo*, as given by Purchas (ii. 1001), we find: "Rhinceros or Abadas."

1631.—"Lab. v. cap. 1. De Abada seu Rhinocerote."—*Bontii Hist. Nat. et Med.*

1726.—"Abada, s. f. La hembra del Rhinoceronte."—*Dice, de la Lengua Castellana*.

ABOÁREE, ABKÁRY. H. from P. *āb-kūrī*, the business of distilling or selling (strong) waters, and hence elliptically the excise upon such business. This last is the sense in which it is used by Anglo-Indians. In every district of India the privilege of selling spirits is farmed to contractors, who manage the sale through retail shopkeepers. This is what is called the 'Abkary System.' The system has often been attacked as promoting tippling, and there are strong opinions on both sides. We subjoin an extract from a note on the subject, too long for insertion in integrity, by one of much experience in Bengal—Sir G. U. Yule.

June, 1879.—"Natives who have expressed their views are, I believe, unanimous in ascribing the increase of drinking to our Abkaree system. I don't say that this is putting the cart before the horse, but they are certainly too forgetful of the increased means in the country, which, if not the sole cause of the increased consumption, has been at least a very large factor in that result. I myself believe that more people drink now than formerly; but I knew one gentleman of very long and intimate knowledge of Bengal, who held that there was as much drinking in 1820 as in 1860."

In any case exaggeration is abundant. All Sanskrit literature shows that tippling is no absolute novelty in India. [See the article on "Spirituuous Drinks in Ancient India," by Rajendralal Mitra, *Indo-Aryans*, i. 389 *seqq.*]

1790.—"In respect to Abkarry, or Tax on Spirituous Liquors, which is reserved for Taxation . . . it is evident that we cannot establish a general rate, since the quantity of consumption and expense of manufacture, etc., depends upon the vicinity of principal

stations. For the amount leviable upon different Stills we must rely upon officers' local knowledge. The public, indeed, cannot suffer, since, if a few stills are suppressed by over-taxation, drunkenness is diminished."—In a *Letter from Board of Revenue (Bengal)* to Government, 12th July. MS. in *India Office*.

1797.—"The stamps are to have the words 'Abcares licenses' inscribed in the Persian and Hindu languages and character."—*Bengal Regulations*, x. 33.

ABIHÓWA. Properly P. *āb-o-hawā*, 'water and air.' The usual Hindustani expression for 'climate.'

1786.—"What you write concerning the death of 500 Koorgs from small-pox is understood . . . they must be kept where the climate [*āb-o-hawā*] may best agree with them."—*Tippoo's Letters*, 269.

ABYSSINIA, n.p. This geographical name is a 16-century Latinisation of the Arabic *Habash*, through the Portuguese *Aber*, bearing much the same pronunciation, minus the aspirate. [See **HUBSHEE**.]

[1598.—"The countrey of the Abexynes, at Prestor John's land."—*Linschoten*, Hak. Soc. i. 38.

1617.—"He sent mee to buy three Abassines."—*Sir T. Roe, Travels*, Hak. Soc. ii. 445.]

A. C. (i.e. 'after compliments'). In official versions of native letters these letters stand for the omitted formalities of native compliments.

ACHÁNOCK, n.p. H. *Chānak* and *Achānak*. The name by which the station of Barrackpore is commonly known to Sepoys and other natives. Some have connected the name with that of Job *Charnock*, or, as A. Hamilton calls him, *Channock*, the founder of Calcutta, and the quotations render this probable. Formerly the Cantonment of Secrole at Benares was also known, by a transfer no doubt, as *Ohlotā* (or 'Little') *Achānak*. Two additional remarks may be relevantly made: (1) Job's name was certainly *Charnock*, and not *Channock*. It is distinctly signed "Job Charnock," in a MS. letter from the factory at "Chutta," i.e. Chuttanuttee (or Calcutta) in the India Office records, which I have seen. (2) The map in Valentijn which shows the village of *Tajannok*, though published in 1726, was apparently compiled by Van der

ACHAR.

Broecke in 1682. Hence it is not probable that it took its name from Job Charnock, who seems to have entered the Company's service in 1658. When he went to Bengal we have not been able to ascertain. [See *Diary of Hedges*, edited by Sir H. Yule, ii. xcix. In some "Documentary Memoirs of Job Charnock," which form part of vol. lxxv. (1888) of the Hakluyt Soc., Job is said to have "arrived in India in 1656 or 1656."] 1677.—"The ship *Fulcone* to go up the river to Hugly, or at least to Channock."

—Court's Letter to Ft. St. Geo. of 12th December. In *Notes and Extracts*, Madras, 1871, No. 1., p. 21; see also p. 23.

1711.—"Channock-Reach hath two shoals, the upper one in Channock, and the lower one on the opposite side . . . you must from below *Dagon* as aforesaid, keep the starboard shore aboard until you come up with a Lime-Tree . . . and then steer over with Channock Trees and house between the two shoals, until you come mid-river, but nearer the house."—*The English Pilot*, 55.

1726.—"In *stodeken Tajannock*."—*Val-eilijn*, v. 153. In *Val's* map of *Bongal* also, we find opposite to *Oegit* (Hoogly), *Tajannock*, and then *Collecattle*, and *Calcutta*.

1768.—"Notwithstanding these solemn assurances from the Dutch it was judged expedient to send a detachment of troops . . . to take possession of *Tanna Fort* and *Charnock's Battery* opposite to it."—*Narrative of Dutch attempt in the Hoogly, in Malcolm's Life of Clive*, ii. 76.

1810.—"The old village of *Achanock* stood on the ground which the port of *Barrackpore* now occupies."—*Dr. Graham*, 142.

1848.—"From an oral tradition still prevalent among the natives at *Barrackpore* . . . we learn that Mr. Charnock built a bungalow there, and a flourishing hamlet arose under his patronage, been determined on. *Barrackpore* is at this day best known to the natives by the name of *Channock*."—*The Bengal Obituary*, Calc. p. 2.

AOHEEN, a. P. *achar*, Malay *achar*, adopted in nearly all the vernaculars of India for acid and salt relishes. By Europeans it is used as the equivalent of 'pickles,' and is applied to all the stores of *Crosse* and *Blackwell* in that kind. We have adopted the word through the Portuguese; but it is not impossible that Western Asiatics got it originally from the Latin *acetaria*.—(See *Plin. Hist. Nat.* xix. 13).

1603.—"And they prepare a conserve of it (*Anacardium*) with salt, and when it is green (and this they call *Achar*), and this

is sold in the market just as olives are with us."—*Garcia*, f. 17.

1698.—*Linschoten* in the Dutch gives the word correctly, but in the English version (*Hak. Soc.* ii. 26) it is printed *Alachar*.

[1612.—"Achar none to be had except one jar."—*Hancers, Letters*, i. 230.]

1616.—"Our *jurebasso's* (*Juribasso*) wife came and brought me a small jar of *Achar* for a present, desiring me to exsow her husband in that he absented himself to take phisik."—*Cocks*, i. 135.

1623.—"And all these preserved in a way that is really very good, which they call *acciao*."—*P. della Valle*, ii. 708. [*Hak. Soc.* ii. 327.]

1653.—"Achar est vn nom Indistann, on Indien, que signifie des mangues, ou autres fruits confis avec de la montardo, de l'ail, du sel, et du vinaigre à l'Indienne."—*De la Bouillaye-le-Gouz*, 531.

1687.—"Achar I presume signifies sauce. They make in the *East Indies*, especially at *Siam* and *Pegu*, several sorts of *Achar*, as of the young tops of *Bamboes*, &c. *Bamboe* and *Mango* *Achar* are most used."—*Dampier*, i. 391.

1727.—"And the *Soldiery*, *Fishery*, *Perseants*, and *Handicrafts* (of *Goa*) feed on a little *Rice* boiled in *Water*, with a little bit of *Salt Fish*, or *Acheaar*, which is pickled *Fruits* or *Roots*."—*A. Hamilton*, i. 232. [And see under *KEEGEREE*.]

1783.—"We learn from *Forrest* that *limes*, salted for sea-use against scurvy, were used by the *Chivias* (*Choolia*), and were called *nichar* (*Voyage to Merqui*, 40). Thus the word passed to *Jam*, as in next quotation:

1768-71.—"When green it (the mango) is made into *atjar*; for this (the korne) is taken out, and the *spice* filled in with *ginger*, *pimento*, and other *spicy* ingredients, after which it is pickled in vinegar."—*Stororius*, i. 237.

AOHEEN, n.p. (P. *Achin* [Tam. *Attai*, Malay *Acheh*, *Aehi*] 'a wood-leech'). The name applied by us to the State and town at the N.W. angle of *Sumatra*, which was long, and especially during the 16th and 17th centuries, the greatest native power on that Island. The proper Malay name of the place is *Acheh*. The Portuguese generally called it *Achem* (or frequently by the adhesion of the genitive preposition, *Dachem*, so that Sir F. Greville below makes two kingdoms), but our *Acheen* seems to have been derived from mariners of the P. Gulf or W. India, for we find the name so given (*Achin*) in the *Atin-i-Akbari*, and in the *Geog. Tables* of *Sadiq Isfahani*. This form may have been suggested by a jingling analogy, such as *Orientalis love*,

with Māchin (Macheen). See also under LOOTY.

1549.—"Piratarum Acenorum nec periculum nec suspicio fuit."—*S. Fr. Xav. Epist.* 337.

1552.—"But after Malacca was founded, and especially at the time of our entry into India, the Kingdom of Pacem began to increase in power, and that of Podir to diminish. And that neighbouring one of Achem, which was then insignificant, is now the greatest of all."—*Barros*, III. v. 8.

1563 —

"Occupado tenhais na guerra infesta

Ou do sanguinolento,

Taprobaneo * Achem, que ho mar molesta

Ou do Cambaeco occulto imiguo nosso."

Cambes, Ode prefixed to Garcia de Orta.

c. 1569.—"Upon the headland towards the West is the Kingdom of Assi, governed by a Moore King."—*Cæsar Frederike*, tr. in *Hakluyt*, ii. 355.

c. 1590.—"The *zabād* (civet), which is brought from the harbour-town of Sumatra, from the territory of Achin, goes by the name of *Sumatra-zabād*, and is by far the best."—*Āṭin*, i. 79.

1597.—" . . . do Pegu como do Dacheim."—*King's Letter*, in *Arch. Port. Or.* fasc. 3, 669.

1599.—"The island of Sumatra, or Taprobana, is possessed by many Kynges, enemies to the Portugals; the chief is the Kunge of Dacheim, who besieged them in Malacca. . . The Kunges of Acheyn and Tor (read *Jor* for *Johore*) are in lyke sort enemies to the Portugals."—*Sir Fulke Grenville* to Sir F. Walsingham (in *Bruce*, i. 125).

[1615.—"It so proved that both Ponleema and Governor of Tecoo was come hither for Achain."—*Foster, Letters*, iv. 3.

1623.—"Acem which is Sumatra."—*P. della Valle*, Hak. Soc. ii. 287.]

c. 1635.—"Achin (a name equivalent in rhyme and metre to 'Māchin') is a well-known island in the Chinese Sea, near to the equinoctial line."—*Ṣāḍik Isfahānī* (Or. Tr. F.), p. 2.

1780.—"Archin." See quotation under BOMBAY MARINE.

1820.—"In former days a great many junks used to frequent Achin. This trade is now entirely at an end."—*Crawford*, *H. Ind. Arch.* iii. 182.

ADAM'S APPLE. This name (*Pomo d'Adamo*) is given at Goa to the fruit of the *Mimusops Elengi*, Linn. (*Birdwood*); and in the 1635 ed. of Gerarde's *Herball* it is applied to the Plantain. But in earlier days it was applied to a fruit of the Citron kind.—(See *Marco*

Polo, 2nd ed., i. 101), and the following:

c. 1580.—"In his hortis (of Cairo) ex arboribus virescunt mala citria, aurantia, limonia sylvestria et domestica poma Adami vocata."—*Prosp. Alpinius*, i. 18.

c. 1712.—"It is a kind of lime or citron tree . . . it is called Pomum Adami, because it has on its rind the appearance of two bites, which the simplicity of the ancients imagined to be the vestiges of the impression which our forefather made upon the forbidden fruit. . . ." *Bluteau*, quoted by Tr. of *Alboquerque*, Hak. Soc. i. 100. The fruit has nothing to do with *sambo*, with which Bluteau and Mr. Birch connect it. See JAMBOO.

ADATI, s. A kind of piece-goods exported from Bengal. We do not know the proper form or etymology. It may have been of half-width (from H. *adhā*, 'half'). [It may have been half the ordinary length, as the Salampore (Salempoor) was half the length of the cloth known in Madras as *Punjum*. (*Madras Man. of Ad.* iii. 799). Also see Yule's note in *Hedges' Diary*, ii. cxcl.]

1726.—"Casseri (probably *Kasāri* in Midnapur Dist.) supplies many *Tafatshe-las* (Alleja, Shalee), *Ginggangs*, *Allegias*, and *Adathays*, which are mostly made there."—*Valentijn*, v. 159.

1813.—Among piece-goods of Bengal: "Addaties, Pieces 700" (i.e. pieces to the ton).—*Milburn*, ii. 221.

ADAWLUT, s. Ar.—H.—'adālat, 'a Court of Justice,' from 'adl, 'doing justice.' Under the Mohammedan government there were 3 such courts, viz., *Nizāmat 'Adālat*, *Dīwānī 'Adālat*, and *Faujdarī 'Adālat*, so-called from the respective titles of the officials who nominally presided over them. The first was the chief Criminal Court, the second a Civil Court, the third a kind of Police Court. In 1793 regular Courts were established under the British Government, and then the *Sudder Adawlut* (*Sadr 'Adālat*) became the chief Court of Appeal for each Presidency, and its work was done by several European (Civilian) Judges. That Court was, on the criminal side, termed *Nizamat Adawlat*, and on the civil side *Dewanny Ad.* At Madras and Bombay, *Faujdar* was the style adopted in lieu of *Nizamut*. This system ended in 1863, on the introduction of the Penal Code, and the institution of the High Courts on their

* This alludes to the mistaken notion, as old as N. Conti (c. 1440), that Sumatra = Taprobane.

present footing. (On the original history and constitution of the Courts see *Fifth Report*, 1812, p. 6.)

What follows applies only to the Bengal Presidency, and to the administration of justice under the Company's Courts beyond the limits of the Presidency town. Brief particulars regarding the history of the Supreme Courts and those Courts which preceded them will be found under SUPREME COURT.

The grant, by Shāh 'Ālam, in 1765, of the Dewanny of Bengal, Behar, and Orissa to the Company, transferred all power, civil and military, in those provinces, to that body. But no immediate attempt was made to undertake the direct detailed administration of either revenue or justice by the agency of the European servants of the Company. Such superintendence, indeed, of the administrations of the Company—viz., in the Zemindary of Calcutta, in the Twenty-four Pargunnas, and in the Burdwan, (Chucklah) or districts of Burdwan, Midnapoor, and Chittagong, which had been transferred by the Nawab, Kāsim 'Alī Khān, in 1760; but in the rest of the territory it was confined to the agency of a Resident at the Moorsshednabad Durbar, and of a 'Chief' at Patna. Justice was administered by the Mohammedan courts under the native officials of the Dewanny.

In 1770, European officers were appointed in the districts, under the name of Supervisors, with powers of control over the natives employed in the collection of justice, whilst local administration of justice, in all counsils, with superior authority in all branches, were established at Moorsshednabad and Patna. It was not till two years later that, under express orders from the Court of Directors, the effective administration of the provinces was undertaken by the agency of the Company's covenanted servants. At this time (1772) Courts of Civil Justice (*Mofussil Dewanny Adawlut*) were established in each of the Districts then recognised. There were also District Criminal Courts (*Foujdary Adawlut*) held by *Cazee* or *Mufy* under the superintendence, like the Civil Court, of the Collectors, as

the Supervisors were now styled; whilst Superior Courts (*Sudder Dewanny, Sudder Nizamut Adawlut*) were established at the Presidency, to be under the superintendence of three or four members of the Council of Fort William.

In 1774 the Collectors were recalled, and native 'Amils (*Aumil*) appointed in their stead. Provincial Councils were set up for the divisions of Calcutta, Burdwan, Dacca, Moorsshednabad, Dinagepore, and Patna, in whose hands the superintendence, both of revenue collection and of the administration of civil justice, was vested, but exercised by the members in rotation.

The state of things that existed under this system was discreditable. As Courts of Justice the provincial Councils were only "colourable imitations of courts, which had abdicated their functions in favour of their subordinate (native) officers, and though their decisions were nominally subject to the Governor-General in Council, the Appellate Court was even a more shadowy body than the Courts of first instance. The Court never sat at all, though there are some traces of its having at one time decided appeals on the report of the head of the *Khalasa*, or native exchequer, just as the Provincial Council decided them on the report of the *Cazis* and *Mufis*."

In 1770 the Government resolved that Civil Courts, independent of the Provincial Councils, should be established in the six divisions named above,† each under a civilian judge with the title of Superintendent of the *Dewanny Adawlut*; whilst to the Councils should still pertain the trial of causes relating to the public revenue, to the demands of zemindars upon their tenants, and to boundary questions. The appeal from the District Courts still lay to the Governor-General and his Council, as forming the Court of *Sudder Dewanny*; but that this might be real, a judge was appointed its head in the person of Sir Elijah Impey, the Chief Justice of the Supreme Court, an appointment which became famous. For it was represented as a transaction intended to compromise the acute dis-

* Sir James Stephen, in *Nuncunarr and Impey*, ii. 221.
† These six were increased in 1781 to eighteen.

sensions which had been going on between that Court and the Bengal Government, and in fact as a bribe to Impey. It led, by an address from the House of Commons, to the recall of Impey, and constituted one of the charges in the abortive impeachment of that personage. Hence his charge of the *Sudder Dewanny* ceased in November, 1782, and it was resumed in form by the Governor-General and Council.

In 1787, the first year of Lord Cornwallis's government, in consequence of instructions from the Court of Directors, it was resolved that, with an exception as to the Courts at Moorshedabad, Patna, and Dacca, which were to be maintained independently, the office of judge in the *Mofussil* Courts was to be attached to that of the collection of the revenue; in fact, the offices of Judge and Collector, which had been divorced since 1774, were to be reunited. The duties of Magistrate and Judge became mere appendages to that of Collector; the administration of justice became a subordinate function; and in fact all Regulations respecting that administration were passed in the Revenue Department of the Government.

Up to 1790 the criminal judiciary had remained in the hands of the native courts. But this was now altered; four Courts of Circuit were created, each to be superintended by two civil servants as judges; the *Sudder Nizamut Adawlut* at the Presidency being presided over by the Governor-General and the members of Council.

In 1793 the constant succession of revolutions in the judicial system came to something like a pause, with the entire reformation which was enacted by the Regulations of that year. The Collection of Revenue was now entirely separated from the administration of justice; *Zillah* Courts under European judges were established (Reg. iii.) in each of 23 Districts and 3 cities, in Bengal, Behar, and Orissa; whilst Provincial Courts of Appeal, each consisting of three judges (Reg. v.), were established at Moorshedabad, Patna, Dacca, and Calcutta. From these Courts, under certain conditions, further appeal lay to the *Sudder Dewanny Adawluts* at the Presidency.

As regarded criminal jurisdiction, the judges of the Provincial Courts were also (Reg. ix., 1793) constituted Circuit Courts, liable to review by the *Sudder Nizamut*. Strange to say, the impracticable idea of placing the duties of both of the higher Courts, civil and criminal, on the shoulders of the executive Government was still maintained, and the Governor-General and his Council were the constituted heads of the *Sudder Dewanny* and *Sudder Nizamut*. This of course continued as unworkable as it had been; and in Lord Wellesley's time, eight years later, the two *Sudder Adawluts* were re-constituted, with three regular judges to each, though it was still ruled (Reg. ii., 1801) that the chief judge in each Court was to be a member of the Supreme Council, not being either the Governor-General or the Commander-in-Chief. This rule was rescinded by Reg. x. of 1805.

The number of Provincial and *Zillah* Courts was augmented in after years with the extension of territory, and additional *Sudder* Courts, for the service of the Upper Provinces, were established at Allahabad in 1831 (Reg. vi.), a step which may be regarded as the inception of the separation of the N.W. Provinces into a distinct Lieutenant-Governorship, carried out five years later. But no change that can be considered at all organic occurred again in the judiciary system till 1862; for we can hardly consider as such the abolition of the Courts of Circuit in 1829 (Reg. i.), and that of the Provincial Courts of Appeal initiated by a section in Reg. v. of 1831, and completed in 1833.

1822.—“This refers to a traditional story which Mr. Elphinstone used to relate . . . During the progress of our conquests in the North-West many of the inhabitants were encountered flying from the newly-occupied territory. ‘Is Lord Lake coming?’ was the enquiry. ‘No,’ was the reply, ‘the *Adawlut* is coming.’”—*Life of Elphinstone*, ii. 131.

1826.—“The *adawlut* or Court-house was close by.”—*Pandurang Hart*, 271 [ed. 1873, ii. 90].

ADIGAR, s. Properly *adhikār*, from Skt. *adhikārin*, one possessing authority; Tam. *adhikāri*, or *-kāren*. The title was formerly in use in South India, and perhaps still in the native States of Malabar, for a rural headman. [See quot. from Logan below.] It was

ADJUTANT.

also in Ceylon (*adikārama, adikār*) the title of chief minister of the Candalan Kings. See PATEL.

1544.—"Fac te comen et humanum cum isti Gentis præbens, tum præsertim magisteratibus eorum et Praefectis Pagorum, quos Adigares vocant."—*S. Fr. Xav. Epist.* 113.

1583.—"Mentre che noi eravamo in questa città, l'assassinio sù la mezza notte all' im- prouiso, mettendovi in fuoco. Erano questi d'una città vicina, lontana da S. Thomé, dove stanno i Portoghesi, un miglio, sotto la scorta d'un loro Capitano, che risiede in detta città . . . et questo Capitano è da loro chiamato Adicario."—*Naldi*, i. 87.

1631.—"There are two who are the greatest and highest officers in the land. They are called Adigars; I may term them Chief Judges."—*Knox*, 48.

1725.—"Adigars. This is as it were the second of the *Desavars*."—*Valentine* (Ceylon), *Names of Officers*, &c., 5.

1798.—"In Malabar esiste oggidì l'ufficio di molti *Kāriakdrer* o ministri; molti Adighari o ministri d'un distretto . . ."—*Fra Paolo*, 237.

1803.—"The highest officers of State are the Adigars or Prime Ministers. They are two in number."—*Perceval's Ceylon*, 256.

[1810-17.—"Announcing in letters . . . his determination to exercise the office of Serv Adikar."—*Wilks, Mysore*, i. 264.

1837.—"Each amam or parish has now besides the Adikār or man of authority, headman, an accountant."—*Logan, Men. of Malabar*, i. 90.]

ADJUTANT, s. A bird so called (no doubt) from its comical resemblance to a human figure in a stiff dress pacing slowly on a parade-ground. It is the H. *hargylla*, or gigantic crane, the popular scavenger of Bengal, the *Leptoptilus argala* of Linnaeus. The name is by some dictionaries derived from a supposed Skt. word *hadda-gila*, 'bone-swallower.' The compound, however appropriate, is not to be found in Böhlingk and Roth's great Dictionary. The bird is very well described by Aelian, under the name of *Kphā*, which is perhaps a relic of still preserved vernacular one. It is described by another name, as one of the peculiarities of India, by Sultan Baber. See FELICAN.

"The feathers known as Marabout or Comorocolly feathers, and sold in Calcutta, are the tail-coverts of this, and the *Lept. Jacentia*, another and smaller species" (*Jern.*). The name *marabout* (from the Ar. *murābit*, 'quiet,' and thence 'a hermit') seems to have been given to the bird in Africa on like reason to that of adjutant in India. [Comer-

colly, properly Kumārkhālī, is a town in the Nadiya District, Bengal. See *Balfour, Ceyl.* i. 1082.]

c. A.D. 250.—"And I hear that there is in India a bird *Kēla*, which is 3 times as big as a bustard; it has a mouth of a frightful size, and long legs, and it carries a huge crop which looks like a leather bag; it has a most dissonant voice, and whilst the rest of the plumage is ash-coloured, the tail-feathers are of a pale (or greenish) colour."—*Aelian, de Nat. Anim.* xvi. 4.

c. 1530.—"One of these (fowls) is the *ding*, which is a large bird. Each of its wings is the length of a man; on its head and neck there is no hair. Something like a bag hangs from its neck; it frequently visits Kābul. One year they caught and brought me a *ding*, which became very tame. The flesh which they threw it, it never failed to catch in its beak, and swallowed without ceremony. On one occasion it swallowed a shoe well shod with iron; on another occasion it swallowed a good-sized fowl right down, with its wings and feathers."—*Baber*, 321.

1754.—"In the evening excursions . . . we had often observed an extraordinary species of bird, called by the natives *Argyll* or *Hargyll*, a native of Bengal. They would majestically stalk along before us, and at first we took them for Indians naked. . . . The following are the exact marks and dimensions. . . . The wings extended 14 feet and 10 inches. From the tip of the bill to the extremity of the claw it measured 7 feet 6 inches. . . . In the claw was a *Terapin* or land-tortoise, 10 inches long; and a large black male cat was found entire in its stomach."—*Jess*, 183-4.

1798.—"The next is the great Heron, the *Argall* or Adjutant, or Gigantic Crane of Latham. . . . It is found also in Guinea."—*Pennant's View of Hindostan*, ii. 156.

1810.—"Every bird saving the vulture, the Adjutant (or *argyll*) and kite, retires to some shady spot."—*Williamson, V. Af.* ii. 3.

[1880.—Ball (*Jungle Life*, 82) describes the "snake-stone" said to be found in the head of the bird.]

AFGHAN, n.p. P.—H.—*Afghān*. The most general name of the pre-dominant portion of the congeries of tribes beyond the N.W. frontier of India, whose country is called from them *Afghānistān*. In England one often hears the country called *Af-ganist-un*, which is a mispronunciation painful to an Anglo-Indian ear, and even *Afgann*, which is a still more execrable solecism. [The common local pronunciation of the name is *Aghān*, which accounts for some of the forms below. Ballew insists on the distinction between the

Afghan and the Pathān (PUTTAN). "The Afghan is a Pathān merely because he inhabits a Pathān country, and has to a great extent mixed with its people and adopted their language" (*Races of Af.*, p. 25). The name represents Skt. *avāka* in the sense of a 'cavalier,' and this is apparently correctly modified in the Arabic or Arabicized of the in terms of the expedition of Alexander.]

c. 1235.—"... Afghāns and Klūjāns..."—*Uta in Eilat*, n. 21, p. 50, also 59, 111.

c. 1235—"He also captured the fort of Jalāl, which he garrisoned with Afghāns"—*Tārīkh-i-Firūd-i-Shāhī*, n. 103.

11th cent.—The Afghans are named by the continuator of Bādhūshāh as one of the tribes in the vicinity of Herat (see *N. & E. Asia*, 1911).

1591—"The Afghans, when they are reduced to extremity in war, come into the presence of their enemy with great between their teeth; he is as much as to say, 'I am your ox.'"—*Bibl.*, 159.

c. 1556—"He was afraid of the Afghāns"—*Sah' Ali*, in *J. As.*, 1st S., ix. 294.

1609—"Agwans and Pāwans"—W. Finch, in *Purday*, i. 521.

c. 1655—"Such harsh and petty Savages, who are settled on the Frontiers of Persia, who almost never pay him anything, do more than they do to the King of Persia. As also the *Bilouches* and *Augans*, and other Mountainers, of whom the greatest part pay him but a small matter, and even care but little for him: witness the Affront they did him, when they stopped his whole Army by cutting off the Water . . . when he passed from *Atak* on the River *Indus* to *Caboul* to lay siege to *Kandahar* . . ."—*Dezobry*, E. T. 61 [ed. *Casselle*, 205].

1676—"The people called *Augans* who inhabit from *Candahar* to *Orbuz* . . . a sturdy sort of people, and great robbers in the night-time."—*Lavener*, E. T. ii. 41, [ed. *Bull*, i. 12].

1767—"Our final sentiments are that we have no occasion to take any measures against the *Afghans* King if it should appear he comes only to raise contributions, but if he proceeds to the extinction of D. in to make an attack on your allies, or threatens the peace of Bengal, you will concert such measures with *Suyah Dowla* as may appear best adapted for your mutual defence."—*Court's Letter*, Nov. 20. In *Long*, 459; also see *ROHILLA*.

1838—"Professor Dorn . . . discusses severally the theories that have been maintained of the descent of the *Afghans*: 1st,

from the Copts; 2nd, the Jews; 3rd, the Georgians; 4th, the Toziks; 5th, the Arabs; 6th, the Armenians; and he mentions more especially the opinion that they are descended from the Inds; 7th, the Medians, Scythians, Persians, and Indians; on considering all which, he comes to the rational conclusion, that they cannot be traced to any tribe or country beyond their present state, and the adjoining mountains."—*Erasmus's Oriental*, ed. 1879, i. 291.

AFRICO, n.p. A negro slave.

1672—"Here we met with 30 *Burloches* (Moorland . . .) Jan. 10, 1672, *Moscow*, taken with 1000 *Mosks*, and *Africos*"—*History*, *Index*, Feb. 27. [Hist. Soc., i. 16.]

[AGAM, adj. A term applied to certain cloths dyed in some particular way. It is the Ar. *agām* (lit. 'one who has an impediment or difficulty in speaking Arabic'), a for *agām*, and in particular, a *Patru*. The *agām* thus means 'foreign' or 'Persian,' and is equivalent to the Greek *agām* and the Hind. *agām*. Sir G. Barrow (Rep. on *Off. Rec.*, p. 115) quotes from Hieronymus de Santa Sofia (1494-1500) "in company with some Armenian and some merchants"; and (1511) from Varthema: "It is a country of very great traffic in merchandise, and particularly with the Persians and Armenians, who come so far as there."]

1611—"Keep ye *Agam* of us."—*Letter*, *Letters*, n. 21.

1611—"Persia will send the best cloth and . . . the best *Agam* . . ."—*Letter*, *Letters*, n. 21.

AGAR-AGAR, s. The Malay name of a kind of seaweed (*Gracilaria lemaneiformis*). It is coagulent when boiled in a jelly; and is used by the Chinese with bird-nest (gel.) in soup. They also employ it as a glue, and apply it to silk and paper intended to be transparent. It grows on the shores of the Malay Islands, and is much exported to China.—(See *Gracilaria*, *Dict. Ind. Arch.*, and *Milburn*, ii. 301).

AGDAUN, s. A hybrid H. word from H. *ag* and P. *daun*, made in imitation of *pih-dān*, *lalam-dān*, *shara-dān* ('spit-toon, penance, candle-stick'). It means a small vessel for holding fire to light a cheroot.

ĀG-GĀRI, s. H. 'Fire carriage.' In native use for a railway train.

* This symbolical action was common among *lādars* (Bilḍar), or native warriors, employed on the Ganges Canal many years ago, when they came before the engineer to make a petition. But besides grass in mouth, the bolder stood on one leg, with hands joined before him.

AGUN-BOAT, s. A hybrid word for a steamer, from H. *agan*, 'fire,' and Eng. *boat*. In Bombay *Ag-bot* is used.
1853.—" *Agin boat*."—*Oakfield*, i. 84.

[**AJNĀS**, s. Ar. plur. of *jins*, 'goods, merchandise, crops,' etc. Among the Moguls it was used in the special sense of pay in kind, not in cash.]

[c. 1665.—"It (their pay) is, however, of a different kind, and not thought so honourable, but the *Munsuddars* are not subject, like the *Mansuddars* (*Munsuddar*) to the *Agonas*; that is to say, are not bound to take, at a valuation, carpets, and other pieces of furniture, that have been used in the King's palaces, and on which an unreasonable value is sometimes set."—*Bernier* (ed. *Constable*), 215-6.]

AK, s. H. *āk* and *ark*; in Sindi *āk*: the prevalent name of the *madār* (**MUDDAR**) in Central and Western India. It is said to be a popular belief (of course erroneous) in Sind, that Akbar was so called after the *āk*, from his birth in the desert. [Ives (488) calls it *OEG*.] The word appears in the following popular rhyme quoted by Tod (*Rajasthan*, i. 669):—

Ak-rā jhoprā,
Phok-rā hār,
Rāj-rā rotī,
Mōh-rā dāl:

Dokho Rājā terī Mār-wār.

(For houses hurdles of *madār*,
For hedges heaps of withered thorn,
Millet for bread, horse-peas for pulse:
Such is thy kingdom, Raja of Mīrwār!)

AKALEE, or *Nihang* ('the naked one'), s. A member of a body of renolts among the Sikhs, who take this name 'from being worshippers of Him who is without time, eternal' (IVikson). Skt. a privative, and *kāl*, 'time.' The Akālis may be regarded as the Wahābis of Sikhism. They claim their body to have been instituted by Guru Govind himself, but this is very doubtful. Cunningham's view of the order is that it was the outcome of the struggle to reconcile warlike activity with the abandonment of the world; the founders of the Sikh doctrine rejecting the inert asceticism of the Hindu sects. The Akālis threw off all subjection to the earthly government, and acted as the censors of the Sikh community in every rank. Runjeet Singh found them very difficult

to control. Since the annexation of the Panjab, however, they have ceased to give trouble. The Akālee is distinguished by blue clothing and steel armlets. Many of them also used to carry several steel *chakras* (**CHUCKER**), encircling their turban. [See *Ibbetson*, *Panjab Ethnogr.*, 286; *MacLagan*, in *Panjab Census Rep.*, 1891, i. 166.]

1832.—"We received a message from the Akāl who had set fire to the village. . . . These fanatics of the Sikh creed acknowledge no superior, and the ruler of the country can only moderate their frenzy by intrigue and bribery. They go about everywhere with naked swords, and lavish their abuse on the nobles as well as the peaceable subjects. . . . They have on several occasions attempted the life of Runjeet Singh."—*Burnes*, *Travels*, ff. 10-11.

1840.—"The Akālis being summoned to surrender, requested a conference with one of the attacking party. The young Khan bravely went forward, and was straightway shot through the head."—*Mrs Mackenzie*, *Storms and Sunshine*, i. 115.

AKYÁB, n.p. The European name of the seat of administration of the British province of Arakan, which is also a port exporting rice largely to Europe. The name is never used by the natives of Arakan (of the Burmese race), who call the town *Tai-khri*, 'Crowd' (in consequence of) 'Wai.' This indicates how the settlement came to be formed in 1825, by the fact of the British force encamping on the plain there, which was found to be healthier than the site of the ancient capital of the kingdom of Arakan, up the valley of the Arakan or Kaladyne R. The name **Akyáb** had been applied, probably by the Portuguese, to a neighbouring village, where there stand, about 1½ miles from the present town, a pagoda covering an alleged relique of Gautama (a piece of the lower jaw, or an induration of the throat), the name of which pagoda, taken from the description of relique, is *Ak-kyait-dan*, and of this **Akyáb** was probably a corruption. The present town and cantonment occupy dry land of very recent formation, and the high ground on which the pagoda stands must have stood on the shore at no distant date, as appears from the finding of a small anchor there about 1835. The village adjoining the pagoda must then have stood at the mouth of the Arakan R., which was much frequented by the Portuguese and the Chittagong people

in the 16th and 17th centuries, and thus probably became known to them by a name taken from the Pagoda.—(From a note by Sir Arthur Phayre.) [Col. Temple writes—"The only derivation which strikes me as plausible, is from the Agyattaw Phaya, near which, on the island of Sittwé, a Cantonment was formed after the first Burmese war, on the abandonment of Mrohaung or Arakan town in 1825, on account of sickness among the troops stationed there. The word Agyattaw is spelt Akhyap-taw, whence probably the modern name."]

[1826.—"It (the despatch) at length arrived this day (3rd Dec. 1826), having taken two months in all to reach us, of which forty-five days were spent in the route from Akyab in Aracan."—*Crawford*, *Ann*, 289.]

ALA-BLAZE PAN, s. This name is given in the Bombay Presidency to a tinned-copper stew-pan, having a cover, and staples for straps, which is carried on the march by European soldiers, for the purpose of cooking in, and eating out of. Out on picnics a larger kind is frequently used, and kept continually going, as a kind of *pot-au-feu*. [It has been suggested that the word may be a corr. of some French or Port. term.—Fr. *brazier*; Port. *brazero*, 'a fire-pan,' *brazo*, 'hot coals.']

ALBACORE, s. A kind of rather large sea-fish, of the Tunny genus (*Thynnus albacora*, Lowe, perhaps the same as *Thynnus macropterus*, Day); from the Port. *albacor* or *albacorn*. The quotations from Ovington and Grose below refer it to *albo*, but the word is, from its form, almost certainly Arabic, though Dozy says he has not found the word in this sense in Arabic dictionaries, which are very defective in the names of fishes (p. 61). The word *albacora* in Sp. is applied to a large early kind of fig, from Ar. *al-bakār*, 'præcox' (Dozy), Heb. *bikkārā*, in Micah vii. 1.—See *Cobarruvias*, s. v. *Albacora*. [The *N.E.D.* derives it from Ar. *al-bukr*, 'a young camel, a heifer,' whence Port. *bacoro*, 'a young pig.' Also see Gray's note on *Pyrrard*, i. 9.]

1679.—'These (flying fish) have two enemies, the one in the sea, the other in the air. In the sea the fish which is called *Albocore*, as big as a salmon.'—*Letter from Goa*, by T. Stevens, in *Hakl.* ii. 583.

1692.—"In our passage over from S.

Laurence to the maine, we had exceeding great store of Bonitos and Albocores."—*Barber*, in *Hakl.* ii. 592.

1698.—"We met likewise with shoals of Albocores (so call'd from a piece of white Flesh that sticks to their Heart) and with multitudes of Bonettoes, which are named from their Goodness and Excellence for eating; so that sometimes for more than twenty Days the whole Ship's Company have feasted on these curious fish."—*Ovington*, p. 48.

c. 1760.—"The Albacore is another fish of much the same kind as the Bonito.. from 60 to 90 pounds weight and upward. The name of this fish too is taken from the Portuguese, importing its white colour."—*Grose*, i. 5.

ALBATROSS, s. The great sea-bird (*Diomedea exulans*, L.), from the Port. *alcatraz*, to which the forms used by Hawkins and Dampier, and by Flacourt (according to Marcel Devic) closely approach. [*Alcatraz* 'in this sense altered to *albi*-, *albe*-, *albatros* (perhaps with etymological reference to *albus*, "white," the albatross being white, while the *alcatraz* was black.) *N.E.D.* s.v.] The Port. word properly means 'a pelican.' A reference to the latter word in our Glossary will show another curious misapplication. Devic states that *alcatraz* in Port. means 'the bucket of a Persian wheel,' * representing the Ar. *al-liddā*, which is again from *addā*. He supposes that the pelican may have got this name in the same way that it is called in ordinary Ar. *sakla*, 'a water-carrier.' It has been pointed out by Dr Murray, that the *alcatraz* of some of the earlier voyagers, e.g., of Davis below, is not the *Diomedea*, but the Man-of-War (or Frigate) Bird (*Fregatus aquilus*). Hawkins, at p. 187 of the work quoted, describes, without naming, a bird which is evidently the modern albatross. In the quotation from Mocquet again, *alcatraz* is applied to some smaller sea-bird. The passage from Shelvocke is that which suggested to Coleridge "The Ancient Mariner."

1661.—"The 8th December we anchored by a small Island called *Alcatrazas*, wherein at our going a shore, we found nothing but sea-birds, as we call them Gannets, but by the Portugals called *Alcatrazes*, who for that cause gave the said Island the same name."—*Hawkins* (Hakl. Soc.), 15.

* Also see Dozy, s. v. *alcaduz*. *Alcaduz*, according to Cobarruvias, is in Sp. one of the earthen pots of the *noría* or Persian wheel.

ALBATROSS.

1593.—"The dolphins and bonitos are the houndes, and the alcatrazes the hawkes, and the flying fishes the game."
—*Ibid.* 162.

1604.—"The other fowle called Alcatraz is a kind of Hawke that lieth by fishing. For when the Bonitos or Dolphins doe chase the flying fish vnder the water . . . this Alcatraz flyeth after them like a Hawke after a Partridge."—*Davis* (Hak. Soc.), 158.

c. 1603-10.—"Alcatraz sont petis oiseaux ainsi comme estourneaux."—*Alcoque*, *Voyages*, 220.

1672.—"We met with three feathered Harbingers of the Cape . . . Albatrosses . . . they have great Bodies, yet not proportionate to their Wings, which mote out twice their length."—*Fryer*, 12.

1680.—"They have several other Signs, whereby to know when they are near it, as by the Sea Fowl they meet at Sea, especially the Albatrosses, a very large long-winged Bird."—*Dampier*, i. 531.

1719.—"We had not had the sight of one fish of any kind, since we were come Southward of the Straights of *Le Maire*, nor one sea-bird, except a disconsolate black Albatross, who accompanied us for several days, hovering about us as if he had lost himself, till *Nalley* (my second Captain) observing in one of his melancholy fits, that this bird was always hovering near us, imagin'd from his colour, that it might be some ill omen. . . . But be that as it would, he after some fruitless attempts, at length shot the Albatross, not doubting (perhaps) that we should have a fair wind after it. . . ."
—*Shetlocke's Voyage*, 72, 73.

1740.—" . . . a vast variety of sea-fowl, amongst which the most remarkable are the *Penguins*; they are in size and shape like a goose, but instead of wings they have short stumps like fins . . . their bills are narrow like those of an Albatross, and they stand and walk in an erect posture. From this and their white bellies, Sir John Narborough has whimsically likened them to little children standing up in white aprons."—*Anson's Voyage*, 9th ed. (1776), p. 68.

1764.—"An albatross, a sea-fowl, was shot off the Cape of Good Hope, which measured 17½ feet from wing to wing."
—*Ives*, ii.

1803.—
"At length did e'er an Albatross;
Thorough the fog it came;
As if it had been a Christian soul
We hailed it in God's name."
—*The Ancient Mariner*.

c. 1861.—
"Souvent pour s'amuser, les hommes
d'équipage
Prennent des albatros, vastes oiseaux des
mers,
Qui suivent, indolents compagnons de
voyage,
Le navire glissant sur les gouffres amers."
—*Baudelaire, L'Albatros*.

ALCATIF, s. This word for 'a carpet' was much used in India in the 16th century, and is treated by some travellers as an Indian word. It is not however of Indian origin, but is an Arabic word (*katif*, 'a carpet with long pile') introduced into Portugal through the Moors.

c. 1540.—"There came aboard of Antonio de Farin more than 60 *batils*, and *balloas*, and *manchuas* (q. v.) with awnings and flags of silk, and rich *alcatifas*."—*Pinto*, ch. lxviii. (orig.).

1600.—"The whole tent was cut in a variety of arabesques, inlaid with coloured silk, and was carpeted with rich *alcatifas*."—*Travels*, *Itin.*, c. xvi.

1578.—"The windows of the streets by which the Viceroy passes shall be hung with carpets (*alcatifadas*), and the doors decorated with branches, and the whole adorned as richly as possible."—*Archit. Port. Orient.*, fascic. ii. 225.

[1593.—"Great store of rich Tapestry, which are called *alcatifas*."—*Lasachoten*, Hak. Soc. i. 47.]

1603-10.—"Quand elles vont à l'Eglise on les porte en palanquin . . . le dedans est d'un grand tapis de Perse, qu'ils appellent *Alcatif* . . ."—*Pyrrus*, ii. 52; [Hak. Soc. ii. 102].

1648.—" . . . many silk stuffs, such as satin, cottons (Cattanes) attolap (read *attelas*), alegie . . . ornies (H. *ornat*, 'A woman's shoot') of gold and silk for women's wear, gold *alcattijeva* . . ."—*Pan Tsiat*, 60.

1726.—"They know naught of chairs or tables. The small folks eat on a mat, and the rich on an *Alcatief*, or carpet, sitting with their feet under them, like our Tailors."—*Valentin*, v. *Chorom*, 65.

ALCORANAS, s. What word does Herbert aim at in the following? [The Stanf. Dict. regards this as quite distinct from *Alcoran*, the Korān, or sacred book of Mohammedans (for which see *N.E.D.* s.v.), and suggests *Al-qorān*, 'the horns,' or *al-qirān*, 'the vertices.']

1005.—"Some (moorques) have their Alcoranas high, slender, round steeples or towers, most of which are terraced near the top, like the Standard in Champsido, but twice the height."—*Herbert, Travels*, 3rd ed. 164.

ALCOVE, s. This English word comes to us through the Span. *alcova* and Fr. *alcove* (old Fr. *alcube*), from Ar. *al-ḥubbāh*, applied first to a kind of tent (so in Heb. *Nimbers* xxv. 8) and then to a vaulted building or recess. An edifice of Saracenic con-

struction at Palermo is still known as *La Cuba*; and another, a domed tomb, as *La Cubola*. Whatever be the true formation of the last word, it seems to have given us, through the Italian, *Cupola*. [Not so in *N.E.D.*]

1738.—“Cubba, commonly used for the vaulted tomb of *marab-butts*” [Adjutant.].—*Shaw's Travels*, ed. 1757, p. 40.

ALDEA, s. A village; also a villa. Port. from the Ar. *al-dai'a*, ‘a farm or villa.’ Bluteau explains it as ‘Povoção menor que lugar.’ Lane gives among other and varied meanings of the Ar. word: ‘An estate consisting of land or of land and a house, . . . land yielding a revenue.’ The word forms part of the name of many towns and villages in Spain and Portugal.

1547.—“The Governor (of Beçæem) Dom João do Castro, has given and gives many aldeas and other grants of land to Portuguese who served and were wounded at the fortress of Dio, and to others of long service. . . .”—*Simão Botelho, Cartas* 3.

[1609.—“Aldeas in the Country.”—*Danvers, Letters*, i. 25.]

1673.—“Here . . . in a sweet Air, stood a Magnificent Rural Church; in the way to which, and indeed all up and down this Island, are pleasant Aldeas, or villages and hamlets that . . . swarm with people.”—*Valentyn, v. (Malabar)*, 11.

1753.—“Les principales de ces qu'on appelle Aldées (terme que les Portugals ont mis en usage dans l'Inde) autour de Pondichéry et dans sa dépendance sont . . .”—*D'Anville, Éclaircissements*, 122.

1780.—“The Coast between these is filled with Aldeas, or villages of the Indians.”—*Dunn, N. Directory*, 6th ed., 110.

1782.—“Il y a aussi quelques Aldées considérables, telles que Navar et Portonovo, qui appartiennent aux Princes du pays.”—*Sonnerat, Voyage*, i. 37.

ALEPPÉE, n.p. On the coast of Travancore; properly Alappuli. [Mal. *alappuzha*, ‘the broad river’.—*Mad. Adm. Man. Gloss.* s.v.).]

[ALFANDICA, s. A custom-house and resort for foreign merchants in an oriental port. The word comes through the Port. *alfandega*, Span. *fundago*, Ital. *fondaco*, Fr. *fondegue* or *fondigue*, from Ar. *al-funduk*, ‘the inn,’ and this from Gk. *πυλῶνικον* or *πυλῶνιον*, ‘a pilgrim’s hospice.’]

[c. 1610.—“The conveyance of them thence to the *alfandigue*.”—*Pyrard della Valle*, Hak. Soc. i. 361.]

[1615.—“The Judge of the *Alfandica* came to invite me.”—*Sir T. Roe, Embassy*, Hak. Soc. i. 72.]

[1615.—“That the goods of the English may be freely landed after dispatch in the *Alfandiga*.”—*Foster, Letters*, iv. 79.]

ALGUADA, n.p. The name of a reef near the entrance to the Bassein branch of the Irawadi R., on which a splendid lighthouse was erected by Capt. Alex. Fraser (now Lieut.-General Fraser, C.B.) of the Engineers, in 1861-65. See some remarks and quotations under **NEGRAIS**.

ALJOFAR, s. Port. ‘seed-pearl.’ Cobarruvias says it is from Ar. *al-jauhar*, ‘jewel.’

1401.—“And from these bazars (*alacernas*), is no certain gates into certain streets, where they sell many things, such as cloths of silk and cotton, and *sendals*, and *infetanas*, and silk, and pearl (*alxofar*).”—*Clavijo*, § lxxxii. (comp. *Marham*, 81).

1508.—“The aljofar and pearls that (your Majesty) orders me to send you I cannot have as they have them in Ceylon and in Caillo, which are the sources of them: I would buy them with my blood, and with my money, which I have only from your giving. The *Sinabassas* (*sinabafos*), porcelain vases (*porcellanas*), and wares of that sort are further off. If for my sins I stay here longer I will endeavour to get everything. The slave girls that you order me to send you must be taken from prizes,* for the heathen women of this country are black, and are mistresses to everybody by the time they are ten years old.”—*Letter of the Viceroy D. Francisco d'Almeida to the King*, in *Correia*, i. 908-9.

[1665.—“As it (the idol) was too deformed, they made hands for it of the small pearls which we call ‘pearls by the ounce.’”—*Tavernier*, ed. Ball, ii. 223.]

ALLAHABAD, n.p. This name, which was given in the time of Akbar to the old Hindu Prayāg or Prāg (**FRAAG**) has been subjected to a variety of corrupt pronunciations, both European and native. *Ilahābāz* is a not uncommon native form, converted by Europeans into *Halabas*, and further by English soldiers formerly into *Ile o' bats*. And the *Ilīabād*, which we find in the Hastings charges, survives in the *Elleabad* still heard occasionally.

* Query, from captured vessels containing foreign (non-Indian) women? The words are as follows: “*As escravas que me ditz que lhe mande, tomãose de prezas, que as Gentias desta terra são pretas, e mancebas do mundo como chegão a dez annos.*”

ALLEJA, s. This appears to be a stuff from Turkestan called (Turki) *alchah*, *alajah*, or *alachah*. It is thus described: "a silk cloth 5 yards long, which has a sort of wavy line pattern running in the length on either side." (*Baden-Powell's Punjab Handbook*, 66). [Platts in his *Hind. Dictionary* gives *ilchah*, "a kind of cloth woven with silk and thread so as to present the appearance of cardamoms (*ilchah*). But this is evidently a folk etymology. Yusuf Ali (*Mon. on Silk Fabric*), accepts the derivation from *Alchah*, *Alchah*, and says it was probably introduced by the Moguls, and has historical associations with Agra, where alone the N.W.P. it is manufactured. "The fabric differs from the *Doriya* in having a substantial texture, whereas the *Doriya* is generally flimsy. Colours are generally red, or bluish with white stripes." In some of the western Districts of the Punjab kinds of fancy cotton goods

1895.—"The cloth from which these pyjamas are made (in Swit) is known as *Alacha*, and is as a rule manufactured in their own houses, from 2 to 20 threads of silk being let in with the cotton; the silk well as the cotton is brought from Peshawar and spun at home."—*N. Nair's Report Explorations*, p. 6.

ALLIGATOR, a. This is the usual Anglo-Indian term for the great lacertine amphibian of the rivers. It was apparently in origin a corruption, imported from S. America, of the Spanish *el* or *al lagarto* (from Lat. *lærtia*), 'a lizard.' The "Summary of the Western Indies" by Pietro Martire d'Angheria, as given in Ramusio, recounting the last voyage of Columbus, says that, in a certain river, "they sometimes encountered these crocodiles which they call Lagarti; these make away when they see the Christians, and in making away they leave behind them an odour more fragrant than musk." (Ram. iii.

f. 17v.). Oviedo, on another page of the same volume, calls them "Lagarti o dragoni" (f. 63).

Bluteau gives "Lagarto, Crocodile" and adds: "In the Oriente Conquistado (Part I. f. 823) you will find a description of the Crocodile under the name of *Lagarto*."

One often, in Anglo-Indian conversation, used to meet with the endeavour to distinguish the two well-known species of the Ganges as *Crocodile* and *Alligator*, but this, like other applications of popular and general terms to mark scientific distinctions, involves fallacy, as in the cases of 'panther, leopard,' 'camel, dromedary,' 'attorney, solicitor,' and so forth. The two kinds of Gangetic crocodile were known to Aelian (c. 250 A.D.), who writes: "It (the Ganges) breeds two kinds of crocodiles; one of these is not at all hurtful, while the other is the most voracious and cruel eater of flesh; and these have a horny prominence on the top of the nostril. These latter are used as ministers of vengeance upon evil-doers; for those convicted of the greatest crimes are cast to them; and they require no executioner."

1493.—"In a small adjacent island . . . our men saw an enormous kind of lizard (*lagarto muy grande*), which they said was as large round as a calf, and with a tail as long as a lance . . . but bulky as it was, it got into the sea, so that they could not catch it."—*Letter of Dr. Chanca, in Select Letters of Columbus* by Major, Hak. Soc. 2nd ed., 43.

1539.—"All along this River, th it was not very broad, there were a number of Lizards (*lagartos*), which might more properly be called Serpents . . . with scales upon their backs, and mouths two foot wide . . . there be of them that will sometimes get upon an *almadía* . . . and overturn it with their tails, swallowing up the men whole, without dismembering of them."—*Pinto, in Cogan's tr. 17 (orig. esp. xiv.)*.

1552.—" . . . aquatic animals such as . . . very great lizards (*lagartos*), which in form and nature are just the crocodiles of the Nile."—*Barros, l. iii. 8*.

1563.—"In this River we killed a monstrous *Lagarto*, or Crocodile . . . he was 23 foote by the rule, headed like a hogge. . . ."—*Job Horsey, in Hakl. vi. 550*.

1579.—"We found here many good commodities . . . besides *alagartoes*, *munckeyes*, and the like."—*Draht, World Encompassed, Hak. Soc. 112*.

1591.—"In this place I have seen very great water alligators (which we call in English crocodiles), seven yards long."—

Master Antonio Kallit, in Purchas, iv. 1223.

1593.—"In this River (of Guayaquil) and all the Rivers of this Coast, are great abundances of *Alagartoes* . . . persons of credit have certified to me that as small fishes in other Rivers abound in schools, so the *Alagartoes* in this"—*Sir Richard Haklins, in Purchas, iv. 1490*.

c. 1593.—

"And in his needy shop a tortoise hung,
An alligator stuff'd, and other skins
Of ill-fangled fishes . . ."

Romeo & Juliet, v. 1.

1593.—"Upon this river there were great store of fowls . . . but for *lagartos* it exceeded, for there were thousands of the ugly serpents; and the people called it for the abundance of them, the river of *Lagartos* in their language."—*Hakl. vi. The Discovery of Guam, in Hakl. iv. 137*.

1594.—"Once he would needs defend a rat to be an *alagarto* . . . because he late and guard his books . . . And the more to comfort it, because he had taught at him . . . the next rat he could on bee made an anatomie of, and read a lecture of 3 dayes long upon every rine or musckle, and after I urged her over his head in his studie in stead of an *apothecario's* crocodile or drido *Alligator*."—*Nashe's 'Have with you to Sirrrow Wells' Repr. in J. Payne Collier's Misc. Tracts, p. 72*.

1610.—"These Blacks . . . told me the River was full of *Aligatas*, and if I saw any I must fight with him, else he would kill me."—*D. Middleton, in Purchas, i. 211*.

1613.—" . . . what wants . . . por distancia de 2 leguas, esta o termo o rio de Cuzam de *lagartios* o *arimadillo*."—*Arduo de Erasm, 10*.

1673.—"The River was full of *Aligators* or *Crocodiles*, which lay basking in the sun in the Mud on the River's side."—*Fryer, 55*.

1727.—"I was charming a rat . . . and had stages fitted for my People to stand on . . . and we were plagued with five or six *Allegators*, which wanted to be on the stage."—*J. Hutson, ii. 133*.

1761.—

" . . . else that snake stream
(Whence Trahe pours her boundless on mankind)

Dread *Alligators* would done possess."
Granger, Bk. ii.

1831.—"The Hooghly alone has never been so full of sharks and alligators as now. We have it on undoubted authority that within the past two months over a hundred people have fallen victims to these brutes."—*Pioneer Mail, July 10th*.

ALLIGATOR-PEAR. The fruit of the *Laurus persæ*, Lin., *Pera gratissima*, Gaertn. The name as here given is an extravagant, and that of *avocado* or *avogado* a more moderate,

corruption of *aguacate* or *ahiuacatl* (see below), which appears to have been the native name in Central America, still surviving there. The Quichua name is *patta*, which is used as well as *aguacate* by Cieza de Leon, and also by Joseph de Acosta. Grainger (*Sugarcane*, Bk. I.) calls it "rich *sabbaca*," which he says is "the Indian name of the *avocado*, *avocado*, *avigato*, or as the English corruptly call it, *alligator pear*. The Spaniards in S. America call it *Aguacate*, and under that name it is described by Ulloa." In French it is called *avocat*. The praise which Grainger, as quoted below, "liberally bestows" on this fruit, is, if we might judge from the specimens occasionally met with in India, absurd. With liberal pepper and salt there may be a remote suggestion of marrow: but that is all. Indeed it is hardly a fruit in the ordinary sense. Its common sea name of 'midshipman's butter' [or 'subaltern's butter'] is suggestive of its merits, or demerits.

Though common and naturalised throughout the W. Indies and E. coasts of tropical S. America, its actual native country is unknown. Its introduction into the Eastern world is comparatively recent; not older than the middle of 18th century. Had it been worth eating it would have come long before.

1532-50.—"There are other fruits belonging to the country, such as fragrant pine-apples and plantains, many excellent *guavas*, *caymillos*, *aguacates*, and other fruits."—*Cieza de Leon*, 18.

1608.—"The *Patta* is a great tree, and carries a faire lenfo, which hath a fruito like to great pearce; within it hath a great stone, and all the rest is soft meate, so as when they are full ripe, they are, as it were, butter, and have a delicate taste."—*Joseph de Acosta*, 250.

c. 1660.—

"The *Aguacate* no less is Venus Friend (To th' Indies Venus Conquest doth extend)

A fragrant Leaf the *Aguacate* bears;
Her Fruit in fashion of an Egg appears,
With such a white and sperry Juice it swells

As represents moist Life's first Principles."

Cowley, Of Plantes, v.

1680.—"This *Tavoga* is an exceeding pleasant Island, abounding in all manner of fruits, such as *Pino-apples*, . . . *Albocates*, *Pears*, *Mammes*."—*Capt. Sharpe*, in *Dampier*, iv.

1685.—"The *Avogato* Pear-tree is as big as most Pear-trees . . . and the Fruit as big as a large Lemon. . . . The Substance in the inside is green, or a little yellowish, and soft as Butter. . . ."—*Dampier*, i. 203.

1736.—"*Avogato*, *Naum*. . . . This fruit itself has no taste, but when mixt with sugar and lemon juice gives a wholesome and tasty flavour."—*Heidler's Lexicon*, s.v.

1761.—

"And thou green *avocado*, charm of sense,
Thy ripen'd marrow liberally bestows't."
Grainger, Bk. I.

1830.—"The *avocado*, with its Brobdingnag pear, as large as a purser's lantern."—*Tom Cringle*, ed. 1863, 40.

[1861.—"There is a well-known West Indian fruit which we call an *avocado* or *alligator pear*."—*Taylor, Anahuac*, 227.]

1870.—"The *aguacate* or *Alligator pear*."—*Squier, Honduras*, 142.

1873.—"Thus the fruit of the *Persa gratissima* was called *Ahuacatl* by the ancient Mexicans; the Spaniards corrupted it to *avocado*, and our sailors still further to 'Alligator pears'."—*Bell's Nicaragua*, 107.

[**ALLYGOLE, ALIGHOL, ALLYGOOL, ALLEEGOLE**, s. H.—P. '*aligol*, from '*alt* 'lofty, excellent,' Skt. *gola*, a troop; a nondescript word used for "irregular foot in the Maratha service, without discipline or regular arms. According to some they are so named from charging in a dense mass and invoking 'Ali, the son-in-law of Mohammed, being chiefly Mohammedans."—(*Wilson*.)

1796.—"The *Nedibs* (*Nujob*) are matchlockmen, and according to their different casts are called *Allegoles* or *Rohillas*; they are indifferently formed of high-cast Hindoos and Muselmans, armed with the country Bandoos (*bundooks*), to which the ingenuity of *De Boigne* had added a Bayonet."—*W. H. Tour*, *A Letter on the Maratha People*, p. 50.

1801.—"*Alleegole*, A sort of cho-on light infantry of the *Rohilla* Patans; sometimes the term appears to be applied to troops supposed to be used generally for desperate service."—*Fraser, Military Memoirs of Skinner*, ii. 71 note, 76, 76.

1817.—"The *Allygools* answer nearly the same description."—*Blacker, Mem. of Operations in India*, p. 22.]

ALMADIA, s. This is a word introduced into Portuguese from Moorish Ar. *al-ma'diya*. Properly it means 'a raft' (see *Dozy*, s.v.). But it is generally used by the writers on India for a canoe, or the like small native boat.

1514.—"E visto che non veniva nessuno ambasciata, solo veniva molto abadie, cioè larche, a venderci galline. . . ."—*Giov. da Empoli, in Archiv. Stor. Ital.*, p. 59.

[1539.—See quotation from Pinto under **ALLIGATOR**.

c. 1610.—"Light vessels which they call almadia."—*Pyrard della Valle, Hak. Soc. i. 122*; and also see under **DONEY**.]

1644.—"Huma Almadia para serviço do dito Baluarte, com seis marinheiros que cada hum ven-se hum x(erafi) por mes . . . x 72."—*Expenses of Du, in Docarro (Sloane MSS. 197, fol. 175)*.

ALMANACK, s. On this difficult word see Dozy's Oosterlingen and *N.E.D.* In a passage quoted by Eusebius from Porphyry (*Præp. Evangel.* t. iii. ed. Gaisford) there is mention of Egyptian calendars called ἀλμηνιακὰ. Also in the *Vocabular Arango* of Pedro de Alcalá (1505) the *Ar. Mandāh* is given as the equivalent of the Span. *almanaque*, which seems to show that the Sp. Arabs did use *mandāh* in the sense required, probably having adopted it from the Egyptian, and having assumed the initial *al* to be their own article.

ALMYRA, s. *H. almāri*. A wardrobe, chest of drawers, or like piece of (closed) furniture. The word is in general use, by masters and servants in Anglo-Indian households, in both N. and S. India. It has come to us from the Port. *almario*, but it is the same word as Fr. *armoire*, Old E. *ambry* [for which see *N.E.D.*] &c., and Sc. *awmry*, originating in the Lat. *armarium*, or *-ria*, which occurs also in L. Gr. as ἀρμῆριον, ἀρμῆριον.

c. B.C. 200.—"Hoc est quod olim clanculum ex armario te surripuisse alobas uxorū tunc . . ."—*Plautus, Men.* iii. 3.

A.D. 1450.—"Item, I will my chambred prestes have . . . the thone of thame the to almer, & the totthir of yame the tother almar whilk I ordnyd for keypyng of vestmentes."—*Will of Sir T. Cumberlege, in Academy*, Sept. 27, 1878, p. 231.

1589.—"Item ane langsettle, item ane almarie, ane Kist, ane salt burdo . . ."—*Ext. Records Burgh of Glasgow, 1876, 130*.

1878.—"Sahib, have you looked in Mr Morrison's almirah?"—*Life in Mafussil*, i. 34.

ALOES, s. The name of aloes is applied to two entirely different substances: a. the drug prepared from the inspissated bitter juice of the **ALOË**

Socotrina, Lam. In this meaning (a) the name is considered (*Hanbury and Flickiger, Pharmacographia*, 616) to be derived from the Syriac 'elwas' (in P. *alwad*). b. Aloes-wood, the same as **Eagle-wood**. This is perhaps from one of the Indian forms, through the Hebrew (pl. forms) *ahālim*, *akhālim* and *ahālōth*, *akhālōth*. Neither Hippocrates nor Theophrastus mentions aloes, but Dioscorides describes two kinds of it (*Mat. Med.* iii. 3). "It was probably the Socotrine aloes with which the ancients were most familiar. Eustathius says the aloes was called *leph*, from its excellence in preserving life (ad. *Il.* 630). This accounts for the powder of aloes being called *Hiera picra* in the older writers on Pharmacy."—(*Francis Adams, Names of all Minerals, Plants, and Animals desc. by the Greek authors, etc.*)

(a) c. A.D. 70.—"The best Aloe (Latin the same) is brought out of India. . . . Much use there is of it in many cases, but principally to loosen the belly; being the only purgative medicine that is comfortable to the stomach. . . ."—*Pliny, Bk. xxvii (Ph. Holland, ii. 212)*.

(b) "Ἦλθε δὲ καὶ Νικόδημος . . . φέρων μύγμα σμύρνης καὶ ἀλόης ὡσεὶ λίπας ἑκατέρω."—*John xix. 39*.

c. A.D. 545.—"From the remoter regions, I speak of Tzinista and other places, the imports to Taprobane are silk Aloes-wood (ἀλόη), cloves, sandal-wood, and so forth."—*Cosmas, in Cathay*, p. cixxvii.

[c. 1605.—"In wech lland of Allasakatriza are good harbors faire depth and good Anchor ground."—*Description in Birdwood, First Letter Book*, 82. (Here there is a confusion of the name of the island Socotra with that of its best-known product—*Aloes Socotrina*).]

1617.—".... a kind of lignum **Allo-wales**."—*Cocks's Diary*, i. 309 [and see i. 3].

ALOO, s. Skt.—*H. ālū*. This word is now used in Hindustani and other dialects for the 'potato.' The original Skt. is said to mean the esculent root *Arum campanulatum*.

ALOO BOKHARA, s. P. *ālū-bokhāra*, 'Bokh. plum'; a kind of prune commonly brought to India by the Afghan traders.

[c. 1666.—"Usbec being the country which principally supplies Delhi with . . . many loads of dry fruit, as Bokara prunes. . . ."—*Bernier, ed. Constable*, 118.]

1817.—

"Plantains, the golden and the green,
Malaya's nectar'd mangosteen;
Prunes of Bokhara, and sweet nuts
From the far groves of Samarkand."

Moore, *Lalla Rookh*.

ALPEEN, s. *H. alpin*, used in Bombay. A common pin, from Port. *alfinete* (*Panjab N. & Q.*, ii. 117).

AMAH, s. A wet nurse; used in Madras, Bombay, China and Japan. It is Port. *ama* (comp. German and Swedish *amme*).

1839.—".... A sort of good-natured housekeeper-like bodies, who talk only of ayahs and amahs, and bad nights, and babies, and the advantages of Hodgson's ale while they are nursing: seeming in short devoted to 'suckling fools and chronicling small beer.'"—*Letters from Madras*, 294. See also p. 106.

AMBARREH, s. This is a P. word (*'amāri*) for a Howdah, and the word occurs in Colebrooke's letters, but is quite unusual now. Gladwin defines *Amaree* as "an umbrella over the Howdah" (*Index to Ayeen*, i.). The proper application is to a canopied howdah, such as is still used by native princes.

[c. 1661.—"Aurengzebe felt that he might venture to shut his brother up in a covered embary, a kind of closed litter in which women are carried on elephants."—*Bernier* (ed. *Constable*), 69.]

c. 1665.—"On the day that the King went up the Mountain of *Pire-ponjale*... being followed by a long row of elephants, upon which sat the Women in *Mikdambers* and Embarys . . ."—*Bernier*, E.T. 130 [ed. *Constable*, 407].

1798.—"The Rajah's *Soucarree* was very grand and superb. He had twenty elephants, with richly embroidered ambarrehs, the whole of them mounted by his sirdars, —he himself riding upon the largest, put in the centre."—*Skinner*, *Mem.* i. 157.

1799.—"Many of the largest Ceylon and other Deccany Elephants bore *ambāris* on which all the chiefs and nobles rode, dressed with magnificence, and adorned with the richest jewels."—*Life of Colebrooke*, p. 164.

1805.—"Amaury, a canopied seat for an elephant. An open one is called *Houza* or *Howda*."—*Dict. of Words used in E. Indies*, 2nd ed. 21.

1807.—"A royal tiger which was started in beating a large cover for game, sprang up so far into the umbarry or state howdah, in which Sujah Dowlah was seated, as to leave little doubt of a fatal issue."—*Williamson*, *Orient. Field Sports*, 15.

AMBARREH, s. Dekh. Hind. and Mahr. *ambāri*, *ambāri* [Skt. *amla-vāṭ-ika*], the plant *Hibiscus cannabinus*, affording a useful fibre.

AMBOYNA, n.p. A famous island in the Molucca Sea, belonging to the Dutch. The native form of the name is *Ambun* [which according to Marsden means 'dew'].

[1605.—"He hath sent hither his forces which hath expelled all the Portingalls out of the fforts they here hould att *Ambweno* and Tydore."—*Birdwood*, *First Letter Book*, 68.]

AMEEN, s. The word is Ar. *amin*, meaning 'a trustworthy person,' and then an inspector, intendant, &c. In India it has several uses as applied to native officials employed under the Civil Courts, but nearly all reducible to the definition of *fide-commissarius*. Thus an ameen may be employed by a Court to investigate accounts connected with a suit, to prosecute local enquiries of any kind bearing on a suit, to sell or to deliver over possession of immovable property, to carry out legal process as a bailiff, &c. The name is also applied to native assistants in the duties of land-survey. But see *Sudder Ameen* (SUDDER).

[1616.—"He declared his office of Amin required him to hear and determine differences."—*Foster*, *Letters*, iv. 351.]

1817.—"Native officers called *ameens* were sent to collect accounts, and to obtain information in the districts. The first incidents that occurred were complaints against these *ameens* for injurious treatment of the inhabitants. . . ."—*Mill. Hist.*, ed. 1840, iv. 12.

1861.—"Bengallee dewans, once pure, are converted into demons; *Ameens*, once harmless, become tigers; magistrates, supposed to be just, are converted into oppressors."—*Poterson*, *Speech for Prosecution in Nil Durpan case*.

1878.—"The Ameen employed in making the partition of an estate."—*Life in the Mofussil*, i. 206.

1882.—"A missionary . . . might, on the other hand, be brought to a standstill when asked to explain all the terms used by an *amin* or valuator who had been sent to fix the judicial rents."—*Saty. Rev.*, Dec. 30, p. 866.

AMEER, s. Ar. *Amīr* (root *amr*, 'commanding,' and so) 'a commander, chief, or lord,' and, in Ar. application, any kind of chief from the *Amīrū l-mūminīn*, 'the Amīr of the Faithful'

ie. the Caliph, downwards. The word in this form perhaps first became familiar as applied to the Princes of Sind, at the time of the conquest of that Province by Sir C. J. Napier. It is the title affected by many Muslim sovereigns of various calibres as the Amir of Kabul, the Amir of Bokhara, &c. But in sundry other forms the word has more or less taken root in European languages since the early Middle Ages. Thus it is the origin to generals of the sea service, but applied in varying forms by medieval lords, of the court and army of Egypt and other Mohammedan States. The word also came to us again, by a later importation from the Levant, in the French form, *Emir* or *Emer*.—See also *Omrah*, which is in fact *Amir*, the pl. of *Amir*. Byzantine writers use *Amir*, *Amir*, *Amir*, *Amir*, &c. (See *Ducange, Gloss. Græc.*) It is the opinion of the best scholars that the forms *Amir*, *Amiraglio*, *Admiral* &c., originated in the application of a Low Latin termination *-alis* or *-alis*, though some doubt may still attach to this question. (See *Marcel Devic, s.v. Amiral*, and *Dozy, Oost-Indien, s.v. Admiral* [and *N.E.D. s.v. Admiral*]). The *d* in *admiral* probably came from a false imagination of connection with *admiral*.

1250.—“Li grand amirans des galies m'envoie querre, et me demanda si j'estoie cousin le roy; et je le di que n'ain.”—*Joinville*, p. 178. This passage illustrates the sort of way in which our modern use of the word *admiral* originated.

c. 1315.—“The Master of the Ship is like a great amir; when he goes ashore the archers and the blackamoors march before him with javelins and swords, with drums and horns and trumpets.”—*John Barlaam*, iv. 93.

Compare with this description of the Commander of a Chinese Junk in the 14th century, A. Hamilton's of an English Captain in Malabar in the end of the 17th:—“Captain Beawes, who commanded the *Albemarle*, accompanied us also, carrying a Drum and two Trumpets with us, so as to make our Compliment the more solemn.”—And this again of an “interloper” skipper at Hooghly, in 1683:—“Alley went in a splendid Equipage, habited in scarlet richly lined. Ten Englishmen in Blue Caps and Coats edged with Red, all armed with Blandorbusse, went before his palankoon, 80 (18) *Poons*

before them, and 1 Mustians playing on the Weights with 2 Flages, before him, like an Agent . . .”—*Hedges*, Oct. 8 (Hak. Soc. i. 123).

1381.—“Il Soldano fu cristiano di Grecia, e fu venduto per schiavo quando era fanciullo a uno ammiraglio, come tu dice: capitano di guerra.”—*Tricobaldi*, p. 36. [1510.—See quotation from *Varthema* under *XERAFINE*.]

1615.—“The inhabitants (of Sidon) are of sundry nations and religions; governed by a succession of Princes whom they call *Druses*.”—*Sindys Journey*, 210.

AMOY, n.p. A great seaport of Fokien in China, the name of which in Mandarin dialect is *Hin-men*, meaning ‘Hall Gate,’ which is in the Chang-han dialect *Amui*. In some books of the last century it is called *Emoy* and the like. It is now a Treaty-Port.

1687.—“*Amoy* or *Anhai*, which is a city standing on a Navigable River in the Province of Fokien in China, and is a place of vast trade.”—*Dampier*, i. 417. (This looks as if Dampier confounded the name of *Amoy* with that of *Anhai*, one of the connected ports, which lies to the N.E. about 30 m. as the crow flies, from *Amoy*.)

1727.—“There are some curiosities in *Amoy*. One is a large Stone that weighs above forty Tuns . . . in such an Equilibrium, that a Youth of twelve Years old can easily make it move.”—*J. Hamilton*, ii. 213.

AMSHOM, s. Malayān. *amshom*, from Skt. *amśah*, ‘a part,’ defined by Gunder as “part of a Talook, formerly called *kobill*, greater than a *tapu*.” [Layman (*Man. Malabar*, i. 87) speaks of the *amshom* as a ‘part-h.’] It is further explained in the following quotation:—

1878.—“The *amshom* is really the smallest revenue division there is in Malabar, and is generally a tract of country some square miles in extent, in which there is no such thing as a village, but a series of scattered homesteads and farms, where the owner of the land and his servants reside . . . or in scattered collections of huts.”—*Report of Census Com. in India*.

A MUOK, to run, v. There is we believe no room for doubt that, to us at least, this expression came from the Malay countries, where both the phrase and the practice are still familiar. Some valuable remarks on the phenomenon, as prevalent among the Malays,

were contributed by Dr Oxley of Singapore to the *Journal of the Indian Archipelago*, vol. iii. p. 532; see a quotation below. [Mr W. W. Skeat writes—"The best explanation of the fact is perhaps that it was the Malay national method of committing suicide, especially as one never hears of Malays committing suicide in any other way. This form of suicide may arise from a wish to die fighting and thus avoid a 'straw death, a cow's death'; but it is curious that women and children are often among the victims, and especially members of the suicide's own family. The act of running a-muck is probably due to causes over which the culprit has some amount of control, as the custom has now died out in the British Possessions in the Peninsula, the offenders probably objecting to being caught and tried in cold blood. I remember hearing of only about two cases (one by a Sikh soldier) in about six years. It has been suggested further that the extreme monotonous heat of the Peninsula may have conduced to such outbreaks as those of Running amuck and Latah.]

The word is by Crawford ascribed to the Javanese, and this is his explanation:

"Amuk (J.). An *a-muck*; to run *a-muck*; to tilt; to run furiously and desperately at any one; to make a furious onset or charge in combat."—(*Malay Dict.*) [The standard Malay, according to Mr Skeat, is rather *amok* (*mengamok*).]

Marsden says that the word rarely occurs in any other than the verbal form *mengamuk*, 'to make a furious attack' (*Mem. of a Malayan Family*, 96).

There is reason, however, to ascribe an Indian origin to the term; whilst the practice, apart from the term, is of no rare occurrence in Indian history. Thus Tod records some notable instances in the history of the Rājputas. In one of these (1634) the eldest son of the Raja of Mārwar ran *a-muck* at the court of Shāh Jahān, failing in his blow at the Emperor, but killing five courtiers of eminence before he fell himself. Again, in the 18th century, Bijai Singh, also of Mārwar, bore strong resentment against the Tālpura prince of Hyderabad, Bijar Khān, who had sent to demand from the Rājput tribute and a bride. A Bhatti and a

Chondāwat offered their services for vengeance, and set out for Sind as envoys. Whilst Bijar Khān read their credentials, muttering, 'No mention of the bride!' the Chondāwat buried a dagger in his heart, exclaiming 'This for the bride!' 'And this for the tribute!' cried the Bhatti, repeating the blow. The pair then plied their daggers right and left, and 26 persons were slain before the envoys were hacked to pieces (*Tod*, ii. 45 & 316).

But it is in Malabar that we trace the apparent origin of the Malay term in the existence of certain desperadoes who are called by a variety of old travellers *amouchi* or *amuco*. The nearest approach to this that we have been able to discover is the Malayālam *amar-klan*, 'a warrior' (from *amar*, 'fight, war'). [The proper Malayālam term for such men was *Chaver*, literally those who took up or devoted themselves to death.] One of the special applications of this word is remarkable in connection with a singular custom in Malabar. After the Zamorin had reigned 12 years, a great assembly was held at Tirunāvāyi, when that Prince took his seat surrounded by his dependants, fully armed. Any one might then attack him, and the assailant, if successful in killing the Zamorin, got the throne. This had often happened. [For a full discussion of this custom see *Frazer, Golden Bough*, 2nd ed., i. 14 sq.] In 1600 thirty such assailants were killed in the enterprise. Now these men were called *amar-kladr* (pl. of *amar-klan*, see *Gundert* s.v.). These men evidently ran *a-muck* in the true Malay sense; and quotations below will show other illustrations from Malabar which confirm the idea that both name and practice originated in Continental India. There is indeed a difficulty as to the derivation here indicated, in the fact that the *amuco* or *amouchi* of European writers on Malabar seems by no means close enough to *amar-klan*, whilst it is so close to the Malay *amuk*; and on this further light may be hoped for. The identity between the *amoucos* of Malabar and the *amuck* runners of the Malay peninsula is clearly shown by the passage from *Correa* (Gouvea (1606) in his *Jornada* (ch. 9, Bk. ii.) applies the word *amouques*

to certain Hindus whom he saw in S. Malabar near Quilon, whose duty it was to defend the Syrian Christians with their lives. There are reasons for thinking that the worthy priest got hold of the story of a cock and a bull; but in any case the Hindus referred to were really Jangadas." (See JANGADA).

De Gubernatis has indeed suggested that the word *amouchi* was derived from the Skt. *amokshya*, 'that cannot be loosed'; and this would be very consistent with several of the passages which we shall quote, in which the idea of being 'bound by a vow' underlies the conduct of the persons to whom the term was applicable both in Malabar and in the Archipelago. But *amokshya* is a word unknown to Malayalam, in such a sense at least.

We have seen *a-muck* derived from the Ar. *ahmak*, 'fatuous' [(e.g. *Ball, Jungle Life*, 358).] But this is etymology of the kind which scorns history.

The phrase has been thoroughly naturalised in England since the days of Dryden and Pope. [The earliest quotation for "running *amuck*:" in the N.E.D. is from Marvell (1672).]

c. 1430.—Nicolo Conti, speaking of the greater islands of the Archipelago under the name of the Two Javas, does not use the word, but describes a form of the practice:—

"Homicide is here a jest, and goes without punishment. Debtors are made over to their creditors as slaves; and some of these, preferring death to slavery, will with drawn swords rush on, slaying all whom they fall in with of less strength than themselves, until they meet death at the hands of some one more than a match for them. This man, the creditors then sue in Court for the dead man's debt."—In *India in the Xth C.* 45.

1616.—"There are some of them (Javanese) who if they fall ill of any severe illness vow to God that if they remain in health they will of their own accord seek another more honourable death for his service, and as soon as they get well they take a dagger in their hands, and go out into the streets and kill as many persons as they meet, both men, women, and children, in such wise that they go like mad dogs, killing until they are killed. These are called *Amucos*. And as soon as they see them begin this work, they cry out, saying *Amuco, Amuco*, in order that people may take care of themselves, and they kill them with dagger and spear thrusts."—*Barbosa, Hak. Soc.* 194. This passage seems to show that the word *amuck* must have been commonly used in Malay countries before the arrival of the Portuguese there, a. 1611.

1539.—" . . . The Tyrant (o *Rey Aché*) called forth in person, accompanied with 6000 resolute men (*cincos mil Amonecos*) and charged the *Batacs* very furiously."—*Pinto (orig. cap. xvii.) in Cogan*, p. 20.

1552.—De Barros, speaking of the capture of the Island of Beth (*Beit*, off the N.W. point of Kāthiāwār) by Nuno da Cunha in 1531, says: "But the natives of Guzarat stood in such fear of Sultan Badar that they would not consent to the terms. And so, like people determined on death, all that night they shaved their heads (this is a superstitious practice of those who despise life, people whom they call in India *Amonecos*) and betook themselves to their mosques, and there devoted their persons to death . . . and as an earnest of this vow, and an example of this resolution, the Captain ordered a great fire to be made, and cast into it his wife, and a little son that he had, and all his household and his goods, in fear lest anything of his should fall into our possession." Others did the like, and then they fell upon the Portuguese.—Dec. IV. iv. 13.

c. 1551.—In war between the Kings of Calicut and Cochín (1503) two princes of Cochín were killed. A number of these desperadoes who have been spoken of in the quotations were killed. . . . "But some remained who were not killed, and these went in shame, not to have died avenging their lords. . . . there were more than 200, who all, according to their custom, shaved off all their hair, even to the eyebrows, and embraced each other and their friends and relations, as men about to suffer death. In this case they are as madmen—known as *amonecos*—and count themselves as already among the dead. These men dispersed, seeking wherever they might find men of Calicut, and among these they rushed fearlessly, killing and slaying till they were slain. And some of them, about twenty, reckoning more highly of their honour, desired to turn their death to better account; and these separated, and found their way secretly to Calicut, determined to slay the king. But as it became known that they were *amonecos*, the city gave the alarm, and the King sent his servants to slay them as they slew others. But they like desperate men played the devil (*fazião diabolica*) before they were slain, and killed many people, with women and children. And five of them got together to a wood near the city, which they haunted for a good while after, making robberies and doing much mischief, until the whole of them were killed."—*Correa*, i. 361-5.

1566.—"The King of Cochín . . . hath a great number of gentlemen which he calleth *Amocochi*, and some are called *Nairi*; these two sorts of men esteem not their lives anything, so that it may be for the honour of their King."—*M. Oassar Frederike in Purchas*, ii. 1708. [See *Logan, Man. Malabar*, i. 138.]

1581.—"Their forces (in Cochín) consist in a kind of soldiers whom they call

amocchi, who are under obligation to die at the King's pleasure, and all soldiers who under this obligation. And of such the King makes use in urgent cases, sending them to die fighting."—Letter of P. Sasseti to Francesco I., Gd. D. of Tuscany, in *De Guérnatis*, 154.

c. 1584.—"There are some also who are called Amocchi . . . who being weary of living, set themselves in the way with a weapon in their hands, which they call a *Crise*, and kill as many as they meeto with, till somebody killethe them; and this they doe for the least anger they conceive, as desperate men."—G. Balbi in *Purchas*, ii. 1724.

1602.—Do Couto, speaking of the Javanese: "They are chivalrous men, and of such determination that for whatever offence amoncos in order to get satisfaction thereof. And were a spear run into the stomach of such an one he would still press forward without fear till he got at his foe."—*Dec.* IV. iii. 1.

In another passage (*ib.* vii. 14) De Couto speaks of the amoncos of Malabar just as Della Valle does below. In *Dec.* VI. viii. 8 he describes how, on the death of the King of Pimenta, in action with the Portuguese, "nearly 4000 Nairs made themselves amoncos with the usual ceremonies, shaving their heads on one side, and swearing by their pagoda to avonge the King's death."

1603.—"Este es el genero de milicia de la India, y los Reyes señalan mas o menos Amoyos (o Amacos, que todo es uno) para su guarda ordinaria."—*San Roman, Historia*, 48.

1604.—"Aua hecho vna junta do Amocos, con sus ceremonias para venir a morir adonde el Panical aua sedo muerto."—*Guerrero, Relacion*, 91.

1611.—"Viceroy. What is the meaning of amoncos? Soldier. It means men who have made up their mind to die in killing as many as they can, as is done in the parts about Malaca by those whom they call amoncos in the language of the country."—*Couto, Dialogo do Soldado Pratico*, 2nd part, p. 9.—(Printed at Lisbon in 1790).

1615.—"Hos inter Nairogonus est et ordo quom Amocos vocant quibus ob studium rei bellicae praecepta laus tribuitur, et omnium habentur validissimi."—*Jarrie, Thesaurus*, i. 66.

1624.—"Though two kings may be at war, either enemy takes great heed not to kill the King of the opposite faction, nor yet to strike his umbrella, wherever it may go . . . for the whole kingdom of the skin or wounded king would be bound to avenge him with the complete destruction of the enemy, or all, if needful, to perish in the attempt. The greater the king's dignity among these people, the longer period lasts this obligation to furious revenge . . . this period or method of revenge is termed

Amoco, and so they say that the Amoco of the Samori lasts one day; the Amoco of the king of Cochin lasts a life-time; and so of others."—*P. della Valle*, ii. 745 [Hak. Soc., ii. 330 seq.].

1648.—"Derrière ces palissades s'estoit caché un coquin de Bantamois qui estoit revenu de la Mecque et jouoit à Mogua . . . il court par les rues et tue tous ceux qu'il rencontre. . . ."—*Tavernier, V. des Indes*, tir. iii. ch. 24 [Ed. Ball, ii. 361 seq.].

1659.—"I saw in this month of February at Batavia the breasts torn with red-hot tongs off a black Indian by the executioner; and after this he was broken on the wheel from below upwards. This was because through the evil habit of eating opium (according to the godless custom of the Indians) he had become mad and raised the cry of *Amocle* (misap. for Amock) . . . in which mad state he had slain five persons. . . . This was the third Amock-Batavia (a few months) broken on the wheel for murder." * * *

* * * "Such a murderer and Amock-runner has sometimes the fame of being an invincible hero because he has so manfully repulsed all who tried to seize him. . . . So the Netherlands Government is compelled when such an Amock-runner is taken alive to punish him in a terrific manner."—*Walter Schulzens Ost-Indische Reise-Beschreibung* (German ed.), Amsterdam, 1676, pp. 19-20 and 227.

1672.—"Every community (of the Malabar Christians), every church has its own Amouchi, which . . . are people who take an oath to protect with their own lives the persons and places put under their safeguard, from all and every harm."—*P. Picenzo Maria*, 145.

"If the Prince is slain the amouchi, who are numerous, would avenge him desperately. If he be injured they put on festive raiment, take leave of their parents, and with fire and sword in hand invade the hostile territory, burning every dwelling, and slaying man, woman, and child, sparing none, until they themselves fall."—*Ibid.* 237-8.

1673.—"And they (the Mohammodans) are hardly restrained from running a muck (which is to kill whoever they meet, till they be slain themselves), especially if they have been at *Hedge* [Hedgee] a Pilgrimage to Mecca."—*Fryer*, 91.

1687.—Dryden assailing Burnet:—
"Prompt to assault, and careless of defence,
Invulnerable in his impudence,
He dares the World; and eager of a name,
He thrusts about and justles into fame.
Frontless and satire-proof, he scours the streets
And runs an Indian Muck at all he meets."

The Hind and the Panther, line 2177.
1689.—"Those that run these are called Amouki, and the doing of it Running a Muck."—*Ovington*, 237.

1712.—"Amouco (Termo da India) val o mesmo que homem determinado e apostado que despreza a vida e não temo a morte."—*Bluteau*, s.v.

1721.—"I answered him that I could no longer bear their Insults, and, if I had not Permission in three Days, I would run a Muck (which is a mad Custom among the Malaya; when they become desperate)."—*A. Hamilton*, ii. 231.

1737.—"Satire's my weapon, but I'm too discreet To run a muck, and tilt at all I meet."

Pope, Im. of Horace, B. ii. Sat. i. 69.

1768-71.—"These acts of indiscriminate murder are called by us mucks, because the perpetrators of them, during their frenzy, continually cry out amok, amok, which signifies kill, kill. . . ."—*Stavorinus*, i. 291.

1783.—At Benecoolen in this year (1760)—"the Count (d'Estaing) afraid of an insurrection among the Buggesses . . . invited several to the Fort, and when these had entered the Wicket was shut upon them; in attempting to disarm them, they *mangameo*, that is *ran a muck*; they drew their crosses, killed one or two Frenchmen, wounded others, and at last suffered themselves, for supporting this point of honour."—*Forrest's Voyage to Mergui*, 77.

1784.—"It is not to be controverted that these desperate acts of indiscriminate murder, called by us mucks, and by the natives *mongamo*, do actually take place, and frequently too, in some parts of the east (in Java in particular)."—*Marsden*, *II. of Sumatra*, 239.

1788.—"We are determined to run a muck rather than suffer ourselves to be forced away by these Hollanders."—*Mén. of a Malayan Family*, 66.

1798.—"At Batavia, if an officer take one of these amoks, or mohawks, as they have been called by an easy corruption, his reward is very considerable; but if he kill them, nothing is added to his usual pay. . . ."—*Translator of Stavorinus*, i. 294.

1803.—"We cannot help thinking, that one day or another, when they are more full of opium than usual, they (the Malays) will run a muck from Cape Comorin to the Caspian."—*Sydney Smith*, *Works*, 3rd ed., iii. 8.

1846.—"On the 8th July, 1846, Sunan, a respectable Malay house-builder in Penang, ran amok . . . killed an old Hindu woman, a Kling, a Chinese boy, and a Kling girl about three years old . . . and wounded two Hindus, three Klings, and two Chinese, of whom only two survived. . . . On the trial Sunan declared he did not know what he was about, and persisted in this at the place of execution. . . . The amok took place on the 8th, the trial on the 13th, and the execution on the 15th July,—all within 8 days."—*J. Ind. Arch.*, vol. iii. 460-61.

1849.—"A man sitting quietly among his friends and relatives, will without provocation suddenly start up, weapon in hand, and

slay all within his reach. . . . Next day when interrogated . . . the answer has invariably been, "The Devil entered into me, my eyes were darkened, I did not know what I was about." I have received the same reply on at least 20 different occasions; on examination of these monomaniacs, I have generally found them labouring under some gastric disease, or troublesome ulcer. . . . The Bugis, whether from revenge or disease, are by far the most addicted to run amok. I should think three-fourths of all the cases I have seen have been by persons of this nation."—*Dr T. Oxley*, in *J. Ind. Archip.*, iii. 532.

[1869.—"Macassar is the most celebrated place in the East for 'running a muck.'"—*Wallace*, *Malay Archip.* (ed. 1890), p. 134.]

[1870.—"For a full account of many cases in India, see *Cheers*, *Med. Jurisprudence*, p. 781 seqq.]

1873.—"They (the English) . . . crave governors who, not having bound themselves beforehand to 'run amuck,' may give the land some chance of repose."—*Blackwood's Magazine*, June, p. 769.

1875.—"On being struck the Malay at once stabbed Arabad with a kris; the blood of the people who had witnessed the deed was aroused, they ran amok, attacked Mr Birch, who was bathing in a floating bath close to the shore, stabbed and killed him."—*Sir W. D. Servois* to the E. of Carnarvon, Nov. 16, 1875.

1876.—"Twice over, while we were wending our way up the steep hill in Galata, it was our luck to see a Turk 'run a muck' . . . nine times out of ten this frenzy is feigned, but not always, as for instance in the case where a priest took to running amuck on an Austrian Lloyd's boat on the Black Sea, and after killing one or two passengers, and wounding others, was only stopped by repeated shots from the Captain's pistol."—*Barkley*, *Five Years in Bulgaria*, 240-41.

1877.—The *Times* of February 11th mentions a fatal muck run by a Spanish sailor, Manuel Alves, at the Sailors' Home, Liverpool; and the *Overland Times of India* (31st August) another run by a sepoy at Meerut.

1879.—"Running a-muck does not seem to be confined to the Malays. At Ravensna, on Monday, when the streets were full of people celebrating the festa of St John the Baptist, a maniac rushed out, snatched up a knife from a butcher's stall and fell upon everyone he came across . . . before he was captured he wounded more or less seriously 11 persons, among whom was one little child."—*Pall Mall Gazette*, July 1.

"Captain Shaw mentioned . . . that he had known as many as 40 people being injured by a single 'amok' runner. When the cry 'amok! amok!' is raised, people fly to the right and left for shelter, for after the blinded madman's kris has once 'drunk blood,' his fury becomes ungovernable, his sole desire is to kill; he strikes

here and there; he stabs fugitives in the back, his *kris* drips blood, he rushes on yet more wildly, blood and murder in his course; there are shrieks and groans, his bloodshot eyes start from their sockets, his frenzy gives him unnatural strength; then all of a sudden he drops, shot through the heart, or from sudden exhaustion, clutching his bloody *kris*."—*Miss Bird, Golden Chersonese*, 356.

ANACONDA, s. This word for a great python, or boa, is of very obscure origin. It is now applied in scientific zoology as the specific name of a great S. American water-snake. Cuvier has "L'Anacondo (*Boa scytale* et murina, *Animal*, 1829, ii. 78). Again, in the Official Report prepared by the Brazilian Government for the Philadelphia Exhibition of 1876, we find: "Of the genus *Boa* . . . we may mention the . . . *scuruiri* or *scuriruba* (*B. anaconda*), whose skins are used for boots and shoes and other purposes." And as we read the following in the *St James' Gazette* of April 3, 1882:—"A very unpleasant account is given by a Brazilian paper, the *Voz do Povo* of Diamantino, of the proceedings of a huge water-snake called the *scuruiri*, which is to be found in some of the rivers of Brazil. . . . A slave, with some companions, was fishing with a net in the river, when he was suddenly seized by a *scuruiri*, who made an effort with his hinder coils to carry off at the same time another of the fishing party." We had naturally supposed the name to be S. American, and its S. American character was rather corroborated by our finding in Ramusio's version of Pietro Martire d'Angheria such S. American names as *Anacachoa* and *Anacaona*. Serious doubt was however thrown on the American origin of the word when we found that Mr H. W. Bates entirely disbelieved it, and when we failed to trace the name in any older books about S. America.

In fact the oldest authority that we have met with, the famous John Ray, distinctly assigns the name, and the serpent to which the name properly belonged, to Ceylon. This occurs in his *Synopsis Methodica Animalium Quadrupedum et Serpentinum Generis*, Lond. 1693. In this he gives a Cata-

logue of Indian Serpents, which he had received from his friend Dr Tancred Robinson, and which the latter had noted *e Museo Leydensi*. No. 8 in this list runs as follows:—

"8. *Serpens Indicus Bubalinus*, Bubalorum Zeylonensibus, id est membra conterens," p. 332.

The following passage from St Jerome, giving an etymology, right or wrong of the word *boa*, which our naturalists now limit to certain great serpents of America, but which is often popularly applied to the pythons of E. Asia, shows a remarkable analogy to Ray's explanation of the name *Anacanda*:—

c. A.D. 395-400.—"Si quidam draco mirae magnitudinis, quos gentili sermone *Boas* vocant, ab eo quod tam grandes sint ut bores glutire soleant, omnem late vastabat prope vi spiritus absorbebat."—In *Vita Scti. Hieron. Vontis*, 1707, ii. col. 35.

Ray adds that on this No. 8 should be read what D. Cleyerus has said in the *Ephem. German.* An 12. obser. 7, entitled: *De Serpente magno Indiac Orientalis Urobubatum deglutiente*. The serpent in question was 25 feet long. Ray quotes in abridgment the description of its treatment of the buffalo; how, if the resistance is great, the victim is dragged to a tree, and compressed against it; how the noise of the crushing bones is heard as far as a cannon: how the crushed carcass is covered with saliva, etc. It is added that the country people (apparently this is in Amboyna) regard this great serpent as most desirable food.

The following are extracts from Cleyer's paper, which is, more fully cited, *Miscellanea Curiosa, sive Ephemeridum Medicorum Physicarum Germanicarum Academiae Naturae Curiosorum*, Dec. ii.—Annus Secundus, Anni MDCLXXXIII. Norimbergae, Anno illustrated by a formidable but interesting picture showing the serpent seizing an ox (not a buffalo) by the muzzle, with huge teeth. He tells how he dissected a great snake that he bought from a huntsman in which he found a whole stag of middle age, entire in skin and every part;

and another which contained a wild goat with great horns, likewise quite entire; and a third which had swallowed a porcupine armed with all his "sagittiferis aculeis." In Amboyna a woman great with child had been swallowed by such a serpent. . . .

"Quod si animal quoddam robustius conitatur, ut spiritus angulini enecari non possit, serpens erobris cum animali convolutionibus cauda sua proximam arborem in auxilium et robur corporis arripit cumque circumdat, quo eo fortius et valentius gyris suis animal comprimeret, suffocare, et demum enecare possit. . . ."

"Factum est hoc modo, ut (quod ex fide dignissimis habeo) in Regno Aracan . . . talis vasti corporis anguis prope flumen quoddam, cum Uro-bubulo, sive sylvestri bubulo aut uro . . . immensi spectaculo congruendi visus fuisset, eumque dicto modo occiderit; quo conflictu et plusquam hostili amplexu fragor ostium in bubulo comminutorum ad distantiam tormenti bellici majoris . . . a spectatoribus sat eminens stantibus exaudiri potuit. . . ."

The natives said these great snakes had poisonous fangs. These Cleyer could not find, but he believes the teeth to be in some degree venomous, for a servant of his scratched his hand on one of them. It swelled, greatly inflamed, and produced fever and delirium:

"Nec prius cessabant symptomata, quam Serpentina lapsi (see SNAKE-STONE) quam Patres Jesuitae hic component. vulnere adaptatus omo venenum exteraherat, et ubique symptomata convenientibus antidotis essent profligata."

Again, in 1768, we find in the *Scots Magazine*, App. p. 673, but quoted from "London pap. Aug. 1768," and signed by R. Edwin, a professed eyewitness, a story with the following heading: "Description of the *Anaconda*, a monstrous species of serpent. In a letter from an English gentleman, many years resident in the Island of Ceylon in the East Indies. . . . The Ceylonese seem to know the creature well; they call it *Anaconda*, and talked of eating its flesh when they caught it." He describes its seizing and disposing of an enormous "tyger." The serpent darts on the "tyger" from a tree, attacking first with a bite, then partially crushing and dragging it to the tree. . . . "winding his body round both the tyger and the tree with all his violence, till the ribs and other bones began

to give way . . . each giving a loud crack when it burst . . . the poor creature all this time was living, and at every loud crash of its bones gave a howl, not loud, yet piteous enough to pierce the cruellest heart."

Then the serpent drags away its victim, covers it with slaver, swallows it, etc. The whole thing is very cleverly told, but is evidently a romance founded on the description by "D. Cleyerus," which is quoted by Ray. There are no tigers in Ceylon. In fact, "R. Edwin" has developed the Romance of the *Anaconda* out of the description of D. Cleyerus, exactly as "Mynheer Forch" some years later developed the Romance of the *Upas* out of the older stories of the poison tree of Macassar. Indeed, when we find "Dr Andrew Cleyer" mentioned among the early relators of these latter stories, the suspicion becomes strong that both romances had the same author, and that "R. Edwin" was also the true author of the wonderful story told under the name of Forch. (See further under *UPAS*.)

In Percival's *Ceylon* (1803) we read: "Before I arrived in the island I had heard many stories of a monstrous snake, so vast in size as to devour tigers and buffaloes, and so daring as even to attack the elephant" (p. 303). Also, in Pridham's *Ceylon and its Dependencies* (1849, ii. 750-51): "Pimbera or *Anaconda* is of the genus *Python*, Cuvier, and is known in English as the rock-snake." Emerson Tennent (*Ceylon*, 4th ed., 1860, i. 196) says: "The great python (the 'boa' as it is commonly designated by Europeans, the '*anaconda*' of Eastern story) which is supposed to crush the bones of an elephant, and to swallow a tiger" . . . It may be suspected that the letter of "R. Edwin" was the foundation of all or most of the stories alluded to in these passages. Still we have the authority of Ray's friend that *Anaconda*, or rather *Anacondaia*, was at Leyden applied as a Ceylonese name to a specimen of this python. The only interpretation of this that we can offer is Tamil *anai-kondra* [*anai-konda*], "which killed an elephant"; an appellative, but not a name. We have no authority for the application of this appellative to a snake, though

the passages quoted from Percival, Pridham, and Tennent are all suggestive of such stories, and the interpretation of the name *anaconda* given to Ray: "*Bubatorum* . . . membra as an appellative. It may be added that in Malay *anakanda* signifies "one that is well-born," which does not help us. . . [Mr Skeat is unable to trace the word in Malay, and rejects the derivation from *anakanda* given above. A more plausible explanation is that given by Mr D. Ferguson (8 Ser. N. & Q. xii. 123), who derives *anaconda* from Singalese *Henakandayd* (*hena*, 'lightning'; *kanda*, 'stem, snake (*Passeria mycterizans*), the name of the smaller reptile being by a blunder transferred to the greater. It is at least a curious coincidence that Ogilvy (1670) in his "*Description of the African Isles*" (p. 690), gives: "*Anakandaf*, a sort of small snakes," which is the Malagasy *Anakandiffy*, 'a snake.')

1859.—"The skins of anacondas offered at Bangkok come from the northern provinces."—D. O. King, in *J. R. G. Soc.*, xxx. 184.

ANANAS, s. The Pine-apple (*Ananassa sativa*, Lindl.; *Bromelia Ananas*, L.), a native of the hot regions of Mexico and Panama. It abounded, as all the islands according to Oviedo. The Brazilian *Nana*, or perhaps *Nanas*, gave the Portuguese *Ananas* or *Ananaz*. This name has, we believe, accompanied the fruit whithersoever, except to England, it has travelled from its home in America. A pine was brought to have been first, in Europe, cultivated at Leyden about 1650 (?). In England it first fruited at Richmond. But its diffusion in the East was early and rapid. To one who has seen the hundreds of acres covered with pine-apples on the islands adjoining Singapore, or their profusion in a seemingly wild state in the valleys of the Kasai country on the eastern borders of

* The English Cyclop. states on the authority of the Sloane MSS. that the pine was brought into England by the Earl of Portland, in 1660. [See *Engl. Brit.*, 9th ed., xix. 106.]

Bengal, it is hard to conceive of this fruit as introduced in modern times from another hemisphere. But, as in the case of tobacco, the name bewrayeth its true origin, whilst the large natural family of plants to which it belongs is exclusively American. The names given by Oviedo, probably those of Hispaniola, are *Ixama* as a general name, and *Boniana* and *Aiguaca* for two species. Pine-apples used to cost a *pardao* (a coin difficult to determine the value of in those days) when first introduced in Malabar, says Linschoten, but "now there are so many grown in the country, that they are good cheape" (91); [Hak. Soc. ii. 19]. Athanasius Kireher, in the middle of the 17th century, speaks of the *ananas* as produced in great abundance in the Chinese provinces of Canton, Kiangsu and Fukkien. In the time of Muhammad Wali's *H. of the Conquest of Assam*, written in 1662, the pine-apples of that region are commended for size and flavour. In the last years of the preceding century Carletti (1699) already commends the excellent *ananas* of Malacca. But even some 20 or 30 years earlier the fruit was grown profusely in W. India, as we learn from Chr. d'Acosta (1578). And we know from the *Āin* that (about 1690) the *ananas* was habitually served at the table of Akbar, the price of one being reckoned at only 4 *dams*, or 1/4 of a rupee; whilst Akbar's son Jahāngir states that the fruit came from the sea-ports in the possession of the Portuguese.—(See *Āin*, i. 66-68.) In Africa too, this royal fruit has spread, carrying the American name along with it. "The Mānānāzi† or pine-apple," says Burton, "grows luxuriantly as far as 3 marches from the coast (of Zanzibar). It is never cultivated, nor have its qualities as a fibrous plant been discovered." (*J.R.G.S.* xxix. 35). On the Ile Ste Marie, of Madagascar, it grew in the first half of the 17th century as *manasse* (*Flacourt*, 29). Abul Fazl, in the *Āin*, mentions that the fruit was also called *kāṭhal-i-safarī*, or 'travel jack-fruit,' "because young plants put into a vessel may be taken on travels and will yield fruits." This seems a nonsensical pre-

† *Āin* is here a Sūhili prefix. See *Riesk's Comp. Grammar*, 189.

text for the name, especially as another American fruit, the Guava, is sometimes known in Bengal as the *Safari-dim*, or 'travel mango.' It has been suggested by one of the present writers that these cases may present an uncommon use of the word *safari* in the sense of 'foreign' or 'outlandish,' just as Clusius says of the pine-apple in India, "*peregrinus est hic fructus*," and as we begin this article by speaking of the *ananas* as having 'travelled' from its home in S. America. In the *Tesoro* of Cobarruvius (1611) we find "*Safari*, cosa de Africa o Argel, como grenada" ('a thing from Africa or Algiers, such as a pomegranate'). And on turning to *Droz and Eng.* we find that in Sarcenic Spain a renowned kind of pomegranate was called *rommân safari*; though this was said to have its name from a certain *Safar ibn-Obaid al Kilâti*, who grew it first. One doubts here, and suspects some connection with the Indian terms, though the link is obscure. The lamented Prof. Blochmann, however, in a note on this suggestion, would not admit the possibility of the use of *safari* for 'foreign.' He called attention to the possible analogy of the *Ar. safarjal* for 'quince.' [Another suggestion may be hazarded. There is an *Ar.* word, *asfîrîy*, which the dict. define as 'a kind of olive.' Burton (*Ar. Nights*, iii. 79) translates this as 'sparrow-olives,' and says that they are so called because they attract sparrows (*asfîr*). It is perhaps possible that this name for a variety of olive may have been transferred to the pine-apple, and on reaching India, have been connected by a folk etymology with *safari* applied to a 'travelled' fruit.] In Macassar, according to Crawford, the *ananas* is called *Pandang*, from its strong external resemblance, as regards fruit and leaves, to the *Pandanus*. Conversely we have called the latter *scree-pine*, from its resemblance to the *ananas*, or perhaps to the pine-cone, the original owner of the name. Acosta again (1578) describes the *Pandanus odoratissima* as the 'wild *ananas*,' and in Malayâlam the pine-apple is called by a name meaning 'pandanus-jack-fruit.'

The term *ananas* has been Arabized, among the Indian pharmacists at least,

as '*ain-un-nâs* 'the eye of man'; in Burmese *nan-na-si*, and in Singalese and Tamil as *anndri* (see *Mooken Sheriff*).

We should recall attention to the fact that pine-apple was good English long before the discovery of America, its proper meaning being what we have now been driven (for the avoiding of confusion) to call a *pine-cone*. This is the only meaning of the term 'pine-apple' in Minshew's *Guide into Tongues* (2nd ed. 1637). And the *ananas* got this name from its strong resemblance to a pine-cone. This is most striking as regards the large cones of the Stone-Pine of S. Europe. In the following three first quotations 'pine-apple' is used in the old sense:

1563.—"To all such as die so, the people erecteth a chappell, and to each of them a pillar and pole made of *Pine-apple* for a perpetuall monument."—*Reports of Japan*, in *Hall*, ii. 157.

"The greater part of the quadrangle set with savage trees, as Oakes, Chestnuts, Cypresses, *Pine-apples*, Cedars."—*Reports of China*, tr. by R. Willes, in *Hall*, ii. 159.

1577.—"In these islands they found no trees known unto them, but *Pine-apple* trees, and Dito trees, and those of marvellous height, and exceeding hard."—*Peter Martyr*, in Eden's *H. of Travayle*, fol. 11.

Oviedo, in *H. of the (Western) Indies*, fills 2½ folio pages with an enthusiastic description of the *pine-apple* as first found in Hispaniola, and of the reason why it got this name (*pina* in Spanish, *pigna* in Ramusio's Italian, from which we quote). We extract a few fragments.

1535.—"There are in this island of Spagnuolo certain thistles, each of which bears a *Pigna*, and this is one of the most beautiful fruits that I have seen. . . . It has all the qualities in combination, viz. beauty of aspect, fragrance of colour, and exquisite flavour. The Christians gave it the name it bears (*Pigna*) because it is, in a manner, like that. But the *pine-apples* of the Indies of which we are speaking are much more beautiful than the *pigne* [i.e. pine-cones] of Europe, and have nothing of that hardness which is seen in those of Castile, which are in fact nothing but wood," &c.—*Ramusio*, iii. f. 135 r.

1561.—"Their pines be of the bigness of two fists, the outside whereof is of the making of a *pine-apple* [i.e. pine-cone], but it is softer like the rinde of a cucumber, and the inside eateth like an apple, but it is more delicious than any sweet apple sugared."—*Master John Hawkins*, in *Hall*, iii. 602.

1675.—"Aussi la plus part des Sauvages s'en nourrissent vne bonne partie de l'année, comme aussi ils font d'une autre espèce de fruit, nommé Nana, qui est gros comme vne moyenne citrouille, et est autour comme vne pomme de pin. . . ."—*A. Thet, Cosmographie Universelle*, liv. xxii. ff. 935 r., 936 (with a pretty good cut).

1590.—"The Pine, or Pine-apples, are of the same fashion and forme outwardly to those of Castille, but within they wholly differ. . . One presented one of these Pine-apples to the Emperour Charles the fifth, which must have cost much paine and care to bring it so farre, with the plant from the Indies, yet would he not trie the taste."—*Jos. de Acosta, E. T.* of 1601 (Hak. Soc.), 236-7.

1595.—" . . with diuers sortes of excellent fruits and rootes, and great abundance of *Pines*, the princess of fruits that grow vnder the Sun."—*Rulegh, Disc. of Guiana* (Hak. Soc.), 73.

c. 1610.—"*Ananats*, et plusieurs autres fruits."—*P. de Laval, i.* 236 [Hak. Soc. i. 225].

1616.—"The *ananas* or Pine, which seems to the taste to be a pleasing compound, made of strawberries, claret-wine, rose-water, and sugar, well tempered together."—*Terry, in Purchas*, ii. 1469.

1623.—"The *ananas* is esteemed, and with reason, for it is of excellent flavour, though very peculiar, and rather acid than otherwise, but having an indescribable dash of sweetness that renders it agreeable. And as even these books (Clement, &c.) don't mention it, if I remember rightly, I will say in brief that when you regard the entire fruit externally, it looks just like one of our pine-cones (*pinne*), with just such scales, and of that very colour."—*P. della Valle, ii.* 532 [Hak. Soc., i. 136].

1631.—Bontius thus writes of the fruit:—"Qui legitis Cynam, atque Indica dulcin fraga, Na nimis haec comeda, fugito hinc, latet anguis in herba."

Lib. vi. cap. 50, p. 145.

1661.—"I first saw the famous *Queen Pine* brought from Barbados and presented to his Majesty; but the first that were ever seen in England were those sent to Cromwell House four years since."— *Evelyn's Diary*, July 19.

[c. 1665.—"Among other fruits, they preserve large citrons, such as we have in Europe, a certain delicate root about the length of sarsaparilla, that common fruit of the Indies called *amba*, another called *ananas* . . ."—*Bernier* (ed. *Constable*), 438.]

1607.—"Je peux à très-juste titre appeller l'*Ananas* le Roy des fruits, parcequ'il est le plus beau, et le meilleur de tous ceux qui sont sur la terre. C'est sans doute pour cette raison le Roy des Roys luy a mis une couronne sur la teste, qui est comme une marque essentielle de sa Royauté, puis qu'à la chute du pere, il produit un jeune Roy

qui luy succede en toutes ses admirables qualitez."—*P. Du Tertre, Hist. Gén. des Antilles Habitées par les François*, ii. 127.

1668.—"Standing by his Majesty at dinner in the Presence, there was of that rare fruit call'd the *King-pine*, grown in the Barbadoes and the West Indies, the first of them I have ever seen. His Majesty having cut it up was pleas'd to give me a piece off his owne plate to taste of, but in my opinion it falls short of those ravishing varieties of deliciousness describ'd in Capt. Ligon's history and others."—*Evelyn*, July 19.

1673.—"The fruit the English call *Pine-Apple* (the Moors *Ananas*) because of the Resemblance."—*Fryer*, 182.

1716.—"I had more reason to wonder that night at the King's table" (at Hanover) "to see a present from a gentleman of this country . . . what I thought, worth all the rest, two ripe *Ananases*, which to my taste are a fruit perfectly delicious. You know they are naturally the growth of the Brazil, and I could not imagine how they came here but by enchantment."—*Lady M. W. Montagu*, Letter XIX.

1727.—

"Oft in humble station dwells
Unboastful worth, above fastidious pomp;
Witness, thou best *Anana*, thou the pride
Of vegetable life, beyond what's'er
The poets imaged in the golden age."

Thomson, *Summer*.

The poet here gives the word an unusual form and accent.

c. 1730.—"They (the Portuguese) cultivate the skirts of the hills, and grow the best products, such as sugar-cane, *pine-apples*, and rice."—*Khān Khān*, in *Elliot*, vii. 315.

A curious question has been raised regarding the *ananas*, similar to that discussed under **CUSTARD-APPLE**, as in the existence of the pine-apple to the Old World, before the days of Columbus.

In Prof. Rawlinson's *Ancient Monarchies* (i. 578), it is stated in reference to ancient Assyria: "Fruits . . . were highly prized; amongst those of most repute were pomegranates, grapes, citrons, and apparently *pine-apples*." A foot-note adds: "The representation is so exact that I can hardly doubt the *pine-apple* being intended. Mr Layard expresses himself on this point with some hesitation (*Nineveh and Babylon*, p. 338)." The cut given is something like the conventional figure of a *pine-apple*, though it seems to us by no means very exact as such. Again, in Winter Jones's tr. of Conti (c. 1430) in *India in the 15th Century*, the traveller, speaking of a place called *Panconia* (read

Pauconia apparently Pegu) is made to say: "they have *pine-apples*, oranges, chestnuts, melons, but small and green, white sandal-wood and camphor."

We cannot believe that in either place the object intended was the *Ananas*, which has carried that American name with it round the world. Whatever the Assyrian representation was intended for, Conti seems to have stated, in the words *pinus habent* (as it runs in Poggio's Latin) merely that they had pine-trees. We do not understand on what ground the translator introduced *pine-apples*. If indeed any fruit was meant, it might have been that of the screw-pine, which though not eaten might perhaps have been seen in the bazars of Pegu, as it is used for some economical purposes. But *pinus* does not mean a fruit at all. 'Pine-cones' even would have been expressed by *pinas* or the like. [A reference to Mr L. W. King was thus answered: "The identity of the tree with the date-palm is, I believe, acknowledged by all naturalists who have studied the trees on the Assyrian monuments, and the 'cones' held by the winged figures have obviously some connection with the trees. I think it was Prof. Tylor of Oxford (see *Academy*, June 8, 1886, p. 283) who first identified the ceremony with the fertilization of the palm, and there is much to be said for his suggestion. The date-palm was of very great use to the Babylonians and Assyrians, for it furnished them with food, drink, and building materials, and this fact would explain the frequent repetition on the Assyrian monuments of the ceremony of fertilisation. On the other hand, there is no evidence, so far as I know, that the pine-apple was extensively grown in Assyria." Also see *Naspero, Dawn of Civ.* 556 *seq.*; on the use of the pine-cone in Greece, *Fraser, Pausanias*, iii. 65.]

ANCHIEDIVA, ANJEDIVA, n.p.

A small island off the W. coast of India, a little S. of Carwar, which is the subject of frequent and interesting mention in the early narratives. The name is interpreted by Malayālin as *añju-divu*, 'Five Islands,' and if this is correct belongs to the whole group. This may, however, be only an en-

deavour to interpret an old name, which is perhaps traceable in *Arjālar Nāoor* of Ptolemy. It is a remarkable example of the slovenliness of English professional map-making that Keith Johnston's *Royal Atlas* map of India contains no indication of this famous island. [The *Times Atlas* and Constable's *Hand Atlas* also ignore it.] It has, between land surveys and sea-charts, been omitted altogether by the compilers. But it is plain enough in the Admiralty charts; and the way Mr Birch speaks of it in his translation of Alhoquerque as an "Indian seaport, no longer marked on the maps," is odd (ii. 168).

c. 1345.—Ibn Batuta gives no name, but Anjediva is certainly the island of which he thus speaks: "We left behind us the island (of Sindibūr or Goa), passing close to it, and cast anchor by a small island near the mainland, where there was a temple, with a grove and a reservoir of water. When we had landed on this little island we found there a *Jogi* learning against the wall of a *Buddhānā* or house of idols."—*Ibn Batuta*, iv. 63.

The like may be said of the *Rotiro* of V. da Gama's voyage, which likewise gives no name, but describes in wonderful correspondence with Ibn Batuta; as does Correa, even to the *Jogi*, still there after 150 years!

1498.—"So the Captain-Major ordered Nicola Coello to go in an armed boat, and see where the water was; and he found in the same island a building, a church of great scholar-work, which had been destroyed by the Moors, as the country people said, only the chapel had been covered with straw, and they used to make their prayers to three black stones in the midst of the body of the chapel. Moreover they found, just beyond the church, a *lanque* of wrought schlar, in which we took as much water as we wanted; and at the top of the whole island stood a great *lanque* of the depth of 4 fathoms, and moreover we found in front of the church a beach where we careened the ship."—*Rotiro*, 85.

1510.—"I quitted this place, and went to another island which is called *Anzediva*. . . There is an excellent port between the island and the mainland, and very good water is found in the said island."—*Barthema*, 120.

c. 1552.—"Dom Francesco de Almeida arriving at the Island of *Anchediva*, the first thing he did was to send João Homem with letters to the factors of Cannanor, Cochin, and Coulião. . . ."—*Barros*, i. viii. 9.

c. 1561.—"They went and put in at *Ange-diva*, where they enjoyed themselves much; there were good water springs, and there was in the upper part of the island a tank

built with stone, with very good water, and much wood; . . . there were no inhabitants, only a beggar man whom they called *Joguedes* . . . —*Correa*, Hak. Soc. 239.

1727.—“In January, 1664, my Lord (Marlborough) went back to England . . . and left Sir Abraham with the rest, to pass the westerly Monsoons, in some Port on the Coast, but being unacquainted, chose a desolate Island called *Anjadwa*, to winter at. . . Here they stayed from April to October, in which time they buried above 200 of their Men.”—*A. Hamilton*, i. 182. At p. 274 the name is printed more correctly *Anjediva*.

ANDAMAN, n.p. The name of a group of islands in the Bay of Bengal, inhabited by tribes of a negro race, and now partially occupied as a convict settlement under the Government of India. The name (though perhaps obscurely indicated by Ptolemy—see H. Y. in *P.R.G.S.* 1881, p. 665) first appears distinctly in the Ar. narratives of the 9th century. [The Ar. dual form is said to be from *Agamitae*, the Malay name of the aborigines.] The persistent charge of cannibalism seems to have been unfounded. [See E. H. Man, *On the Aboriginal Inhabitants of the Andaman Islands*, Intro. xiii. 45.]

A.D. 851.—“Beyond are two islands divided by a sea called *Andāmān*. The natives of these isles devour men alive; their hue is black, their hair woolly; their countenance and eyes have something frightful in them . . . they go naked, and have no boats. . . .”—*Relation des Voyages*, &c. par *Reinaud*, i. 8.

c. 1050.—These islands are mentioned in the great Tanjore temple-inscription (11th cent.) as *Timattiru*, ‘Islands of Impurity,’ inhabited by cannibals.

c. 1292.—“*Angamanain* is a very large Island. The people are without a King and are idolators, and are no better than wild beasts . . . they are a most cruel generation, and eat everybody that they can catch if not of their own race.”—*Marco Polo*, Bk. iii. c. 13.

c. 1430.—“ . . . leaving on his right hand an Island called *Andemania*, which means the Island of Gold, the circumference of which is 800 miles. The inhabitants are cannibals. No travellers touch here unless driven to do so by bad weather, for when taken they are torn to pieces and devoured by these cruel savages.”—*Conti*, in *India in X^V. Cent.*, 8.

c. 1566.—“*Da Nicobar sind a Pogu 6 vna catena d’Isole infinite, delle quali molte sono habitate da gente seluaggia, e chiamansi Isole d’Andeman* . . . o so per disgratia si perde in queste Isole qualche nave, come già se n’ha perso, non ne scampa alcuno,

che tutti gli amazzano, e mangiano.”—*Cesare de’ Federici*, in *Ramusio*, iii. 391.

1727.—“The Islands opposite the Coast of *Tanacrin* are the *Andemans*. They lie about 80 leagues off, and are surrounded by many dangerous Banks and Rocks; they are all inhabited with *Cannibals*, who are so fearless that they will swim off to a Boat if she approach near the shore, and attack her with their wooden Weapons . . .”—*A. Hamilton*, ii. 65.

ANDOR, s. Port. ‘a litter,’ and used in the old Port. writers for a palankin. It was evidently a kind of *Muncheel* or *Dandy*, i.e. a slung hammock rather than a palankin. But still, as so often is the case, comes in another word to create perplexity. For *andas* is, in Port., a bier or a *litter*, appearing in *Bluteau* as a genuine Port. word, and the use of which by the writer of the *Roteiro* quoted below shows that it is so indeed. And in defining *Andor* the same lexicographer says: “A portable vehicle in India, in those regions where they do not use beasts, as in Malabar and elsewhere. It is a kind of contrivance like an uncovered *Andas*, which men bear on their shoulders, &c. . . . Among us *Andor* is a machine with four arms in which images or reliques of the saints are borne in processions.” This last term is not, as we had imagined an old Port. word. It is Indian, in fact Sanskrit, *hindola*, ‘a swing, a swinging cradle or hammock,’ whence also Mahr. *hindola*, and H. *hindola* or *handola*. It occurs, as will be seen, in the old Ar. work about Indian wonders, published by M.M. Van der Lith and Marcel Devic. [To this Mr Skeat adds that in Malay *andor* means ‘a buffalo-sledge for carting rice,’ &c. It would appear to be the same as the Port. word, though it is hard to say which is the original.]

1012.—“Le même m’a conté qu’à S6-rendib, les rois et ceux qui se comportent à la façon des rois, se font porter dans le *handoul* (*handul*) qui est semblable à une litière, soutenu sur les épaules de quelques piétons.”—*Kitāb ‘Ajāib-al Hind*, p. 118.

1498.—“After two days had passed he (the *Catual* [Cotwal]) came to the factory in an *andor* which men carried on their shoulders, and these (*andors*) consist of great canes which are bent overhead and arched, and from these are hung certain cloths of a half fathom wide, and a fathom and a half long, and at the ends are pieces of wood to bear the cloth which hangs from the cane; and laid over the cloth there is a great

mattress of the same size, and this all made of silk-stuff wrought with gold-thread, and with many decorations and fringes and tassels; whilst the ends of the cane are mounted with silver, all very gorgeous, and rich, like the lords who travel so."—*Correa*, i. 102.

1493.—"Alii trouueram ao capitam mor humas andas d'omeens em que os ourrados, custumam em a queilla terra d'andar, e alguns mercadores se as queren ter pagam por ello a elrey certa cousa."—*Roteiro*, pp. 54-55. *I.e.* "There they brought for the Captain-Major certain andas, borne by men, in which the persons of distinction in that country are accustomed to travel, and if any merchants desire to have the same they pay to the King for this a certain amount."

1505.—"Il Re se fa portare in vna Barra quale chiamono Andora portata da homini."—*Italian version of Dom Manuel's Letter to the K. of Castille*. (Burnell's Reprint) p. 12.

1552.—"The Moors all were on foot, and their Captain was a valiant Turk, who as being their Captain, for the honour of the thing was carried in an Andor on the shoulders of 4 men, from which he gave his orders as if he were on horseback."—*Barros*, II. vi. viii.

[1574.—See quotation under PUNDIT.]

1623.—Della Valle describes three kinds of shoulder-borne vehicles in use at Goa: (1) *reti* or nets, which were evidently the simple hammock, *muncheel* or *dandy*; (2) the andor; and (3) the palankin. "And these two, the palankins and the andors, also differ from one another, for in the andor the cane which sustains it is, as it is in the *reti*, straight; whereas in the palankin, for the greater convenience of the inmate, and to give more room for raising his head, the cane is arched upward like this, Ω . For this purpose the canes are bent when they are small and tender. And those vehicles are the most commodious and honourable that have the curved canes, for such canes, of good quality and strength to bear the weight, are not numerous; so they sell for 100 or 120 *pardaos* each, or about 60 of our *scudi*."—*P. della Valle*, ii. 610.

c. 1760.—"Of the same nature as palankens, but of a different name, are what they call *andolas* . . . these are much cheaper, and less esteemed."—*Grove*, i. 155.

ANDRUM, s. Malayäl. *andram*. The form of hydrocele common in S. India. It was first described by Kaempfer, in his *Decas*, Leyden, 1694. —(See also his *Amoenitates Exoticae*, Fascic. iii. pp. 557 seq.)

ANGELY-WOOD, s. Tam. *anjili*, or *anjali-maram*; *artocarpus hirsuta* Lam. [in Malabar also known as *Lynee* (*ayint*) (Logan, i. 39)]. A wood of great value on the W. Coast, for shipbuilding, house-building, &c.

c. 1550.—"In the most eminent parts of it (Siam) are thick Forests of Angelin wood, whereof thousands of ships might be made."—*Pinto*, in *Cogan*, p. 285; see also p. 64.

1598.—"There are in India other wonderful and thicke trees, whereof Shippes are made: there are trees by Cochin, that are called Angelina, whereof certaine scutes or skiffes called Tones [Doney] are made . . . it is so strong and hard a woode that Iron in tract of time would bee consumed thereby by reason of the hardness of the woode."—*Linscholex*, ch. 58 [Hak. Soc. ii. 56].

1644.—"Another thing which this province of Mallavar produces, in abundance and of excellent quality, is timber, particularly that called Angelim, which is most durable, lasting many years, inasmuch that even if you desire to build a great number of ships, or vessels of any kind . . . you may make them all in a year."—*Docarro*, MS. f. 315.

ANGENGO, n.p. A place on the Travancore coast, the site of an old English Factory; properly said to be *Anju-tengu*, *Añchutennu*, Malayäl; the trivial meaning of which would be "five cocoa-nuts." This name gives rise to the marvellous rhapsody of the once famous Abbé Raynal, regarding "Sterne's Eliza," of which we quote below a few sentences from the 3½ pages of close print which it fills.

1711.—". . . Anjengo is a small Fort belonging to the *English East India Company*. There are about 40 Soldiers to defend it . . . most of whom are *Toxazes*, or mungrel Portuguese."—*Lockyer*, 199.

1782.—"Territoire d'Anjinga; tu n'es rien; mais tu as donné naissance à Eliza. Un jour, ces entropôts . . . ne subsisteront plus . . . mais si mes écrits ont quelque durée, le nom d'Anjinga restera dans le mémoire des hommes . . . Anjinga, c'est à l'influence de ton heureux climat qu'elle devoit, sans doute, cet accord presque incompatible de volupté et de décence qui accompagnoit toute sa personne, et qui se mêloit à tous ses mouvements, &c., &c."—*Hist. Philosophie des Deux Indes*, ii. 72-73.

ANICUT, s. Used in the irrigation of the Madras Presidency for the dam constructed across a river to fill and regulate the supply of the channels drawn off from it; the cardinal work in fact of the great irrigation systems. The word, which has of late years become familiar all over India, is the Tam. comp. *anai-kattu*, 'Dam-building.'

1776.—"Sir—We have received your letter of the 24th. If the Rajah pleases to go to the Anacut, to see the repair of the bank, we can have no objection, but it will not be

convenient that you should leave the gar-
rison at present."—*Letter from Council at*
Madras to Lt.-Col. Harper, Comm. at
Tanjore, in K. J. Papers, 1777, 4to, i. 830.
1784.—"As the cultivation of the Tanjore
country appears, by all the surveys and
reports of our engineers employed in that
service, to depend altogether on a supply of
water by the Cauvery, which can only be
secured by keeping the Anicut and banks
in repair, we think it necessary to repeat to
you our orders of the 4th July, 1777, on the
subject of these repairs."—*Dep. of Court of*
Directors, Oct. 27th, as amended by Bd. of
Control, in Burle, iv. 104.

1793.—"The Anicut is no doubt a
judicious building, whether the work of
Solar Rajah or anybody else."—*Corre-*
spondence between A. Raza, Esq., and G. A.
Ham, Esq., at Tanjore, on the subject of
furnishing water to the N. Circars. In
Dalrymple, O. R., ii. 450.

1802.—"The upper Coleroon Anicut or
weir is constructed at the west end of the
Island of Seringham."—*Mariham, Peru de*
India, 426.

1803.—"Just where it enters the town
is a large stone dam called Fischer's
Anikat."—*Lefanu, Man. of Salem, ii. 32.*

ANILE, NEEL, s. An old name
for indigo, borrowed from the Port.
anil. They got it from the Ar. *al-nil*,
pron. *an-nil*; *nil* again being the
common name of indigo in India, from
the Skt. *nīla*, 'blue.' The vernacular
(in this instance Bengali) word appears
in the title of a native satirical drama
of a native Anil-darpan (the Mirror of Indigo
(planting), famous in Calcutta in 1861,
in connection with a *cause célèbre*, and
with a sentence which discredited the
now extinct Supreme Court of Calcutta
in a manner unknown since the days
of Impey.

"*Neel-anilla*" is a phrase for an In-
digo-planter [and his Factory is "*Neel-*
kothee"].

1501.—Amerigo Vesputi, in his letter
from the Id. of Capo Verde to Lorenzo di
Piero Francesco do' Medici, reporting his
meeting with the Portuguese Fleet from
India, mentions among other things brought
"anil and tuzil," the former a manifest
transcriber's error for *anil*.—In *Baldelli*
Boni, 'Il Affiche,' p. lvii.

1516.—In Barbosa's price list of Malabar
we have:

"Anil nadador (i.e. floating; see Garcia
below) very good, . . . *fanams* 30.
per *faravola* . . .
Anil loaded, with much sand,
per *faravola* . . . *fanams* 18 to 20."
In *Lidon Collection, ii. 393.*

1526.—"A load of anyil in cakes which
weighs 8½ maunds, 333 tangas."—*Lembrança,*
52.

1563.—"Anil is not a medicinal substance
but an article of trade, so we have no need
to speak thereof. . . . The best is puro and
clear of earth, and the surest test is to burn
it in a candle . . . others put it in water,
and if it floats then they reckon it good."—
Garcia, f. 25 v.

1593.—"Neel, the charlie 70 duckets, and
a charlie is 27 rattles and a half of Aleppo."
—*Mr John Arcton, in Hall, u. 378.*

1633.—"They use to prick the skinn,
and to put on it a kind of anile, or blacking
which doth continue alwayes."—*Firth, in*
Hall, ii. 395.

c. 1610.—". . . Anil on Indigo, qui
est une teinture bleue violette, dont il ne
s'en trouve qu'à Cambraye et Surat."—
Pyrard de Laury, ii. 158; [Hak, Soc. ii. 246].

[1614.—"I have 30 fardels Anil (here,
H. jar) (from jar, 'the root'), the crop of
indigo growing from the stump of the
plants left from the former year.]

1622.—"E conforme a dita pauta se
disparchará o dito anil e canella."—In *Arrêto*
Port. Orient., fasc. 2, 210.

1633.—"Les autres marchandises, quo
l'on y débute le plus, sont . . . du sel
ammoniac, et de l'indigo, que ceux du pais
appellent Anil."—*Mandelado, Paris, 1636,*
158.

1648.—". . . and a good quantity of
Anil, which, after the place where most of
it is got, is called *Chirchoe* Indigo."—*Fau-*
quet, 14. Sharkey or Sarkoy, 5 m. from
Almedabad. "Criquez Indigo" (1624)
occurs in Sinbad, iii. 432. It is the
"Serrae" of Forbes [Or. Men. 2nd ed. ii.
204]. The Dutch, about 1620, established a
factory there on account of the indigo.
Many of the Sultans of Guzernat were buried
of the "Sarkhoy Rozu," or Mausoleum, in
given in H. Briggs's (Mist of Hindustan
(Bombay, 1819, pp. 274, 275). "Indigo of
*Bian (Bian) Nichee" (1600), *Itinerario**
Letters, l. 28; "Indico, of Laher, here worth
*viii the pounds *Serchiu*."—*Hindwood, Letter*
*Book, 281.]**

1653.—"Indico est un mot Portugais,
dont l'on appelle une teinture bleue qui
vient des Indes Orientales, qui est de
contrabando en France, les Turcs et les
Arabes la nomment Nil."—*De la Bonlaye-le-*
Gonz, 518.

[1670.—"The neighbourhood of Delhi
produces Anil or Indigo."—*Bernier (ed.*
Constantin), 283.]

ANNA, s. Properly *H. ana, dnah*,
the 10th part of a rupee. The term
belongs to the Mohammedan monetary
system (RUPEE). There is no coin of
one anna only, so that it is a money
of account only. The term anna is
used in denoting a corresponding frac-
tion of any kind of property, and
especially in regard to coparcenary

shares in land, or shares in a speculation. Thus a one-*anna* share is $\frac{1}{16}$ of such right, or a share of $\frac{1}{16}$ in the speculation; a four-*anna* is $\frac{1}{4}$, and so on. In some parts of India the term is used as subdivision ($\frac{1}{16}$) of the current land measure. Thus, in Saugor, the *anna*=16 *rāsīs*, and is itself $\frac{1}{16}$ of a *kancha* (Elliot, *Gloss.* s.v.). The term is also sometimes applied colloquially to persons of mixt parentage. 'Such a one has at least 2 *annas* of dark blood,' or 'coffee-colour.' This may be compared with the Scotch expression that a person of deficient intellect 'wants twopence in the shilling.'

1708.—"Provided . . . that a debt due from Sir Edward Littleton . . . of 80,407 Rupees and Eight Annas Money of Bengal, with Interest and Damages to the said English Company shall still remain to them. . . ."—*Earl of Godolphin's Award* between the Old and the New E. I. Co., in *Charters*, &c., p. 358.

1727.—"The current money in Surat: Bitter Almonds go 32 to a *Pice* :

1 *Annos* is . . . 4 *Pice*.
1 *Rupos* . . . 16 *Annos*.
* * * * *

In Bengal their Accounts are kept in *Pice* :
12 to an *Annos*.
16 *Annos* to a *Rupos*."

A. Hamilton, ii. App. pp. 5, 8.

ANT, WHITE, s. The insect (*Termes bellicosus* of naturalists) not properly an ant, of whose destructive powers there are in India so many disagreeable experiences, and so many marvellous stories. The phrase was perhaps taken up by the English from the Port. *formigas branchas*, which is in Bluteau's Dict. (1713, iv. 175). But indeed exactly the same expression is used in the 14th century by our medieval authority. It is, we believe, a fact that these insects have been established at Rochelle in France, for a long period, and more recently at St. Helena. They exist also at the Convent of Mt. Sinai, and a species in Queensland.

A.D. c. 250.—It seems probable that Aelian speaks of, White Ants.—"But the Indian ants construct a kind of heaped-up dwellings, and these not in depressed or flat positions easily liable to be flooded, but in lofty and elevated positions. . . ."—*De Nat. Animal.* xvi. cap. 15.

c. 1328.—"Est etiam unum genus parvissimarum *formicarum* sicut *lana albarum*, quarum durities dentium tanta

est quod etiam ligna rodunt et venas lapidum; et quotquot breviter inveniunt siccum super terram, et pannos laneos, et bombycinos laniant; et faciunt ad modum muri crustam unam de arenâ minutissimâ, ita quod sol non possit eas tangere; et sic remanent coopertae; verum est quod si contingat illam crustam frangi, et seodem eas tangere, quam citius moriuntur.—Fr. Jordanus, p. 53.

1679.—"But there is yet a far greater inconvenience in this Country, which proceeds from the infinite number of white Emmets, which though they are but little, have teeth so sharp, that they will eat down a wooden Post in a short time. And if great care be not taken in the places where you lock up your Bales of Silk, in four and twenty hours they will eat through a Bale, as if it had been saw'd in two in the middle."—*Tavernier's Tunguin*, E. T., p. 11.

1688.—"Here are also abundance of Ants of several sorts, and Wood-lice, called by the English in the East Indies, White Ants."—*Dampier*, ii. 127.

1713.—"On voit encore des fourmis de plusieurs espèces; la plus pernicieuse est celle que les Européens ont nommé fourmi blanche."—*Lettres Edifiantes*, xii. 93.

1727.—"He then began to form Projects how to clear Accounts with his Master's Creditors, without putting anything in their Pockets. The first was on 500 chests of Japon Copper . . . and they were brought into Account of Profit and Loss, for so much eaten up by the White Ants."—A. Hamilton, ii. 169.

1751.—" . . . concerning the Organ, we sent for the Revd. Mr. Bellamy, who declared that when Mr. Frankland applied to him for it that he told him that it was not in his power to give it, but wished it was removed from thence, as Mr. Pearson informed him it was eaten up by the White Ants."—*Fl. Will. Cons.*, Aug. 12. In *Long*, 25.

1789.—"The White Ant is an insect greatly dreaded in every house; and this is not to be wondered at, as the devastation it occasions is almost incredible."—*Munro, Narrative*, 31.

1876.—"The metal cases of his baggage are disagreeably suggestive of White Ants, and such omnivorous vermin."—*Sat. Review*, No. 1057, p. 6.

APIL, s. Transfer of Eng. 'Appeal'; in general native use, in connection with our Courts.

1872.—"There is no Sindi, however wild, that cannot now understand 'Rasid' (receipt) [Raseed] and 'Apil' (appeal)."—*Burton, Sind Revisited*, i. 283.

APOLLO BUNDER, n.p. A well-known wharf at Bombay. A street near it is called Apollo Street, and a gate of the Fort leading to it 'the Apollo

Gate.' The name is said to be a corruption, and probably is so, but of what it is a corruption is not clear. The quotations given afford different suggestions, and Dr Wilson's dictum is entitled to respect, though we do not know what *palaud* here means. Sir G. Birdwood writes that it used to be said in Bombay, that *Apollo-bandar* was a corr. of *pakoa-bandar*, because the pier was the place where the boats used to land *pakoa* fish. But we know of no fish so called; it is however possible that the *palla* or *Sable-fish* (*Hilsa*) is meant, which is so called in Bombay, as well as in Sind. [The *Ain* (il. 338) speaks of "a kind of fish called *palkah* which comes up into the Indus from the sea, unrivalled for its fine and exquisite flavour," which is the *Hilsa*.] On the other hand we may observe that there was at Calcutta in 1748 a frequented tavern called the *Apollo* (see *Long*, p. 11). And it is not impossible that a house of the same name may have given its title to the Bombay street and wharf. But Sir Michael Westropp's quotation below shows that *Pallo* was at least the native representation of the name more than 150 years ago. We may add that a native told Mr W. G. Pedder, of the Bombay C.S., from whom we have it, that the name was due to the site having been the place where the "*poli*" cake, eaten at the Holi festival, was baked. And so we leave the matter.

1823.—"Lieut. Mudge had a tent on *Apollo-green* for astronomical observations."—*Owen, Narrative*, i. 327.]

1847.—"A little after sunset, on 2nd Jan. 1843, I left my domicile in Ambrolie, and drove to the *Palaud* bandar, which receives from our accommodative countrymen the more classical name of *Apollo pier*."—*Wilson, Lands of the Bible*, p. 4.

1860.—"And attle what place ye Knyghto came to London, theyre ye folklo . . . is *Apollo*, wherofore ye sheefe londyngs place of their Motropole is byght *Apollo-bandar* . . .".—*Ist.* from a MS. of Sir John Mandeville, lately discovered. (A friend here queries: 'By Mr. Shapira?')

1877.—"This *bunder* is of comparatively recent date. Its name '*Apollo*' is an English corruption of the native word *Pallou* (fish), and it was probably not introduced and brought into use for rawonger till about the year 1810. . . .".—*Maclean, Guide to Bombay*, 187. The last

work adds a note: "Sir Michael Westropp gives a different derivation. . . . : *Polo*, which *inter alia* means a fighting vessel, by which kind of craft the locality was probably frequented. From *Pálra* or *Pálcar*, the *bunder* now called *Apollo* was probably take its name. In the memorial of a grant of land, dated 5th Dec., 1743, the *pakhadé Reports*, iv. pt. 3.

[1880.—"His mind is not prophetic like the tail of the *Apollo Bunder*."—*Aberigh-Mackay, Twenty-one Days in India*, p. 141.]

APRICOT.

s. Prunus Armeniaca, L. This English word is of curious origin, as Dozy expounds it. The Romans called it *Matum Armeniacum*, and also (*Persicum*?) *princeps*, or 'early,' &c., and the Arab conquerors of Byzantine provinces took this up as *al-barqut*, whence Sp. *albarcoque*, Port. *albricoque*, *alboquorques*, Ital. *albercoca*, *abricot*, Dutch *abricock*, *ambriock*, Fr. *apricot*, *apricot*. Dozy mentions that Dodonaeus, an old Dutch writer on plants, gives the vernacular name as *Vroege Perzen*, 'Early Peches,' which illustrates the origin. In the Cyprus lazars, apricots are sold as *χανθούλα*; but the less poetical name of '*kill-johns*' is given by sailors to the small hard kinds common to St. Helena, the Cape, China, &c. *Zard alā* [*aloo*] (Pers.) 'yellow-plum' is the common name in India.

1615.—"I received a letter from Jorge Durola . . . with a basket of *aprecookes* for my selfe. . . .".—*Cock's Diary*, i. 7.

1711.—"Apricoeks—the Persians call *Kill Franks*, because Europeans not knowing the danger are often hurt by them."—*Lockyer*, p. 231.

1733.—"The common *apricot* . . . is . . . known in the Frank language (in Barbary) by the name of *Matsa Franca*, or the Killer of Christians."—*Shaw's Travels*, ed. 1767, p. 144.

ARAB.

s. This, it may be said, in Anglo-Indian always means 'an Arab horse.'

1298.—"Car il va du port d'Adon en Inde moult grant quantité de bons destriers arabains et chevans et grans rocinas do y selles."—*Merceo Polo*, Bk. iii. ch. 30. [See *Sir H. Yule's* note, 1st ed., vol. ii. 375.]

1388.—"Alexandro descend du destrier *Arabis*."—*Romant d'Alexandre* (Bohl. MS.).

c. 1590.—"There are fine horses bred in every part of the country; but those of Cachin excell, being equal to Arabs."—*Ann*, i. 133.

1825.—"Arabs are excessively scarce and dear; and one which was sent for me to look at, at a price of 800 rupees, was a skittish, cat-legged thing."—*Heber*, i. 189 (ed. 1814).

c. 1844.—A local magistrate at Simla had returned from an unsuccessful investigation. An acquaintance hailed him next day: 'So I hear you came back *re infeld*!' 'No such thing,' was the reply; 'I came back on my grey Arab!'

1856.—
" . . . the true blood-royal of his race,
The silver Arab with his purple veins
Translucent, and his nostrils caverned wide,
And flaming eye. . . ."

The Banyan Tree.

ARAKAN, ARRACAN, n.p. This is an European form, perhaps through Malay [which Mr Skeat has failed to trace], of *Rakkhang*, the name which the natives give themselves. This is believed by Sir Arthur Phayre [see *Journ. As. Soc. Ben.* xii. 24 *seqq.*] to be a corruption of the Skt. *rākshasa*, Pali *rakkhassa*, i.e. 'ogre' or the like, a word applied by the early Buddhists to unconverted tribes with whom they came in contact. It is not impossible that the *Apurph* of Ptolemy, which unquestionably represents Arakan, may disguise the name by which the country is still known to foreigners; at least no trace of the name as 'Silver-land' in old Indian Geography has yet been found. We may notice, without laying any stress upon it, that in Mr. Beal's account of early Chinese pilgrims to India, there twice occurs mention of an Indo-Chinese kingdom called *O-li-ki-lo*, which transliterates fairly into some name like *Argyræ*, and not into any other yet recognisable (see *J.R.A.S.* (N.S.) xiii. 560, 662).

c. 1420-30.—"Mari deinceps cum mense integro ad ostium Rachani fluvii pervenisset."—*N. Conti*, in *Poggius*, *De Varietate Fortunæ*.

1516.—"Dentro fra terra del detto regno di Verma, verso tramontana vi è vn altro regno di Gentili molto grande . . . confina similmente col regno di Bégala o col regno di Aua, e chiamasi Aracan."—*Barbosa*, in *Ramusio*, i. 316.

[c. 1535.—"*Arquam*": See **CAPELAN**.]

1645.—"They told me that coming from India in the ship of Jorge Manhoz (who was a householder in Goa), towards the Port of Chatigaon in the kingdom of Bengal, they were wrecked upon the shoals of Raccon

owing to a badly-kept watch."—*Pinto*, cap. clxvii.

1552.—"Up to the Cape of Negmes . . . will be 100 leagues, in which space are the most populated places, Chocoris, Bacalc, Arracão City, capital of the kingdom so styled. . . ."—*Barro*, l. ix. 1.

1563.—"Questo Ro di Rachan ha il suo stato in mezzo la costa, tra il Regno di Bengala o quello di Pegù, ed è il maggiore nomico che habbia il Ro del Pegù."—*Cenore de' Federici*, in *Ramusio*, iii. 396.

1586.—" . . . Passing by the Island of Sundian, Porto grande, or the Countrie of Tippera, the Kingdom of Recon and Mogen (Mugg) . . . our course was S. and by E. which brought vs to the barro of Negrais."—*R. Fitch*, in *Hall*, ii. 391.

c. 1590.—"To the S.E. of Bengal is a large country called Arkung to which the Bunder of Chittagong properly belongs."—*Gladwin's Ayen*, ed. 1800, ii. 4. [Ed. *Jarrett*, ii. 119] in orig. (i. 338) *Arkhang*.

[1599.—**ARRACAN**. See **MACAO**.

[1603.—**Rakkhang**. See **CHAMPA**.

[c. 1609.—**Aracan**. See **PHOME**.

[1659.—**Aracan**. See **TALAPOIN**.]

1660.—"Despatches about this time arrived from Mu'azzam Khān, reporting his successive victories and the flight of Shuja to the country of Rakkhang, leaving Bengal undefended."—*Khafī Khān*, in *Elliot*, vii. 254.

[c. 1660.—"The Prince . . . sent his eldest son, Sultan Banque, to the King of Racan, or Mog."—*Bernier* (ed. *Constable*), 109.]

c. 1665.—"Knowing that it is impossible to pass any Cavalry by Land, no, not so much as any Infantry, from Bengale into Rakan, because of the many channels and rivers upon the Frontiers . . . he (the Governor of Bengal) thought upon this experiment, viz. to engage the *Hollanders* in his design. He therefore sent a kind of Ambassador to Batavia."—*Bernier*, E. T., 55 [(ed. *Constable*, 180)].

1673.—" . . . A mixture of that Race, the most accursedly base of all Mankind who are known for their Bastard-brood lurking in the Islands at the Mouths of the Ganges, by the name of Racanners."—*Fryer*, 219. (The word is misprinted *Bucanners*; but see *Fryer's Index*.)

1726.—"It is called by some Portuguese Orrakan, by others among them Arrakoon, and by some again Rakan (after its capital) and also Mog (Mugg)."—*Valentin*, v. 140.

1727.—"Arackan has a Conveniency of a noble spacious River."—*A. Hamilton*, ii. 30.

ARBOL TRISTE, s. The tree or shrub, so called by Port. writers, appears to be the *Nyctanthes arbor tristis*, or *Arabian jasmine* (N. O. *Jasminaceæ*), a native of the drier parts of India.

[The quotations explain the origin of the name.]

[c. 1610.—"Many of the trees they call tristes, of which they make saffron."—*Pyrard de Laval*, Hak. Soc., i. 411.

"That tree called triste, which is produced in the East Indies, is so named because it blooms only at night."—*Ibid.*, ii. 382; and see Burnell's *Linachoten*, Hak. Soc. ii. 68-62.

1624.—"I keep among my baggage to show the same in Italy, as also some of the tree trifoe (in orig. *Arbor Trifoe*, a misprint for *Trifoe*) with its odoriferous flowers, which blow every day and night, and fall at the approach of day,—*P. della Valle*, Hak. Soc. ii. 406.]

ARCOOT, n.p. *Arkāt*, a famous fortress and town in the Madras territory, 65 miles from Madras. The name is derived by Bp. Caldwell from *Tam. arkkā*, the 'Six Forests,' confirmed by the Tam-Fr. Dict. which gives a form *drukkā* = 'Six forests.' [The abode of six Rishis in former days. There are several places of this name in the southern districts besides the town of Arcot near Vellore. One of these in Tanjore would correspond better than that with Harkatu of Ibn Batuta, who reached it on the first evening of his march inland after landing from Ceylon, apparently on the shallow coast of Madura or Tanjore.—*Madras Ad. Man.* ii. 211.] by Maj.-Gen. Cunningham in his *Geog. of Ancient India*, it is probable that Arcot is the 'Aparāv' *Parthava* of Ptolemy, 'Arkātū, residence of K. Sora.'

c. 1346.—"We landed with them on the beach, in the country of Ma'bar . . . we arrived at the fortress of Harkātū, where we passed the night."—*Ibn Batuta*, iv. 187, 188.

1785.—"It may be said that this letter was written by the Nabob of Arcot in a moody humour. . . . Certainly it was; but it is in such humours that the truth comes out."—*Burle's Speech*, Feb. 23th.

ARECA, s. The seed (in common parlance the nut) of the palm *Areca catechu*, L., commonly, though somewhat improperly, called 'betel, nut'; the term Betel belonging in reality to the leaf which is chewed along with the *areca*. Though so widely cultivated, the palm is unknown in a truly indigenous state. The word is Malayā. *aṣakka* [according to Bp.

Caldwell, from *adaī* 'close arrangement of the cluster,' *kay*, 'nut,' the Port.

1610.—"When they eat the said leaves (betel), they eat with them a certain fruit which is called *coffolo*, and the tree of the said *coffolo* is called *Arecha*."—*Varthema*, Hak. Soc., 144.

1616.—"Thero arrived there many zam-bucos [Sambook] . . . with areca."—*Barbas*, Hak. Soc., 64.

1621.—"They are always chewing Arecca, a certain Fruit like a Pear, cut in quarters and rolled up in leaves of a Tree called *Betire* (or *Vatete*), like Bay leaves; which having chewed they spit forth. It makes the mouth red. They say they doo it to comfort the heart, nor could live without it."—*Pigafetta*, in *Purchas*, i. 33.

1618.—"In the *Renda do Betel*, or Betol duties at Goa are included Betol, arequa, jack, green ginger, oranges, lemons, figs, coir, mangos, citrons."—*Botelho*, *Tomba*, 48. The Port. also formed a word *ariguera* for the tree bearing the nuts

1603.—". . . and in Malabar they call it *pac* (Tam. *pāl*), and the Nairs (who are the gentlemen) call it areca."—*Garcia D'O.*, t. 81 b.

c. 1606.—"Great quantities of Arecha, which is a fruit of the bigness of nutmegs, which fruits they eat in all these parts of the Indies, with the leaf of an Herbo, which they call *Betel*."—*C. Frederic*, transl. in *Malt.* ii. 350.

1690.—"Their friends come and bring gifts, cocon, figs, areccas, and other fruits."—*Fitch*, in *Malt.*, ii. 395.

1624.—"And therewith they mix a little nabe of sea-shells and some small pieces of an Indian nut sufficiently common, which they here call *Foufel*, and in other places *Areca*; a very dry fruit, seeming within like perfect wood; and being of an astringent nature they hold it good to strengthen the Tooth."—*P. della Valle*, Hak. Soc. i. 36. Mr Grey says: "As to the Port. name, *Foufel* or *Fogel*, the origin is uncertain. In Sir J. Maundeville's Travels it is said that black pepper "is called *Fuful*," which is probably the same word as "*Foufel*." But the Ar. *Fuful* or *Fuful* is 'betel nut.'"

1689.—". . . the *Neri* which is drawn from the *Arequiles* Tree in a fresh earthen vessel, is as sweet and pleasant as Milk"—*Orington*, 237. [*Neri*=H. and Mahr. *nr*, 'sap,' but *neri* is, we are told, Guzerati for today in some form.]

ARGEMONE MEXICANA. This American weed (N.O. *Papaveraceae*) is notable as having overrun India, in every part of which it seems to be familiar. It is known by a variety of names, *Firinghi dhatūra*, gamboge thistle, &c. [See Watt, *Dict. Econ. Prod.*, i. 306 seq.]

ARGUS PHEASANT, s. This name, which seems more properly to belong to the splendid bird of the Malay Peninsula (*Argusianus giganteus*, Tem., *Pavo argus*, Lin.), is confusingly applied in Upper India to the Himalayan horned pheasant *Cerionis* (Spp. *sutya*, and *melanocephala*) from the round white eyes or spots which mark a great part of the bird's plumage.—See remark under MOONADL.

ARRACK, RACK, s. This word is the Ar. *arak*, properly 'perspiration,' and then, first the exudation or sap drawn from the date palm (*arak al-tamar*); secondly any strong drink, 'distilled spirit,' 'essence,' etc. But it has spread to very remote corners of Asia. Thus it is used in the forms *ariki* and *arzi* in Mongolia and Manchuria, for spirit distilled from grain. In India it is applied to a variety of common spirits; in S. India to those distilled from the fermented sap of sundry palms; in E. and N. India to the spirit distilled from cane-molasses, and also that from rice. The Turkish name of the word, *rukî*, is applied to a spirit made from grape-skins; and in Syria and Egypt to a spirit flavoured with aniseed, made in the Lebanon. There is a popular or slang Fr. word, *riquiqui*, for brandy, which appears also to be derived from *araki* (Marcel Devic). Humboldt (*Essays*, &c., ii. 300) says that the word first appears in Pigafetta's Voyage of Magellan; but this is not correct.

c. 1420.—"At every yam (post-house) they give the travellers a sheep, a goose, a fowl . . . 'arak' . . ."—*Shah Ruk's Embassy to China*, in N. & E., xiv. 390.

1516.—"And they bring cocca-nuts, hurraca (which is something to drink) . . ."—*Barbosa*, Hak. Soc. 59.

1518.—"que todos os mantimentos asy de pão, como vinhos, orracas, arrozes, carnes, e pescados."—In *Archiv. Port. Orient.*, fasc. 2, 57.

1521.—"When these people saw the politeness of the captain, they presented some fish, and a vessel of palma-wine, which they call in their language uraca. . . ."—*Pigafetta*, Hak. Soc. 72.

1544.—"Manueli a cruce . . . commendo ut plurimum invigilet duobus illis Christianarum Caezarum pagis, diligenter attendero . . . nemo potu Orraca se inebriet . . . si ex hoc deinceps tempore Punicali Orracha potetur, ipso ad mihi suo gravi damno luituros."—*Scti. Fr. Xar. Epist.*, p. 111.

1554.—"And the excise on the orragu made from palm-trees, of which there are three kinds, viz., *cara*, which is as it is drawn; orragu, which is *cara* once boiled (*cozida*, qu. distilled ?); *sharab* (*zarao*) which is boiled two or three times and is stronger than orragu."—*S. Botelho*, Tombo, 50.

1563.—"One kind (of coco-palm) they keep to bear fruit, the other for the sake of the *cara*, which is *rino mosto*; and this when it has been distilled they call orraca."—*Garcia D'O.*, i. 67. (The word *araz*, used here, is a very ancient importation from India, for Cosmas (6th century) in his account of the coco-nut, confounding (it would seem) the milk with the toddy of that palm, says: "The *Argellion* is at first full of a very sweet water, which the Indians drink from the nut, using it instead of wine. This drink is called *rhoncoura*, and is extremely pleasant." It is indeed possible that the *rhonc* here may already be the word *arrack*).

1605.—"A Chinese borne, but now turned Iuan, who was our next neighbour . . . and brewed Arracke which is a kind of hot drinke, that is used in most of these parts of the world, instead of Wine. . . ."—*E. Scot*, in *Purchas*, i. 173.

1631.—". . . jecur . . . a potu iustus maledicti Arac, non tantum in temperamento immutatur, sed etiam in substantia sua corrumpitur."—*Jac. Bontius*, lib. ii. cap. vii. p. 22.

1687.—"Two jars of Arrack (made of rice as I judged) called by the Chinese Samshu [Samshoo]."—*Dampier*, i. 419.

1719.—"We exchanged some of our wares for opium and some arrack. . . ."—*Robinson Crusoe*, Pt. II.

1727.—"Mr Boucher had been 14 Months soliciting to procure his *Phirmaund*; but his repeated Petitions . . . had no Effect. But he had an *Englishman*, one *Sean*, for his Interpreter, who often took a large Dose of Arrack. . . . Sean got pretty near the King (Aurangzeb) . . . and cried with a loud Voice in the Persian Language that his Master wanted Justice done him" (see DOAJ).—*A. Hamilton*, i. 97.

Rack is a further corruption; and rack-punch is perhaps not quite obsolete.

1603.—"We taking the But-ends of Pike and Halberts and Faggot-sticks, drave them into a Racke-house."—*E. Scot*, in *Purchas*, i. 184.

Purchas also has *Vraca* and other forms; and at i. 648 there is mention of a strong kind of spirit called Rack-apee (Malay *api* = 'fire'). See FOOL'S RACK.

1616.—"Some small quantitie of Wine, but not common, is made among them; they call it Rack, distilled from Sugar and a spicie Rinde of a Tree called Jagru [Jaggery]."—*Terry*, in *Purchas*, ii. 1470.

1622.—"We'll send him a jar of rack by next conveyance."—Letter in *Sainsbury*, iii. 40.

1627.—"Java hath been fatal to many of the English, but much through their own distemper with Rack."—*Purchas, Pilgrim-age*, 693.

1848.—"Jos . . . finally insisted upon having a bowl of rack punch. . . . That bowl of rack punch was the cause of all this history."—*Vanity Fair*, ch. vi.

ARSENAL, s. An old and ingenious etymology of this word is *ars navalis*. But it is really Arabic. Hyde derives it from *tars-khannah*, 'domus terroris,' contracted into *tarsnah*, the form (as he says) used at Constantinople really the Ar. *dār-al-ḡind'a*, 'domus artificii,' as the quotations from Mas'udi clearly show. The old Ital. forms *darsena*, *darsinale* corroborate this, and the Sp. *atarazana*, which is rendered in Ar. by Pedro de Alcalá, quoted by Dozy, as *dar a cinar*.—(See details in Dozy, *Oosterlingen*, 16-18.)

A.D. 943-4.—"At this day in the year of the Hijra 332, Rhodes (*Rodas*) is an arsenal (*dār-sinā'a*) where the Greeks build their war-vessels."—*Mas'udi*, ii. 423. And again ships, iii. 67.

1573.—"In this city (Før) there is a very great building which they call *Darazana*, where the Christian captives used to labour at blacksmith's work and other crafts under the superintendence and orders of renegade headmen . . . here they made cannon and powder, and wrought swords, cross-bows, and arquebusses."—*Marmol, Des. General de Africa*, lib. iii. f. 92.

1672.—"On mot an Terahana deux belles galères à l'eau."—*Antoine Galland, Journ.*, i. 80.

ART, EUROPEAN. We have heard much, and justly, of late years regarding the corruption of Indian art and artistic instinct by the employment of the artists in working for European patrons, and after European patterns. The copying of such patterns is no new thing, as we may see from this passage of the brightest of writers upon India whilst still under Asiatic government.

a. 1665.—". . . not that the Indians have not wit enough to make them successful in Arts, they doing very well (as to some of them) in many parts of India, and it being found that they have inclination enough for them, and that some of them make (even without a Master) very pretty workmanship and imitate so well our work of Europe, that the difference thereof will hardly be discerned."—*Bernier, E. T.*, 81-82 [ed. *Constable*, 254].

ARTICHOKE, s. The genealogy of this word appears to be somewhat as follows: The Ar. is *al-harshāf* (per-skinned) or *al-kharshāf*; hence Sp. *alcarchofa* and It. *carciofo* and *arcioeco*, Fr. *artichaut*, Eng. *artichoke*.

c. 1848.—"The Incense (benzoin) tree is small . . . its branches are like those of a thistle or an artichoke (*al-kharshāf*)."—*Ibn Batuta*, iv. 240. *Al-kharshāf* in the published text. The spelling with *k* instead of *h* is believed to be correct (see Dozy, s.v. *Alcarchofa*); [also see *N.E.D.*, s.v. *Artichoke*].

ARYAN, adj. Skt. *Ārya*, 'noble.' A term frequently used to include all the races (Indo-Persic, Greek, Roman, Celtic, Slavonic, &c.) which speak languages belonging to the same family as Sanskrit. Much vogue was given to the term by Pictet's publication of *Les Origines Indo-Européennes, ou les Aryas Primitifs* (Paris, 1859), and this writer seems almost to claim the name in this sense as his own (see quotation below). But it was in use long before the date of his book. Our first quotation is from Ritter, and there it has hardly reached the full extent of application. Ritter seems to have derived the use in this passage from Lassen's *Pentapoliemia*. The word has in great measure superseded the older term *Indo-Germanic*, proposed by F. Schlegel at the beginning of the last century. The latter is, however, still sometimes used, and M. Hovelacque, especially, prefers it. We may observe here that the connection which evidently exists between the several languages classed together as Aryan cannot be regarded, as it was formerly, as warranting an assumption of identity of race in all the peoples who speak them.

It may be noted as curious that among the Javanese (a people so remote in blood from what we understand by Aryan), the word *ārya* is commonly used as an honorary prefix to the names of men of rank; a survival of the ancient Hindu influence on the civilisation of the island.

The earliest use of *āryan* in an ethnic sense is in the Inscription on the tomb of Darius, in which the king calls himself an Aryan, and of Aryan descent, whilst Ormuzd is in the Median version styled, 'God of the Aryans.'

B.C. c. 486.—“*Adam Dāryarush Khshāyathiya vazarka Pārsa, Pārsahiya putra, Ariya, Ariya chitra.*” i.e. “I (am) Darius, the Great King, the King of Kings, the King of all inhabited countries, the King of this great Earth far and near, the son of Hystaspes, an Achaemenian, a Persian, an Arian, of Arian descent.”—In Rawlinson's *Herodotus*, 3rd ed., iv. 250.

“These Medes were called anciently by all people Arians, but when Medæ, the Colchian, came to them from Athens, they changed their name.”—*Herodot.*, vii. 62 (Rawlins).

1835.—“Those eastern and proper Indians, whose territory, however, Alexander never touched by a long way, call themselves in the most ancient period *Arians* (*Arier*) (*Manu*, ii. 22, x. 45), a name coinciding with that of the ancient Medes.”—*Ritter*, v. 458.

1838.—See also *Ritter*, viii. 17 seqq.; and Poto's art. in *Ersch & Gruber's Encyc.*, ii. 18, 46.

1850.—“The Aryan tribes in conquering India, urged by the Brahmans, made war against the Turanian demon-worship, but not always with complete success.”—*J. Wilson*, in *Life*, 450.

1851.—“We must request the patience of our readers whilst we give a short outline of the component members of the great Arian family. The first is the Sanskrit. . . . The second branch of the Arian family is the Persian. . . . There are other scions of the Arian stock which struck root in the soil of Asia, before the Arians reached the shores of Europe. . . .”—(*Prof. Max Müller*) *Edinburgh Review*, Oct. 1851, pp. 312-313.

1853.—“Sur les sept premières civilisations, qui sont celles de l'ancien monde, six appartiennent, en partie au moins, à la race ariane.”—*Gouneau, De l'Inégalité des Races Humaines*, i. 364.

1855.—“I believe that all who have lived in India will bear testimony . . . that to natives of India, of whatever class or caste, Mussulman, Hindoo, or Parsee, ‘Aryan or Tamulian,’ unless they have had a special training, our European paintings, prints, drawings, and photographs, plain or coloured, if they are landscapes, are absolutely unintelligible.”—*Yule, Mission to Ava*, 59 (publ. 1853).

1858.—“The Aryan tribes—for that is the name they gave themselves, both in their old and new homes—brought with them institutions of a simplicity almost primitive.”—*Whitney, Or. & Ling. Studies*, ii. 5.

1861.—“Latin, again, with Greek, and the Celtic, the Teutonic, and Slavonic languages, together likewise with the ancient dialects of India and Persia, must have sprung from an earlier language, the mother of the whole Indo-European or Aryan family of speech.”—*Prof. Max Müller, Lectures*, 1st Ser. 32.

We also find the verb *Aryanize* :

1858.—“Thus all India was brought under

the sway, physical or intellectual and moral, of the alien race; it was thoroughly Aryanized.”—*Whitney*, u. s. 7.

ASHRAFAEE, s. Arab. *ashrafi*, ‘noble,’ applied to various gold coins (in analogy with the old English ‘noble’), especially to the *dīnār* of Egypt, and to the Gold Mohur of India.—See **XERAFINE**.

c. 1550.—“There was also the sum of 500,000 *Falory ashrafies* equal in the currency of Persia to 50,000 royal *Imk tomāns*.”—*Mem. of Humayun*, 125. A note suggests that *Falory*, or *Flori*, indicates *florin*.

ASSAM, n.p. The name applied for the last three centuries or more to the great valley of the Brahmaputra River, from the emergence of its chief sources from the mountains till it enters the great plain of Bengal. The name *Asīm* and sometimes *Ashām* is a form of *Ahām* or *Ahom*, a dynasty of Shan race, who entered the country in the middle ages, and long ruled it. Assam politically is now a province embracing much more than the name properly included.

c. 1590.—“The dominions of the Rajah of Asham join to Kamroop; he is a very powerful prince, lives in great state, and when he dies, his principal attendants, both male and female, are voluntarily buried alive with his corpse.”—*Gladwin's Ayeen* (ed. 1800) ii. 3; [*Jarrett*, trans. ii. 118].

1682.—“Ye Nabob was very busy dispatching and vesting divers principal officers sent with all possible diligence with recruits for their army, lately overthrown in Asham and *Sille*, two large plentiful countries 8 days’ journey distant from this city (Dacca).”—*Heiges, Diary*, Oct. 29th; [*Hak. Soc.* i. 43].

1770.—“In the beginning of the present century, some Bramins of Bengal carried their superstitions to Asham, where the people were so happy as to be guided solely by the dictates of natural religion.”—*Raynal* (tr. 1777) i. 420, 1.

1788.—“M. Chevalier, the late Governor of Chandernagore, by permission of the King, went up as high as the capital of Assam, about the year 1782.”—*Rennell's Mem.*, 3rd ed. p. 299.

ASSEGAY, s. An African throwing-spear. Dozy has shown that this is Berber *zaghāya*, with the Ar. article prefixed (p. 223). Those who use it often seem to take it for a S. African or Eastern word. So Godinho de Eredia seems to use it as if Malay (f. 21v). [*Mr Skeat* remarks that the nearest word in Malay is *setigi*, ex-

plained by Klinkert as 'a short wooden throwing-spear,' which is possibly that referred to by G. de Eredia.]

c. 1270.—"There was the King standing with three 'exortins' (or men of the guard) by his side armed with javelins [*ab tur atzagayes*]."—*Chronicle of R. James of Aragon*, tr. by Mr. Foster, 1883, i. 173.

c. 1444.—" . . . They have a quantity of azagaia, which are a kind of light darts."—*Cadamosto, Navegação primeira*, 32.

1552.—"But in general they all came armed in their fashion, some with azagaia and shields and others with bows and quivers of arrows."—*Barros*, i. iii. 1.

1572.—

"Hum de escudo abraçado, e de azagaia. Outro de arco encurvado, e setta arrada."—*Cambes*, i. 88.

By Burton:

"this, targe on arm and assegai in hand, that, with his bended bow, and venom'd reed."

1586.—"I loro archibugi sono belli, e buoni, come i nostri, e lo lance sono fatte con alcune canne piene, e forti, in capo delle quali mettono vn ferro, come uno di quelli delle nostri zagaglia."—*Balbi*, 111.

1600.—"These they use to make Instruments of wherewith to fish . . . as also to make weapons, as Bows, Arrowes, Aponers, and Assagayes."—*Disc. of Guinea*, from the Dutch, in *Purchas*, ii. 927.

1603.—"Doneques voyant que nous ne pouvions passer, les doux hommes sont venus nageant auprès de nous, et ayans en leurs mains trois Lancettes ou Asagayes."—*Houtman*, 5th.

[1618.—"The ordinary food of these Cafres is the flesh of this animal (the elephant), and four of them with their Assegais (in orig. *ageagayes*), which are a kind of short pike, are able to bring an elephant to the ground and kill it."—*Zavener* (ed. *Ball*), ii. 161, cf. ii. 295.]

1668.—"Les autres armes offensives (in Indin) sont l'arc et la flèche, le javelot ou zagaye . . ."—*Thérnot*, v. 132 (ed. 1727).

1681.—" . . . encontraron diez y nueve hombres baxos armados con dardas, y azagayas, assi llaman los Arabes vnas lanças pequeñas arrojadizas, y pelearon con ellos."—*Martínez de la Puente, Compendio*, 87.

1679.—

"Alert to fight, athirst to slay,
They shake the drended assegai,
And rush with blind and frantic will
On all, when few, whose force is skill."

Isandana, by Lt. Stratford de Redcliffe, *Times*, March 29.

ATAP, ADAP, s. Applied in the Malayo-Javanese regions to any palm-fronds used in thatching, commonly to those of the Nipa (*Nipa fruticans*, Thunb.). [*Atap*, according to Mr Skeat, is also applied to any roofing; thus

tiles are called *atap batu*, 'stone ataps.'] The Nipa, "although a wild plant, for it is so abundant that its culture is not necessary, it is remarkable that its name should be the same in all the languages from Sumatra to the Philippines."—(*Crawford, Dict. Ind. Arch.* 301). *Atép* is Javanese for 'thatch.'

1672.—"*Atap* or leaves of Palm-trees . . ."—*Baldaeus, Ceylon*, 161.

1690.—"*Adapol* (quas folia sunt sicca et vetusta) . . ."—*Rumphius, Herb. Amb.* i. 14.

1817.—"In the maritime districts, *Atap* or thatch is made . . . from the leaves of the *nipa*."—*Raffles, Jaya*, i. 166; [2nd ed. i. 186].

1878.—"The universal roofing of a Perak house is *Atap* stretched over bamboo ridges and ridge-poles. This *atap* is the dried leaf of the nipah palm, doubled over a small stick of bamboo, or *nibong*."—*McNair, Perak, &c.*, 164.

ATLAS, s. An obsolete word for 'satin,' from the Ar. *atlas*, used in that sense, literally 'bare' or 'bald' (comp. the Ital. *raso* for 'satin'). The word is still used in German. [*The Draper's Dict.* (s.v.) says that "a silk stuff wrought with threads of gold and silver, and known by this name, was at one time imported from India." Yusuf Ali (*Mon. on Silk Fabrics*, p. 93) writes: "*Atlas* is the Indian satin, but the term *satam* (corrupted from the English) is also applied, and sometimes specialised to a thicker form of the fabric. This fabric is always substantial, i.e. never so thin or netted as to be semi-transparent; more of the weft showing on the upper surface than of the warp."]

1281.—"Cette même nuit par ordre du Sultan quinze cents de ses Mamlouks firent revêta de robes d'atlas rouges brodées. . ."—*Matriz*, t. ii. pt. i. 69.

"The Sultan Mas'ud clothed his dogs with trappings of atlas of divers colours, and put bracelets upon them."—*Fakhri*, p. 68.

1505.—"Raso por soda raso."—*Atlās, Vocabular Aravigo of Fr. P. de Alcalá*.

1673.—"They go Rich in Apparel, their Turbats of Gold, Damask'd Gold Atlas Coats to their Heels, Silk, *Alajah* or Cuttaneo breeches."—*Fryer*, 190.

1683.—"I saw yo *Tuffatus* and *Atlases* in yo Warehouse, and gave directions concerning their several colours and stripes."—*Hedges, Diary*, May 6; [Hak. Soc. i. 85].

1689.—(Surat) "is renown'd for . . . rich Silks, such as *Atlases* . . . and for *Zarbaf* [*Zorbaft*]. . ."—*Oington*, 218.

ATOLL.

1712.—In the *Spectator* of this year are advertised "a purple and gold Atlas gown" and "a scarlet and gold Atlas petticoat edged with silver."—Cited in *Malcolm's Annals* (1858), 422.

1722.—"They are exquisite in the Weaver's Trade and Embroidery, which may be seen in the rich Atlases . . . made by them."—*A. Hamilton*, i. 160.

c. 1740. 60.—"The most considerable (manufacture) is that of their atlases or satin flowered with gold and silver."—*Grove*, i. 117.

Note.—I saw not long ago in India a Polish Jew who was called Jacob Atlas, and he explained to me that when the Jews (about 1400) were forced to assume surnames, this was assigned to his grandfather, because he wore a black satin gaberdine.—(*A. B.* 1879)

ATOLL. A group of coral islands forming a ring or chaplet, sometimes of many miles in diameter, inclosing a space of comparatively shallow water, each of the islands being on the same type as the atoll. We derive the expression from the Maldivian word, which are the typical examples of this structure, and where the form of the word is atolu [*P. de Laval* (*Hak Soc.* i. 93) states that this is whence the Maldivians were known with the It is probably connected with the Singhalese atul, 'island'; for *etulu*, as Mr Gray [*P. de Laval*, *Hak Soc.* i. 94] writes the word. The *Mac Admin.* Man in the *lounny* gives Malayul. atollum, 'a sinking reef'. The term was made a scientific one by Darwin in his publication on *Coral Reefs* (see below), but our second quotation shows that it had been generalized at an earlier date.

c. 1610.—"Estant au milieu d'un Atollon, vous voyez autour de vous ce grand banc de pierres que j'ay dit, qui environne et qui defend les ties contre l'impetuosité de la mer."—*Peyron de Laval*, i. 71 (ed. 1679) [*Hak. Soc.* i. 91].

1732.—"Atollon, a name applied to such a place in the sea as exhibits a heap of little islands lying close together, and almost hanging on to each other."—*Reuter's* (German) [*Universal Lexicon*, &c.].

1842.—"I have invariably used in this volume the term atoll, which is the name given to those circular groups of coral islets by their inhabitants in the Indian Ocean, and is synonymous with 'lagoon-land'."—*Jarvis, The Structure, &c., of Coral Reefs*, 2.

AUMIL, & Ar. and thence H. 'small' (noun of agency from 'amal', 'he performed a task or office,' therefore

'an agent'). Under the native government a collector of Revenue; also a farmer of the Revenue invested with chief authority in his District. Also

AUMILDAR. Properly 'amaldar', 'one holding office'; (Ar. 'amal', 'work'; with P. term of agency). A factor or manager. Among the Mahrattas the 'Amaldar' was a collector of revenue under varying conditions.—(See details in *Hiley*). The term is now limited to Mysore and a few other parts of India, and does not belong to the standard system of any Presidency. The word as if intended for 'amaldar', looks as if intended for 'amaldar', though there is a term *Maldar*, 'the holder of property'.

1680.—"The Mamlar or *Didum* (Dewan) that came with the *Rencus* (Roocha) from Golcondah sent forward to Lingappa at Comperum."—*Fl. St. Geo. Cons.*, 9th Novr. No. III., 33.

c. 1780.—" . . . having detected various frauds in the management of the Amaldar or reuter . . . (3). Lally) paid him 40,000 rupees."—*Orme*, iii. 496 (ed. 1803).

1793.—"The amildars, or managers of the districts."—*Idem*, p. 68.

1799.—"I wish that you would desire one of your people to communicate with the Amildar of Soondah respecting this road."—*A. Wellaby* to T. Munro, in *Munro's List*, i. 535.

1801.—"I know the character of the Peshwah, and his ministers, and of every Mahratta amildar sufficiently well . . ."
—*Wellington*, ii. 33.

1802.—"Of the amil I saw nothing."—*Ld. Valentia*, i. 412.

AURUNG, & H. from P. aurang, 'a place where goods are manufactured; a dépôt for such goods.' During the Company's trading days this term was applied to their factories for the purchase, on advances, of native piece-goods, &c.

1778.—" . . . Gentoo-factors in their own pay to provide the investments at the different Aurunga or cloth markets in the province."—*Orme*, ii. 61.

1789.—"I don't, however, very much whether he has had sufficient experience in the commercial line to enable him to manage so difficult and so important an aurung as Luckpore, which is almost the only one of any magnitude which supplies the species of coarse cloths which do not interfere with the British manufacture."—*Cornwallis*, i. 435.

AVA, n.p. The name of the city which was for several centuries the

capital of the Burmese Empire, and was applied often to that State itself. This name is borrowed, according to Crawford, from the form *Awa* or *Awak* used by the Malays. The proper Burmese form was *Eng-wa*, or 'the Lake-Mouth,' because the city was built near the opening of a lagoon into the Irawadi; but this was called, even by the Burmese, more popularly *A-wed*, 'The Mouth.' The city was founded A.D. 1364. The first European occurrence of the name, so far as we know, is (c. 1440) in the narrative of Nicolo Conti, and it appears again (no doubt from Conti's information) in the great World-Map of Fra Mauro at Venice (1459).

c. 1430.—"Having sailed up this river for the space of a month he arrived at a city more noble than all the others, called *Awa*, and the circumference of which is 15 miles."—*Conti*, in *India in the XVth Cent.* 11.

c. 1490.—"The country (Pegu) is distant 15 days' journey by land from another called *Awa* in which grow rubies and many other precious stones."—*Hier. di Sto. Stefano*, ii. s. p. 6.

1516.—"Inland beyond this Kingdom of Pegu . . . there is another Kingdom of Gentiles which has a King who resides in a very great and opulent city called *Awa*, 3 days' journey from the sea; a place of rich jewels, rubies, and spinel-rubies, which are gathered in this Kingdom."—*Darbosa*, 186.

c. 1610.—" . . . The King of *Ovâ* having already sent much people, with cavalry, to relieve *Porio* (Promo), which marches with the *Pozio* (?) and city of *Ovâ* or *Anvâ*, (which means 'surrounded on all sides with streams') . . ."—*Antonio Bocarro, Decada*, 150.

1726.—"The city *Awa* is surpassing great. . . . One may not travel by land to *Awa*, both because this is permitted by the Emperor to none but envoys, on account of the Rubies on the way, and also because it is a very perilous journey on account of the tigers."—*Valentijn*, V. (*Chorom*) 127.

AVADAVAT, s. Improperly for *Amadavat*. The name given to a certain pretty little cage-bird (*Estrela amandara*, L. or 'Red Wax-Bill') found throughout India, but originally brought to Europe from *Ahmâdâbâd* in Guzerat, of which the name is a corruption. We also find *Ahmâdâbâd* represented by *Madava*: as in old maps *Astarâbâd* on the Caspian is represented by *Strava* (see quotation from *Correa* below). [One of the native names for the bird is *lâl*, 'ruby,' which appears in the quota-

tion from Mrs. Meer Hassan Ali below.]

1538.—" . . . o qual veyo d'*Amadava* principall cidade do reino."—In *S. Botelho*, *Tombo*, 228.

1546.—"The greater the resistance they made, the more of their blood was spilt in their defeat, and when they took to flight, we gave them chase for the space of half a league. And it is my belief that as far as the will of the officers and lascars went, *Madavâ*; but as I saw that my people were much fatigued, and that the Moors were in great numbers, I withdrew them and brought them back to the city."—D. João de Castro's despatch to the City of Goa respecting the victory at Diu.—*Correa*, iv. 574.

1648.—"The capital (of Guzerat) lies in the interior of the country and is named *Hamed-Ewat*, i.e. the City of King *Hamed* who built it; nowadays they call it *Amadavar* or *Amadabat*."—*Van Twiet*, 4.

1673.—"From *Amidavad*, small Birds, who, besides that they are spotted with white and Red no bigger than Monies, the principal Chorister beginning, the rest in Concert, Fifty in a Cage, make an admirable Chorus."—*Fryer*, 116.

[1777.—" . . . a few presents now and then china, shawls, congou tea, *avavadats*, and Indian crackers."—*The School for Scandal*, v. i.]

1813.—" . . . *amadavats*, and other songsters are brought thither (Bombay) from Surat and different countries."—*Forbes*, *Or. Mem.* i. 47. [The 2nd ed. (i. 32) reads *amadavads*.]

[1832.—"The *lollah*, known to many by the name of *haver-dewatt*, is a beautiful little creature, about one-third the size of a hedge-sparrow."—Mrs Meer Hassan Ali, *Observat.* ii. 51.]

AVATAR, s. Skt. *Avatâra*, an incarnation on earth of a divine Being. This word first appears in *Baldaeus* (1672) in the form *Autaar* (*Afgoderye*, p. 52), which in the German version generally quoted in this book takes the corrupter shape of *Allar*.

[c. 1590.—"In the city of Sambal is a temple called *Harî Mandal* (the temple of *Vishnu*) belonging to a Brahman, from among whose descendants the tenth avatar will appear at this spot."—*Ata*, tr. Jarroft, ii. 231.]

1672.—"Boy den Bonjanon haben auch diese zehn Verwandlungen den Namen das sie *Allare* heissen, und also hat *Matas Allar* als dieser erste, gewähret 2500 Jahr."—*Baldaeus*, 472.

1784.—"The ten *Avatârs* or descents of the deity, in his capacity of Preserver."—Sir W. Jones, in *Asiat. Res.* (reprint) i. 234.

1812.—"The Awatars of Vishnu, by which are meant his descents upon earth, are usually counted ten. . . ."—*Maria Graham*, 49.

1821.—"The Irish Avatar."—*Byron*.

1845.—"In Vishnu-land what Avatar!"—*Browning, Dramatic Romances, World*, ed. 1870, iv. pp. 209, 210.

1872.—". . . all which cannot blind us to the fact that the Master is merely another avatar of Dr Holmes himself."—*Nat. Rev.*, Dec. 14, p. 768.

1873.—"He . . . builds up a curious History of Spiritualism, according to which all matter is mediately or immediately the avatar of some Intelligence, not necessarily the highest."—*Academy*, May 15th, 1873.

1875.—"Balzac's avatars were a hundred-fold as numerous as those of Vishnu."—*Ibid.*, April 21th, p. 421.

AVERAGE, *s.* Skeat derives this in all its senses from *L. Latin avaria*, used for cattle; for his deduction of meanings we must refer to his Dictionary. But it is worthy of consideration whether *average*, in its special marine use for a proportionate contribution towards losses of those whose goods are cast into the sea to save a ship, &c., is not directly connected with the *Fr. avarie*, which has quite that signification. And this last Dozy shows most plausibly to be from the *Ar. 'avar*, 'spoilt merchandise.' [This is rejected by the *N.E.D.*, which concludes that the *Ar. 'avar* is 'merely a mod. Arabic translation and adaptation of the Western term in its latest sense.'] Note that many European words of trade are from the Arabic; and that *avarie* is in Dutch *avarij*, *averij*, or *haverij*.—(See Dozy, *Oosterling.*)

AYAH, *s.* A native lady's-maid or nurse-maid. The word has been adopted into most of the Indian vernaculars in the forms *āya* or *dāyā*, but it is really Portuguese (*f. aia*, 'a nurse, or governess'; *m. aio*, 'the governor of a young noble'). [These again have been connected with *L. Latin aīda*, *Fr. aide*, 'a helper'.]

1779.—"I was sitting in my own house in the compound, when the *āya* came down and told me that her mistress wanted a candle."—*Kilmuir's evidence*, in the case of *Grand v. Francis*. Ext. in *Echoes of Old Calcutta*, 225.

1782.—[A Table of Wages]:—

"Consumed . . . 10 (rupees a month).

Eyah . . . 5."—*India Gazette*, Oct. 12.

1810.—"The female who attends a lady while she is dressing, &c., is called an *Ayah*."—*Williamson*, *V. M.* i. 337.

1826.—"The lieutenant's visits were now less frequent than usual: one day, however, he came . . . and on leaving the house I observed him slip something, which I doubted not was money, into the hand of the *Ayah*, or serving woman, of Jane."—*Pandurang Hari*, 71; [ed. 1873, i. 69].

1812.—"Here (at Simla) there is a great preponderance of Mahometans. I am told that the guns produced absolute consternation, visible in their countenances. One *Ayah* threw herself upon the ground in an agony of despair. . . . I fired 42 guns for Ghazni and Cabul: the 22nd (12nd!) gun—which announced that all was finished—was what overcame the Mahometans."—*Lord Ellenborough, in Indian Administration*, 25. This stuff was written to the great Duke of Wellington!

1873.—"The white-robed *ayah* sits in and out of the tents, finding a home for our various possessions, and thither we soon retire."—*Fraser's Mag.*, June, i. 99.

1879.—"He was exceedingly fond of his two children, and got for them servants; a man to cook their dinner, and an *ayah* to take care of them."—*Mrs. Sted's, India Fairy Tales*, 7.

B

BABA, *s.* This is the word usually applied in Anglo-Indian families, by both Europeans and natives, to the children—often in the plural form, *bibi lōg* (*lōg* = 'folk'). The word is not used by the natives among themselves in the same way, at least not habitually: and it would seem as if our word *baby* had influenced the use. The word *bibi* is properly Turkish 'father'; sometimes used to a child as a term of endearment (or forming part of such a term, as in the *P. Bibi-jin*, 'Life of your Father'). Compare the Russian use of *batushka*. [*Bibiji* is a common form of address to a Fakir, usually a member of one of the Musulman sects. And hence it is used generally as a title of respect.]

[1685.—"A Letter from the Pottelpole Bobba."—*Pringle, Diary, Fort St. Geo.* iv. 92.]

1823.—"I reached the hut of a Gossain . . . and reluctantly tapped at the wicket, calling, 'O Baba, O Mahamaj.'"—*Pandurang Hari* [ed. 1873, i. 76].

[1880.—"While Sunny Baba is at large, and might at any time make a raid on Mamma, who is dozing over a novel on the spider chair near the mouth of the ther-

mantidoto, the Ayah and Benrer dare not leave their charge."—*Aberigh-Mackay, Twenty-one Days*, p. 84.]

BABAGOOREE, s. H. *Bābāghārī*, the white agate (or chalcedony?) of Cumbay. [For these stones see *Forbes, Or. Mem.* 2nd ed. i. 323 : *Tavernier*, ed. Ball, i. 68.] It is apparently so called from the patron saint or martyr of the district containing the mines, under whose special protection the miners place themselves before descending into the shafts. Tradition alleges that he was a prince of the great Ghori dynasty, who was killed in a great battle in that region. But this prince will hardly be found in history.

1510.—"They also find in this town (Limadura in Guzerat) much chalcedony, which they call babagore. They make beads with it, and other things which they wear about them."—*Barbosa*, 67.

1554.—"In this country (Guzerat) is a profusion of *Bābāghārī* and carnelian; but the best of these last are those coming from Yaman."—*Sidi 'Alī Kapudān*, in *J.A.S.B.* v. 463.

1590.—"By the command of his Majesty grain weights of *Bābāghārī* were made, which were used in weighing."—*Ata*, i. 35, and note, p. 615 (*Döckmann*).

1818.—"On the summit stands the tomb . . . of the titular saint of the country, Baba Ghor, to whom a devotion is paid more as a deity than as a saint. . . ."—*Copland*, in *Tr. Lit. Soc. No.*, i. 294.

1819.—Among ten kinds of carnelians specified in H. Briggs's *Cities of Gujarat* we find "Bawa Gori Akik, a veined kind."—

BABBS, n.p. This name is given to the I. of Perim, in the St. of Babelmandel, in the quotation from Ovington. It was probably English sea-slang only. [Mr Whiteway points out that this is clearly from *albabo*, the Port. form of the Ar. word. João de Castro in *Roteiro* (1641), p. 34, says: "This strait is called by the neighbouring people, as well as those who dwell on the shores of the Indian Ocean, *Albabo*, which in Arabic signifies 'gates.'"]

[1610.—"We attempting to work up to the Babe."—*Danvers, Letters*, i. 52.]

[1611.—"There is at the Babb a ship come from Swaholl."—*Ibid.* i. 111.]

1690.—"The Babb is a small island opening to the Red Sea. . . . Between this and the Main Land is a safe Passage. . . ."—*Ovington*, 458.

[1769.—"Yet they made no estimation of the currents without the Babs"; (note), "This is the common sailors' phrase for the Straits of Babelmandel."—*Bruce, Travels to discover the Source of the Nile*, ed. 1790, Bk. i. cap. ii.]

BABER, BHABUR, s. H. *bābar*, *bhābar*. A name given to those districts of the N.W. Provinces which lie immediately under the Himālayn to the dry forest belt on the talus of the hills, at the lower edge of which the moisture comes to the surface and forms the wet forest belt called Tarāi. (See **TERAI**.) The following extract from the report of a lecture on Indian Forests is rather a happy example of the danger of "a little learning" to a reporter:

1877.—"Beyond that (the Tarāi) lay another district of about the same breadth, called in the native dialect the Bahadar, and vegetation."—*London Morning Paper of 20th May*.

BABI-ROUSSA, s. Malay *babi** ('hog') *rāsu* ('stag'). The 'Stag-hog', a remarkable animal of the swine genus (*Sus babirussa*, L.; *Babirussa alfurus*, F. Cuvier), found in the island of Bourou, and some others of the I. Archipelago, but nowhere on continental Asia. Yet it seems difficult to apply the description of Pliny below, or the name and drawing given by Cosmas, to any other animal. The 4-horned swine of Aelian is more probably the African Wart-hog, called accordingly by F. Cuvier *Phacochærus Aeliani*.

c. A.D. 70.—"The wild bores of India have two bowing fangs or tusks of a cubit length, growing out of their mouth, and as many out of their forehead like calves' horns."—*Pliny*, viii. 52 (*Noland's Tr.* i. 231).

c. 250. "Ἀγροὶ δὲ Ἀθῶν ἐν Ἀθωρίῃ γινώσθαι . . . ὅς τε τρυπάρεται."—*Aelian, De Nat. Anim.* xvii. 10.

c. 515.—"The *Choirclaphus* ('Hog-stag') I have both seen and eaten."—*Cosmas Indicopleustes*, in *Cathay*, &c., p. clxxx.

1555.—"There are hogs also with horns, and parnts which prattle much which they call *noris* (Lory)."—*Galvano, Discoveries of the World*, Hak. Soc. 120.

* The word takes a ludicrous form in *Dampier*: "All the Indians who speak Malayan . . . look on those *Meanglans* as a kind of Barbarians, and upon any occasion of dislike, would call them *Bobby*, that is *Hog*."—i. 512.

1658.—“*Quadrupes hoc inusitatæ figuræ monstrosi bestii ascribunt Indi quod adversæ speciei animalibus, Porco scilicet et Corvo, pronatum putent . . . ita ut primo intuitu quatuor cornibus juxta se positus videatur armatum hoc animal Baby-Roussa.*”—*Piso*, App. to *Bontius*, p. 61.

[1869.—“The wild pig seems to be of a species peculiar to the island (Celebes); but a much more curious animal of this family is the *Babirusa* or Pig-deer, so named by the Malays from its long and slender legs, and curved tusks resembling horns. This extraordinary creature resembles a pig in general appearance, but it does not dig with its snout, as it feeds on fallen fruits. . . . Here again we have a resemblance to the Wart-hogs of Africa, whose upper canines grow outwards and curve up so as to form a transition from the usual mode of growth to that of the *Babirusa*. In other respects there seems no affinity between these animals, and the *Babirusa* stands completely isolated, having no resemblance to the pigs of any other part of the world.”—*Wallace, Malay Archip.* (ed. 1890), p. 211, *seqq.*

BABOO, s. Beng. and H. [Skt. *capra*, ‘a father’]. Properly a term of respect attached to a name, like *Master* or *Mr.*, and formerly in some parts of Hindustan applied to certain persons of distinction. Its application as a term of respect is now almost or altogether confined to Lower Bengal (though C. P. Brown states that it is also used in S. India for ‘Sir, My lord, your Honour’). In Bengal and elsewhere, among Anglo-Indians, it is often used with a slight savour of disparagement, as characterizing a superficially cultivated, but too often effeminate, Bengali. And from the extensive employment of the class, to which the term was applied as a title, in the capacity of clerks in English offices, the word has come often to signify ‘a native clerk who writes English.’

1781.—“I said . . . From my youth to this day I am a servant to the English. I have never gone to any Rajahs or Baboos nor will I go to them.”—*Depn.* of *Doond Sing*, Commandant. In *Narr. of Insurg. at Banaras* in 1781. Calc. 1782. Reprinted at Roorkee, 1853. App., p. 165.

1782.—“*Cantoo Baboo*” appears as a subscriber to a famine fund at Madras for 200 Sicca Rupees.—*India Gazette*, Oct. 12.

1791.

“Here Edmund was making a monstrous ado, About some bloody Letter and Contagious Bah-Booh.”*

Letters of Simkin the Second, 147.

[* “Mr Burke’s method of pronouncing it.”]

1803.—“ . . . Calling on Mr. Neave I found there Baboo Dheep Narrain, brother to Oodit Narrain, Rajah at Benares.”—*Lord Valentia’s Travels*, i. 112.

1824.—“ . . . the immense convent-like mansion of some of the more wealthy Baboos. . . .”—*Heber*, i. 81, ed. 1844.

1834.—“The Baboo and other Tales, descriptive of Society in India.”—Smith & Elder, London. (By Augustus Prinsep.)

1850.—“If instruction were sought for from them (the Mohammedan historians) we should no longer hear bombastic Baboos, enjoying under our Government the highest degree of personal liberty . . . rave about patriotism, and the degradation of their present position.”—*Sir H. M. Elliot*, Orig. Preface to *Mahom. Historians of India*, in Dowson’s ed., i. xxii.

c. 1866.

“But I’d sooner be robbed by a tall man who showed me a yard of steel, Than be fleeced by a sneaking Baboo, with a peon and badge at his heel.”

Sir A. C. Lyall, The Old Pindaree.

1873.—“The pliable, plastic, receptive Baboo of Bengal eagerly avails himself of this system (of English education) partly from a servile wish to please the *Sahib logue*, and partly from a desire to obtain a Government appointment.”—*Fraser’s Mag.*, August, 209.

[1880.—“English officers who have become de-Europeanised from long residence among undomesticated natives. . . . Such officials are what Lord Lytton calls White Baboos.”—*Abergh-Mackay, Twenty-one Days*, p. 104.]

N.B.—In Java and the further East *babu* means a nurse or female servant (Javanese word).

BABOOL, s. H. *babūl*, *babūr* (though often mispronounced *babul*, as in two quotations below); also called *kikar*. A thorny mimosa common in most parts of India except the Malabar Coast; the *Acacia arabica*, Willd. The Bhils use the gum as food.

1666.—“L’eau de Vie de ce Païs . . . qu’on y boit ordinairement, est faite de jayre ou sucre noir, qu’on met dans l’eau avec de l’écorce de l’arbre Baboul, pour y donner quelque force, et ensuite on les distille ensemble.”—*Thevenot*, v. 60.

1780.—“Price Current. *Country Produce*: Bable Trees, large, 5 pc. each tree.”—*Hickey’s Bengal Gazette*, April 29. [This is *babūl*, the Bengali form of the word.]

1824.—“Rampoor is . . . chiefly remarkable for the sort of fortification which surrounds it. This is a high thick hedge . . . of bamboos . . . faced on the outside by a formidable underwood of cactus and babool.”—*Heber*, ed. 1814, i. 290.

1849.—“Look at that great tract from Deesa to the Hila mountains. It is all

sand; sometimes it has a little ragged clothing of babul or milk-bush.—*Dry Leaves from Young Egypt*, 1.

BABOON, s. This, no doubt, comes to us through the Ital. *babuino*; but it is probable that the latter word is a corruption of Pers. *maimān* ['the auspicious one'], and then applied by way of euphemism or irony to the baboon or monkey. It also occurs in Ital. under the more direct form of *maimone* in *gallo-maimone*, 'cat-monkey,' or rather 'monkey-cat.' [The *N.E.D.* leaves the origin of the word doubtful, and does not discuss this among other suggested derivations.]

BACANORE and **BARCELORE**, nu.pp. Two ports of Canara often coupled together in old narratives, but which have entirely disappeared from modern maps and books of navigation, inasmuch that it is not quite easy to indicate their precise position. But it would seem that Bacanore, Malayül. *Vakkanār*, is the place called in Canarese *Birkār*, the *Barcoor-pettah* of some maps, in lat. 13° 28½'. This was the site of a very old and important city, "the capital of the Jain kings of Tulava . . . and subsequently a stronghold of the Vijayanagar Rajas."—*Imp. Gazet.* [Also see Stuart, *Man. S. Canara*, ii. 264.]

Also that *Barcelore* is a Port. corruption of *Basrūr* [the Canarese *Basārūru*, 'the town of the waved-leaf fig tree.' (*Mad. Adm. Man. Glou*, s.v.).] It must have stood immediately below the 'Barsilur Peak' of the Admiralty charts, and was apparently identical with, or near to, the place called *Seroor* in Scott's Map of the Madras Presidency, in about lat. 13° 55'. [See Stuart, *ibid.* ii. 242. *Seroor* is perhaps the *Shirūr* of Mr Stuart (*ibid.* p. 243).]

c. 1330.—"Thence (from Hannaur) the traveller came to Bāsārūr, a small city. . . ."—*Abulfeda*, in *Gildemeister*, 181.

c. 1343.—"The first town of Malabār that we visited was Abu-Sarūr, which is small, situated on a great estuary, and abounding in coco-nut trees. . . . Two days after our departure from that town we arrived at Fākanūr, which is large and situated on an estuary. One sees there an abundance of sugar-cane, such as has no equal in that country."—*Ibn Batuta*, iv. 77-78.

c. 1420.—"Duas praetores ad maritimas urbes, alteram Pachamuriam . . . nonino,

xx diobus transit."—*Conti*, in *Poggius de Var. Forl.* iv.

1501.—"Bacanūt," for Bacanur, is named in Amerigo Vespucci's letter, giving an account of Da Gama's discoveries, first published by Baldolli Boni, *Il Milione*, pp. liii. s. 77.

1510.—"Passing further forward . . . along the coast, there are two little rivers on which stand two places, the one called Bacanor, and the other Bracelor, belonging to the kingdom of Narsyngun and the province of Tollinato (*Tulu-nāda*, *Tulura* or *S. Canara*). And in them is much good rice grown round about these places, and this is loaded in many foreign ships and in many of Malabar. . . ."—*Barbon*, in *Lisbon Coll.* 291.

1548.—"The Port of the River of Barcelor pays 500 loads (of rice as tribute)."—*Battho*, *Tomba*, 246.

1552.—"Having dispatched this vessel, he (V. da Gama) turned to follow his voyage, desiring to erect the *padrão* (rotive pillar) of which we have spoken; and not finding a place that pleased him better, he erected one on certain islets joined (as it were) to the land, giving it the name of Sancta Maria, whence these islands are now called Saint Mary's Isles, standing between Bacanor and Batikal, two notable places on that coast."—*De Barros*, i. iv. 11.

" . . . the city Onor, capital of the kingdom, Batikal, Bendor, Bracelor, Bacanor."—*Ibid.* i. ix. 1.

1726.—"In Barseloor or Basseloor have we still a factory . . . a little south of Basseloor lies Baquanoor and the little River Vier."—*Valentin*, v. (Malabar) 6.

1727.—"The next town to the Southward of *Batarole* [Batalu] is Barcelor, standing on the Banks of a broad River about 4 Miles from the Sea . . . The Dutch have a Factory here, only to bring up Rice for their Garrisons . . . Baccanor and Molley lie between Barcelor and Mangalore, both having the benefit of Rivers to export the large quantities of Rice that the Fields produce."—*A. Hamilton*, i. 231-5. [*Molkey* is *Mulki*, see Stuart, *op. cit.* ii. 259.]

1780.—"St Mary's Islands lie along the coast N. and S. as far as off the river of Bacanor, or Callianpoor, being about 6 leagues . . . In lat. 13° 50' N., 6 leagues from Bacanor, runs the river Barsalor."—*Dunn's N. Directory*, 5th ed. 105.

1814.—"Barcelore, now frequently called Cundaporo."—*Forbes*, *Or. Mem.* i. 109, also see 113; [2nd ed. II. 461].

BACKDORE, s. H. *bāg-dor* ('bridle-cord'); a halter or leading rein.

BACKSEE. Sea II. *bakst*: nautical 'aback,' from which it has been formed (*Roebuck*).

BADEGA, n.p. The Tamil *Vadagar*, i.e. 'Northerners.' The name has at least two specific applications:

a. To the Telegu people who invaded the Tamil country from the kingdom of Vijayanagara (the *Bisnaga* or *Narsinga* of the Portuguese and old travellers) during the later Middle Ages, but especially in the 16th century. This word first occurs in the letters of St. Francis Xavier (1544), whose Parava converts on the Tinnevely Coast were much oppressed by these people. The *Badega* language of Lucena, and other writers regarding that time, is the Telegu. The *Badagas* of St. Fr. Xavier's time were in fact the emissaries of the Nāyaka rulers of Madura, using violence to exact tribute for those rulers, whilst the Portuguese had conferred on the Paravas "the somewhat dangerous privilege of being Portuguese subjects."—See *Caldwell, H. of Tinnevely*, 69 seqq.

1544.—"Ego ad Comorinum Promontorium contendo obque naviculis deduco xx. cibaris onustas, ut misoris illis subveniam Neophytis, qui Bagadarum (read *Badagarum*) acerrimorum Christiani nominis hostium terrore percussis, reliotis vicis, in desertis insulas se abdididerunt."—*S. F. Kar. Epist.* I. vi., ed. 1877.

1572.—"Gens est in regno Bisnagne quos *Badagas* vocant."—*E. Acosta*, 4 b.

1787.—"In eā parte missionis Carnatensis in quā *Talengou*, ut aiunt, lingua viget, seu inter *Badagas*, quique annos versatus sum; neque quamvis vigerent viros ab illā dilectissimā et sanctissimā Missione Pudecherium veni."—In *Norbert*, iii. 280.

1875.—"Mr C. P. Brown informs me that the early French missionaries in the Guntur country wrote a vocabulary 'de la langue *Talenga*, dite vulgairement le *Badega*.'"—*Bp. Caldwell, Dravidian Grammar*, Intr. p. 33.

b. To one of the races occupying the Nilgiri Hills, speaking an old Canarese dialect, and being apparently a Canarese colony, long separated from the parent stock.—(See *Bp. Caldwell's Grammar*, 2nd ed., pp. 34, 126, &c.) [The best recent account of this people is that by Mr Thurston in *Bulletin of the Madras Museum*, vol. ii. No. 1.] The name of these people is usually in English corrupted to *Burghers*.

BADGEE, s. P. *bād-gir*, 'wind-catch.' An arrangement acting as a windsail to bring the wind down into a house; it is common in Persia and

in Sind. [It is the *Badhanj* of Arabia, and the *Malkaf* of Egypt (*Burton, Ar. Nights*, i. 237; *Lane, Mod. Egypt*, i. 23.)]

1298.—"The heat is tremendous (at Hormus), and on that account the houses are built with ventilators (*rentiers*) to catch the wind. These ventilators are placed on the side from which the wind comes, and they bring the wind down into the house to cool it."—*Marco Polo*, ii. 450.

[1698.—A similar arrangement at the same place is described by *Leinschoten*, i. 61, *Hak. Soc.*]

1682.—At Gamron (Gombroon) "most of the houses have a square tower which stands up far above the roof, and which in the upper part towards the four winds has ports and openings to admit air and catch the wind, which plays through these, and ventilates the whole house. In the heat of summer people lie at night at the bottom of these towers, so as to get good rest."—*Nieuwof, Zee en Land-Reis*, ii. 79.

[1705.—"The air in it was continually refreshed and renewed by a cool-sail, made like a funnel, in the manner of M. du Hamel."—*Stavrinus, Voyage*, ii. 104.]

1817.

"The wind-tower on the Emir's dome Can scarcely win a breath from heaven."

Moore, Fire-weepers.

1872.—" . . . Badgirs or windcatchers. You see on every roof these diminutive screens of wattle and dab, forming acute angles with the hatches over which they project. Some are movable, so as to be turned to the S.W. between March and the end of July, when the monsoon sets in from that quarter."—*Burton's Sind Revisited*, 251.

1881.—"A number of square turrets stick up all over the town; these are badgirs or ventilators, open sometimes to all the winds, sometimes only to one or two, and divided inside like the flues of a great chimney, either to catch the draught, or to carry it to the several rooms below."—*Pioneer Mail, March 8th*.

BADJOE, BAJOO, s. The Malay jacket (Mal. *bājū*) [of which many varieties are described by Dennys (*Disc. Dict.* p. 107)].

[c. 1610.—"The women (Portuguese) take their ease in their smocks or *Bajus*, which are more transparent and fine than the most delicate crapes of those parts."—*Pyrard de Laval, Hak. Soc.* ii. 112.]

1784.—"Over this they wear the badjoo, which resembles a morning gown, open at the neck, but fastened close at the wrist, and half-way up the arm."—*Marsden, H. of Sumatra*, 2nd ed. 44.

1878.—"The general Malay costume . . . consists of an inner vest, having a collar to button tight round the neck, and the *baju*, or jacket, often of light coloured dimity, for undress."—*McNair*, 147.

1883.—“They wear above it a short-sleeved jacket, the *baju*, beautifully made, and often very tastefully decorated in fine needlework.”—*Miss Bird, Golden Chersonese*, 139.

BAEL, s. H. *bel*, Mahr. *baül*, from Skt. *vilva*, the Tree and Fruit of *Aegle marmelos* (Correa), or ‘Bengal Quince,’ as it is sometimes called, after the name (*Marmelos de Benguala*) given it by Garcia de Orta, who first described the virtues of this fruit in the treatment of dysentery, &c. These are noticed also by P. Vincenzo Maria and others, and have always been familiar in India. Yet they do not appear to have attracted serious attention in Europe till about the year 1850. It is a small tree, a native of various parts of India. The dried fruit is now imported into England.—(See *Hanbury and Plüchiger*, 116); [*Watt, Econ. Diet.* i. 117 *segg.*]. The shelly rind of the *bel* is in the Punjab made into carved snuff-boxes for sale to the Afghans.

1563.—“And as I knew that it was called *bell* in Baçaim, I enquired of those native physicians which was its proper name, *cirifole* or *beli*, and they told me that *cirifole* [*triphalia*] was the physician’s name for it.”—*Garcia De O.*, ff. 221 v., 222.

[1614.—“One jar of *Bylo* at ru. 5 per maund.”—*Foster, Letters*, iii. 41.]

1631.—*fac.* Bontius describes the *bel* as *malum cydonium* (i.e. a quince), and speaks of its pulp as good for dysentery and the *cholerae immanem organum*.—*Lib.* vi. cap. viii.

1672.—“The *Bili* plant grows to no greater height than that of a man [this is incorrect], all thorny . . . the fruit in size and hardness, and nature of rind, resembles a pomegranate, dotted over the surface with little dark spots equally distributed. . . . With the fruit they make a decoction, which is a most efficacious remedy for dysentery or fluxes, proceeding from excessive heat. . . .”—P. Vincenzo, 353.

1879.—“ . . . On this plain you will see a large *bél*-tree, and on it one big *bél*-fruit.”—*Miss Stokes, Indian Fairy Tales*, 140.

BAFTA, s. A kind of calico, made especially at Baroch; from the Pers. *bāsta*, ‘woven.’ The old Baroch *baftas* seem to have been fine goods. Nothing is harder than to find intelligible explanations of the distinction between the numerous varieties of cotton stuffs formerly exported from India to Europe under a still greater variety of names; names and trade being generally alike obsolete. *Baftas* however survived in

the Tariff’s till recently. [*Bafta* is at present the name applied to a silk fabric. (See quotation from *Yusuf Ali* below.) In Bengal, *Charpata* and *Noakhali* in the Chittagong Division were also noted for their cotton *baftas* (*Birdwood, Industr. Arts*, 249).]

1593.—“There is made great store of Cotton Linnen of diuers sort . . . *Boffetas*.”—*Linachoten*, p. 18. [*Hak. Soc.* i. 60.]

[1605-6.—“*Patta Kassa* of the finest *Tolya*, *Baffa*.”—*Birdwood, First Letter Book*, 73. We have also “Black *Baffatta*.”—*Ibid.* 74.].

[1610.—“*Baffatta*, the corgo Rs. 100.”—*Danvers, Letters*, i. 72.]

1612.—“*Baftas* or white Callico, from twentie to fortie Royals the corg.”—*Capt. Saris, in Purchas*, i. 337.

1638.—“ . . . tisserans qui y font cotto sorte de toiles de cotton, quo l’on appelle *baftas*, qui sont les plus fines de toutes celles qui se font dans la Province de Guzaratta.”—*Mandelstelo*, 128.

1653.—“*Baftas* est un nom Indien qui signifie des toiles fort serrées de cotton, lesquelles la plupart viennent du Baroche, ville du Royaume de Guzerat, appartenant au Grand Mogol.”—*De la B. le Gouz*, 515.

1665.—“The *Baftas*, or Callicots painted red, blue, and black, are carried white to *Agra* and *Amadabad*, in regard those cities are nearest the places where the *Indigo* is made that is used in colouring.”—*Tacernier*, (E. T.) p. 127; [ed. *Balt*, ii. 5].

1672.—“*Broach Baftas*, broad and narrow.”—*Fryer*, 86.

1727.—“The *Barouch Baftas* are famous throughout all India, the country producing the best Cotton in the World.”—*A. Hamilton*, i. 141.

1875.—In the Calcutta Thriff valuation of this year we find *Pieco Good*, Cotton:

Baftas, score, Rs. 30.

[1900.—“Akin to the *pot thans* is a fabric known as *Bafta* (literally woven), produced in Benares; body pure silk, with buds in *kalabatum* or cloth; . . . used for *angarkhas*, *kots*, and women’s *pajamas* (Muslimans).”—*Yusuf Ali, Mon. on Silk Fabrics*, 97.]

It is curious to find this word now current on Lake Nyanza. The burial of King Mtesa’s mother is spoken of:

1883.—“The chiefs half filled the nicely-padded coffin with *bafta* (bleached calico) . . . after that the corpse and then the coffin was filled up with more *bafta*. . . .”—*In Ch. Missy, Intelligence*, N.S., viii. p. 513.

BAHAR, s. Ar. *bahār*, Malayāl. *bhāram*, from Skt. *bhāra*, ‘a load.’ A weight used in large trading transactions; it varied much in different localities; and though the name is of

Indian origin it was naturalised by the Arabs, and carried by them to the far East, being found in use, when the Portuguese arrived in those seas, at least as far as the Moluccas. In the Indian islands the *bahār* is generally reckoned as equal to 3 *peculs* (q.v.), or 400 *avoirdupois*. But there was a different *bahār* in use for different articles of merchandise; or, rather, each article had a special surplus allowance in weighing, which practically made a different *bahār* (see *PICOTA*). [Mr. Skeat says that it is now uniformly equal to 400 lbs. av. in the British dominions in the Malay Peninsula; but Klinkert gives it as the equivalent of 12 *pkuls* of *Agar-agar*; 6 of cinnamon; 3 of *Tripang*.]

1498.—“... and begged him to send to the King his Lord a *bagar* of cinnamon, and another of clove ... for sample” (*a mostra*).—*Roteiro de V. da Gama*, 78.

1506.—“In Cananor el suo Re si è zentil, e qui nasce zz. (i.e. *zenzeri* or ‘ginger’); ma li zz. pochi e non cusi boni come quelli de Coleut, e suo peso si chiama baar, che sono K. (Cantari) 4 da Lisbona.”—*Relazione di Leonardo Ca’ Masser*, 26.

1510.—“If the merchandise about which they treat be spices, they deal by the *bahar*, which *bahar* weighs three of our *cantari*.”—*Varthema*, p. 170.

1516.—“It (Malacca) has got such a quantity of gold, that the great merchants do not estimate their property, nor reckon otherwise than by *bahars* of gold, which are 4 *quintals* to each *bahar*.”—*Barbosa*, 198.

1552.—“300 *bahares* of pepper.”—*Castanheda*, ii. 801. Correa writes *bares*, as does also Couto.

1554.—“The baar of nuts (*noz*) contains 20 *araçolas*, and 5 maunds more of *picota*; thus the baar, with its *picota*, contains 20½ *araçolas*. . . .”—*A. Nunes*, 6.

c. 1569.—“After this I saw one that would have given a *barr* of Pepper, which is two *Quintals* and a half, for a little Measure of water, and he could not have it.”—*C. Fredericke*, in *Mall.* ii. 358.

1593.—“Each *Bhar* of *Sunda* weigheth 330 *catten* of China.”—*Einschoten*, 34: [Hak. Soc. i. 113].

1606.—“... their came in his company a Portugall Souldier, which brought a Warrant from the Capitaine to the Governor of *Manilla*, to trade with vs, and likewise to give *John Rogers*, for his pains a *Bahar* of Cloves.”—*Middleton’s Voyage*, D. 2. b.

1613.—“Porque os naturaes na quelle tempo possuyvto muytos báres de ouro.”—*Godinho de Eredia*, 4 v.

[1802.—“That at the proper season for gathering the pepper and for a *Pallam* weighing 13 rupees and 1½ *Viessam* 120 of which are equal to a *Tulam* or *Mauund* weigh-

ing 1,792 rupees, calculating, at which standard for one *barom* or *Candy* the *Sircar’s* price is Rs. 120.”—*Procl. at Malabar*, in *Logan*, iii. 348. This makes the *barom* equal to 650 lbs.]

BAHAUDUR, s. H. *Bahadur*, ‘a hero, or champion.’ It is a title affixed commonly to the names of European officers in Indian documents, or when spoken of ceremoniously by natives (e.g. “Jones Sahib *Bahadur*”), in which use it may be compared with “the gallant officer” of Parliamentary courtesy, or the *Illustrissimo Signore* of the Italians. It was conferred as a title of honour by the Great Mogul and by other native princes (while in Persia it was often applied to slaves (Burton, *Ar. Nights*, iii. 114)). Thus it was particularly affected to the end of his life by Hyder Ali, to whom it had been given by the Raja of Mysore (see quotation from John Lindsay below [and Wilks, *Mysoor*, Madras reprint, i. 280]). *Bahadur* and *Sirādr Bahadur* are also the official titles of members of the 2nd and 1st classes respectively of the Order of British India, established for native officers of the army in 1837. [The title of *Rāi Bahadur* is also conferred upon Hindu civil officers.]

As conferred by the Court of Delhi the usual gradation of titles was (ascending).—1. *Bahadur*; 2. *Bahadur Jang*; 3. *Bahadur ud-Daulah*; 4. *Bahadur ul-mulk*. At Hyderabad they had also *Bahadur ul-Umrā* (*Kirkpatrick*, in *Tippoo’s Letters*, 354). [Many such titles of Europeans will be found in *North Indian N. & Q.*, i. 35, 143, 179; iv. 17.]

In Anglo-Indian colloquial parlance the word denotes a haughty or pompous personage, exercising his brief authority with a strong sense of his own importance; a *don* rather than a swaggerer. Thackeray, who derived from his Indian birth and connections a humorous felicity in the use of Anglo-Indian expressions, has not omitted this serviceable word. In that brilliant burlesque, the *Memoirs of Major Gahagan*, we have the Mahratta traitor *Bobachee Bahauder*. It is said also that Mr Canning’s malicious wit bestowed on Sir John Malcolm, who was not less great as a talker than as a soldier and statesman, the title, not included in the

Great Mogul's repertory, of *Bahauder Jan*.*

Bahādur is one of the terms which the hosts of Chingiz Khan brought with them from the Mongol Steppes. In the Mongol genealogies we find *Yesugai Bahādur*, the father of Chingiz, and many more. *Subutai Bahādur*, one of the great soldiers of the Mongol host, twice led it to the conquest of Southern Russia, twice to that of Northern China. In Sanang Setzen's poetical annals of the Mongols, as rendered by I. J. Schmidt, the word is written *Baghatyr*, whence in Russian *Bogatir* still survives as a memento probably of the Tartar domination, meaning 'a hero or champion.' It occurs often in the old Russian epic ballads in this sense; and is also applied to Samson of the Bible. It occurs in a Russian chronicle as early as 1240, but in application to Mongol leaders. In Polish it is found as *Bohatyr*, and in Hungarian as *Bátor*,—this last being in fact the popular Mongol pronunciation of *Baghatyr*. In Turki also this elision of the guttural extends to the spelling, and the word becomes *Bātur*, as we find it in the Dicts. of Vambéry and Pavet de Courteille. In Manchu also the word takes the form of *Baturu*, expressed in Chinese characters as *Pa-lu-lu*;† the Kirghiz has it as *Batyr*; the Altai-Tataric as *Panttyr*, and the other dialects even as *Magathyr*. But the singular history of the word is not yet entirely told. Benfey has suggested that the word originated in Skt. *bhaga-dhara* ('happiness-possessing').‡ But the late lamented Prof. A. Schiefner, who favoured us with a note on the subject, was strongly of opinion that the word was rather a corruption "through dissimulation of the consonant," of the Zend *bagha-puthra* 'Son of God,' and thus but another form of the famous term *Faghfūr*, by which the old Persians rendered the Chinese *Tien-tsz* ('Son of Heaven'), applying it to the Emperor of China.

* At Lord Wellesley's table, Major Malcolm mentioned as a notable fact that he and three of his brothers had once met together in India. "Impossible, Malcolm, quite impossible!" said the Governor-General. Malcolm persisted. "No, no," said Lord Wellesley, "if four Malays had met, we should have heard the noise all over India!"

† See Chinese Recorder, 1870, vii. 324, and Korea's Mongol Dict. No. 1056.

‡ Orient and Occident, i. 187.

1280-80.—In an eccentric Persian poem purposely stuffed with Mongol expressions, written by Purbahā Jāmī in prison of Arghūn Khān of Persia, of which Hammer has given a German translation, we have the following:—

"The Great Khan names thee his *Uluḡ-Bilechi* [Great Secretary],
Seeing thou art *bilekchi* and *Behādir* to boot;
O Well-beloved, tho *yarluḡ* [script] that thou dost issue is obeyed
By Turk and Mongol, by Persian, Greek, and Barbarian!"

Gesch. der Gold. Horde, 461.

c. 1400.—"I ordained that every Ameer who should reduce a Kingdom, or defeat an army, should be exalted by three things: by a title of honour, by the *Tugh* [Yak's tail standard], and by the *Nallān* [great kettle drum]; and should be dignified by the title of *Bahaudur*."—*Timour's Institutes*, 283; see also 291-293.

1401.—"E ellos lo dixerón q̄ aquel era uno de los valientes o Bahadures q̄'en of linage del Señor auin."—*Claryo*, § lxxxiv.

"E el home q̄ este hare e mas vino deus dizen que es Bahadur, que dizon elles por homem rezio."—*Do*, § xxi.

1407.—"The Prince mounted, escorted by a troop of Bahādurs, who were always about his person."—*Abdurrazak's Hist.* in *Not. et Extr.* xiv. 126.

1539.—(As a proper name.) "Itaq̄ illo potentissimus Rex Badur, Indiae universae terror, a quo nonnulli regnū Por̄i maximi quiddam regi teneri affirmant. . . ."—Letter from John III. of Portugal to Pope Paul III.

Hardly any native name occurs more frequently in the Portuguese Hist. of India than this of *Badur*—viz. Bahādur Shāh, the warlike and powerful king of Guzarat (1526-37), killed in a fray which closed an interview with the Viceroy, Nuno da Cunha, at Diu.

1751.—"The *Kingees Tartars* . . . are divided into three *Hordes*, under the Government of a *Khan*. That part which borders on the Russian dominions was under the authority of *Jem Bek*, whose name on all occasions was honoured with the title of *Bator*."—*Hanway*, i. 239. The name *Jem Bek* is probably *Janibek*, a name which one finds among the hordes as far back as the early part of the 14th century (see *Ibn Batuta*, ii. 397).

1759.—"From Shah Alum Bahadre, son of Alum Guiro, the Great Mogul, and successor of the Empire, to Colonel Sabut Jung Bahadre" (i.e. Clive).—Letter in *Long*, p. 163.

We have said that the title *Bahauder* (*Bahādur*) was one by which Hyder Ali of Mysore was commonly known in his day. Thus in the two next quotations:

1781.—"Sheikh Hus-ein upon the guard tells me that our army has beat the Behauder (i.e. Hyder Ali), and that peace was making. Another spy in the afternoon tells us that the Behauder had destroyed our army, and was besieging Madras."—*Captivity of Hon. John Lindsay, in Lives of the Landays*, iii, 290.

1800.—"One lac of Behaudry pigodas."—*Wellington*, i, 148.

1801.—"Thomas, who was much in liquor, now turned round to his sister, and said—'Could any one have stopped Sahib Bahadur at this gate but one month ago?' 'No, no,' replied they; on which—"*Stewart, Mil. Mem.* i, 236.

1872.—"... the word 'Bahādūr' . . . (at the Mogul's Court) . . . was only used as an epithet. Ahmed Shah used it as a title and ordered his name to be read in the Friday prayer as 'Muhammad al din Muhammad Abul nazzir Ahmad Shāh Bahādūr. Hence also 'Khanpūt Bahadur', the name by which the E. I. Company is still known in India. The modern 'Khan Bahādūr' is, in Bengal, by permission assumed by Muhammadan Deputy Magistrates, whilst Hindu Deputy Magistrates assume 'Rāi Bahādūr'; it stands, of course, for 'Khān-i-Bahādūr'; 'the courageous Khān.' The compound, however, is a modern abnormal one; for 'Khān' was conferred by the Dillī Emperor, and so also 'Bahādūr' and 'Bahādūr Khān', but not 'Khān Bahādūr.'—*Prof. Blochmann, in Ind. Antiquary*, i, 261.

1876.—"Reverencing at the same time bravery, dash, and boldness, and loving their freedom, they (the Kirghiz) were always ready to follow the standard of any batyr, or hero, . . . who might appear on the stage."—*Stewart's Turkistan*, i, 33.

1878.—"Pencol feathers for some of the subordinate officers, a yellow jacket for the successful general, and the bestowal of the Manchoo title of *Batura*, or 'Brave,' on some of the most distinguished brigadiers, are probably all the honour which await the return of a triumphal army. The reward which fell to the share of 'Chinese Gordon' for the part he took in the suppression of the Tsinping rebellion was a yellow jacket, and the title of *Batura* has lately been bestowed on Mr Menn for years of faithful service against the rebels in the province of Kweichow."—*Saturday Rev.*, Aug. 10, p. 182.

"There is nothing of the great bahawder about him."—*Athenaeum*, No. 2670, p. 851.

1879.—"This strictly prohibitive Proclamation is issued by the Provincial Administrative Board of Likim . . . and Chang, Bravat-Provincial Judge, chief of the Foochow Likim Central Office, Taot'ai for special service, and *Batura* with the title of 'Awe-inspiring Brave'."—*Transl. of Proclamation against the cultivation of the Poppy in Foochow*, July 1879.

BAHIRWUTTEEA, s. Guj. *bāhīr-wuttā*. A species of outlawry in

Guzerat; *bāhīr-wuttā*, the individual practising the offence. It consists "in the Rajpoots or Grassias making their ryots and dependants quit their native village, which is suffered to remain waste; the Grassia with his brethren then retire to some asylum, whence he may carry on his depredations with impunity. Being well acquainted with the country, and the redress of injuries being common cause with the members of every family, the *Bāhīr-wuttā* has little to fear from those who are not in the immediate interest of his enemy, and he is in consequence enabled to commit very extensive mischief."—*Col. Walker*, quoted in *Forbes, Rās Malla*, 2nd ed., p. 254-5. Col. Walker derives the name from *bāhīr*, 'out,' and *wuttā*, 'a road.' [Tol., in a note to the passage quoted below, says "this term is a compound of *bīr* (*bāhīr*) and *wuttān* (*wuttān*), literally *ex patrid*."]]

[182].—"This petty chieftain, who enjoyed the distinctive epithet of outlaw (*bāhīr-wuttā*), was of the Samarra clan."—*Proc. Narr.*, in *Annals of Roy*, (Calcutta reprint), i, 721.]

The origin of most of the brigandage in Sicily is almost what is here described in Kattiwār.

BAIKREE, s. The Bombay name for the Barking-deer. It is Guzarati *bēri*; and acc. to Jordon and Blandford, *Mammalia*, 333] Mahr. *bēka* or *bēla*, but this is not in Molesworth's Dict. [Forsyth (*Highlands of C. I.*, p. 470) gives the Gond and Korku names as *bhēri*, which may be the original].

1879.—"Any one who has shot *baikri* on the spurs of the Ghats can tell how it is possible unerringly to mark down the little beast, taking up their position for the day in the early dawn."—*Orch. Times of India*, Suppl. May 12, 71.

BAJRA, s. II. *btjri* and *btjri* (*Pennisetum spicatum*, Willden.). One of the tall millets forming a dry crop in many parts of India. Forbes calls it *bahjerre* (*Or. Mem.* ii, 406; [2nd ed. i, 167], and *bajerre* (i, 233]).

1811.—"The ground (at Mahurajpore) was generally covered with *bajres*, full 5 or 6 feet high."—*Lord Ellenborough, in Ind. Admin.* 414.

BAKIR-KHĀNĪ, s. P.—II. *btgir-khānī*; a kind of cake almost exactly resembling pie-crust, said to owe its name to its inventor, *Bakir Khān*.

[1871].—"The best kind (of native cakes) are *baka lannah* and '*sheer mahl*' (Sheer-maul)."—*Riddell, Ind. Domest. Econ.* 386.]

BALACHONG, BLACHONG, a Malay *balachon*; [acc. to Mr Skeat the standard Malay is *blachan*, in full *blachan*.] The characteristic condiment of the Indo-Chinese and Malayan races, composed of prawns, sardines, and other small fish, allowed to ferment in a heap, and then mashed up with salt. [Mr Skeat says that it is often, if not always, trodden out like grapes.] Marsden calls it 'a species of caviare,' which is hardly fair to caviare. It is the *ngapi* (Ngapee) of the Burmese, and *trasi* of the Javanese, and is probably, as Crawford says, the Roman *garum*. One of us, who has witnessed the process of preparing *ngapi* on the island of Negrais, is almost disposed to agree with the Venetian Gasparo Balbi (1583), who says "he would rather smell a dead dog, to say nothing of eating it" (f. 125v). But when this experience is absent it may be more tolerable.

1638.—Dampier writes it *Balachan*, il. 28.

1727.—"*Bankasy* is famous for making Ballichang, a Sauce made of dried Shrimps, Cod-pepper, Salt, and a Sea-weed or Grasse, all well mixed and beaten up to the Consistency of thick Mustard."—*A. Hamilton*, il. 184. The same author, in speaking of Pegu, calls the like sauce *Prock* (44), which was probably the Tulaín name. It appears also in Sonnerat under the form *Proz* (ii. 305).

1784.—"*Blachang* . . . is esteemed a great delicacy among the Malays, and is by them exported to the west of India. . . . It is a species of caviare, and is extremely offensive and disgusting to persons who are not accustomed to it."—*Marsden's II. of Sumatra*, 2nd ed. 67.

[1871].—*Riddell (Ind. Domest. Econ.* p. 227) gives a receipt for *Balachong*, of which the basis is prawns, to which are added chillies, salt, garlic, tamarind juice, &c.]

1883.—". . . *blachang*—a Malay preparation much relished by European lovers of decomposed cheese. . . ."—*Miss Bird, Golden Chersonese*, 96.

BALAGHAUT, used as n.p.; *P. bdlu*, 'above,' H. Mahr, &c., *ghdt*, 'a pass,'—the country 'above the passes,' i.e. above the passes over the range of mountains which we call the "Western Ghats." The mistaken idea that *ghdt* means 'mountains' causes Forbes

to give a nonsensical explanation, cited below. The expression may be illustrated by the old Scotch phrases re- of so and so, implying Lowlands and Highlands.

c. 1582.—"All these things were brought by the Moors, who traded in pepper which they brought from the hills where it grew, by land, in Binenga, and Balagate, and Cambay."—*Correa*, ed. Ld. Stanley, Hak. Soc. p. 344.

1583.—"*R.* Let us get on horseback and go for a ride; and as we go you shall tell me what is the meaning of *Nizamasha* (Nizam-luco), for you often speak to me of such a person.

"O. I will tell you now that he is King in the Balagate (misprint for *Balagate*), whose father I have often attended modestly, and the son himself sometimes. From him I have received from time to time more than 12,000 pardoes; and he offered me a salary of 40,000 pardoes if I would visit him for so many months every year, but I would not accept."—*Garcia de Orta*, f. 33r.

1593.—"This high land on the toppe is very finto and good to build upon, called *Balagatta*."—*Linnechten*, 20; [Hak. Soc. i. 65; cf. i. 235].

"*Ballagat*, that is to say, above the hill, for *Balla* is above, and *Gate* is a hill. . . ."—*Ibid.* 49; [Hak. Soc. i. 169].

1614.—"The coast of Coromandel, *Balagatt* or *Tolligana*."—*Sainsbury*, i. 301.

1686.—"*Balagate* est une des riches Provinces du Grand Mogol. . . . Elle est au midi de celle de Candich."—*Therriot*, v. 216.

1673.—". . . opening the ways to *Balagat*, that Merchants might with safety bring down their Goods to Port."—*Fryer*, 78.

c. 1700.—"The *Balla-gat* Mountains, which are extremely high, and so called from *Bal*, mountain, and *gat*, flat ['?], because one part of them affords large and delicious plains on their summit, little known to Europeans."—*Grave*, i. 231.

This is nonsense, but the following are also absurd misdescriptions:—

1806.—"*Bala Ghaut*, the higher or upper *Gaut* or *Ghaut*, a range of mountains so called to distinguish them from the Payen Ghauts, the lower Ghauts or Passes."—*Dict. of Words used in E. India*, 28.

1813.—"In some parts this tract is called the *Balla-Gaut*, or high mountains; to distinguish them from the lower *Gaut*, nearer the sea."—*Forbes, Or. Mem.* i. 206; [2nd ed. i. 119].

BALASORE, n.p. A town and district of Orissa; the site of one of the earliest English factories in the "Bay," established in 1642, and then an important seaport; supposed to be

properly *Balestrara*, Skt. *bala*, 'strong,' *istrara*, 'lord,' perhaps with reference to Krishna. Another place of the same name in Madras, an isolated peak, 6762' high, lat. 11° 41' 43", is said to take its name from the Asura Bana.

1676.—

"When in the vale of Balaser I fought,
And from Bengal the captive Monarch
brought."

Dryden, Aurungzebe, ii. 1.

1727.—"The Sea-shore of Balasore being very low, and the Depths of Water very gradual from the Strand, make Ships in Balasore Road keep a good Distance from the Shore; for in 4 or 5 Fathoms, they ride 3 Leagues off."—*A. Hamilton*, i. 327.

BALASS, s. A kind of ruby, or rather a rose-red spinelle. This is not an Anglo-Indian word, but it is a word of Asiatic origin, occurring frequently in old travellers. It is a corruption of *Balakshhi*, a popular form of *Badakhshi*, because these rubies came from the famous mines on the Upper Oxus, in one of the districts subject to Badakhshian. [See *l. nobis*, *Sketches*, 265; *Ball*, *Tavernier*, i. 382 n.]

c. 1350.—"The mountains of Badakhshān have given their name to the Badakhsh ruby, vulgarly called *al-Balaksh*."—*Abu Isma'il*, iii. 59, 391.

1401.—"Tenia (Tamerlan) vestido van ropa et vn pajo de seda raso sin labores e ã la cabeça tenia vn sombrero blanco alto con vn Balax en cima e con aljófar e piedras."—*Clarjo*, § cx.

1516.—"These balasses are found in Balaxno, which is a kingdom of the mainland near Pegu and Bengal."—*Barboza*, 213. This is very bad geography for Barboza, who is usually accurate and judicious, but it is surpassed in much later days.

1681.—"I could never understand from whence those that be called Balassi come."—*Quæsar Frædrick*, in *Hakl*, ii. 372.

1698.—"The Ballayases are likewise sold by weight."—*Lincolnton*, Hak. Soc. n. 156.]

1611.—"Of Ballace Rubies little and great, good and bad, there are single two thousand pieces" (in Akbar's treasury).—*Hacketts*, in *Purchas*, i. 217.

1616.—"Fair pearls, Ballast rubies."—*Foster, Letters*, iv. 213.]

1653.—"Les Royaumes de Pegou, d'où viennent les rubis balets."—*De la Boullaye-le-Gouz*, 126.

1673.—"The last sort is called a Ballace Ruby, which is not in so much esteem as the Spinell, because it is not so well coloured."—*Fryer*, 215.

1681.—". . . ny ciertos balaxes, quo hmanas candidas, que son como los diamantes."—*Martinez de la Puente*, 12.

1689.—". . . The Balace Ruby is supposed by some to have taken its name from *Palatium*, or *Palace*; . . . the most probable Conjecture is that of *Marcus Pavlus Ventur*, that it is borrow'd from the Country, where they are found in greatest Plentie. . . .—*Orington*, 688.

BALCONY, s. Not an Anglo-Indian word, but sometimes regarded as of Oriental origin; a thing more than doubtful. The etymology alluded to by Mr. Schuyler and by the lamented William Gill in the quotations below, is not new, though we do not know who first suggested it. Neither do we know whether the word *balagani*, which Erman (*Tr. in Siberia*, E. T. i. 116) tells us is the name given to the wooden booths at the Nijnei Fair, be the same P. word or no. Wedgwood, Litté, [and the *N.E.D.*] connect *balcony* with the word which appears in English as *ball*, and with the Italian *balko*, 'a scaffolding' and the like, also used for 'a box' at the play. *Baleo*, as well as *paleo*, is a form occurring in early Italian. Thus Franc. da Buti, commenting on Dante (1385-87), says: "*Baleo è luogo alto dove si monta e scende.*" Hence naturally would be formed *balcone*, which we have in Giov. Villani, in Boccaccio and in Petrarch. Mannuzzi (*Vocabolario It.*) defines *balcone* as *finestra* (f).

It may be noted as to the modern pronunciation that whilst ordinary mortals (including among verse-writers Scott and Lockhart, Tennyson and Hood) accent the word as a dactyl (*balcōny*), the *crime de la crime*, if we are not mistaken, makes it, or did in the last generation make it, as Cowper does below, an amphibrach (*balcōny*): "Xanthus his name with those of heavenly birth, But called Scamander by the sons of earth!" [According to the *N.E.D.* the present pronunciation, "which," said Sam. Rogers, "makes me sick," was established about 1825.]

c. 1318.—"E al continuo v'era pieno di belle donne a' balconi."—*Gior. Villani*, x. 132-4.

c. 1340-50.—

"Il figliuol di Latona avea già nova
Volto guardato dal balcone sovrano,
Per quella, ch'alcun tempo mosse
I suoi respir, ed or gli altrui commove in vano."

Petrarch, Rime, Pte. i. Sonn. 35, ed. Pisa, 1805.

c. 1840-50.—

"Ma si com' nom talor che piange, a parte
Vede cosa che gli occhi, e 'l cor allesta,
Cost' colei per oh' to son in prigione
Stando ad un balcone,
Che fu sola a' suoi di cosa perfetta
Cominciai a mirar con tale desio
Che me stesso, e 'l mio mal pose in oblio:
Fera in terra, e 'l cor mio in Paradiso."

Petrarca, Rime, Pto. ii. Canzone 4.

1845-52.—"When the King sits to do
Justice, I observe that he comes into the
Balcone that looks into the Piazza,"—
Tavernier, E. T. ii. 64; [ed. Bal, i. 162].

1687.—"And be it further enacted, That
in the Front of all Houses, hereafter to be
erected in any such Streets as by Act of
Common Council shall be declared to be
High Streets, Balconies Four Foot broad
with Rails and Bars of Iron . . . shall be
placed. . . .—Act 19 Car. II., cap. 3,
sect. 18. (Act for Rebuilding the City of
London.)

"At Edmonton his loving wife
From the balcony spied
Her tender husband, wond'ring much
To see how he did ride."

John Gilpin.

1805.—

"For from the lofty balcony,
Rung trumpet, shalm and psaltery."

Lay of the Last Minstrel.

1838.—

"Under tower and balcony,
By garden-wall and gallery,
A gleaming shape she floated by,
Dead pale between the houses high."

Tennyson's Lady of Shalott.

1876.—"The houses (in Turkistan) are
generally of but one story, though sometimes
there is a small upper room called *bala-khana*
(*P. bala*, upper, and *khana*, room) whence
we get our balcony."—*Schnytzer's Turkistan*,
i. 120.

1880.—"*Bala khānd* means 'upper house,'
or 'upper place,' and is applied to the room
built over the archway by which the *chāpyd*
khānd is entered, and from it, by the way,
we got our word 'Balcony.'"—*MS. Journal*
in *Persia of Captain W. J. Gill, R.E.*

BALOON, BALLOON, &c., s. A
rowing vessel formerly used in various
parts of the Indies, the basis of which
was a large canoe, or 'dug-out.' There
is a *Mahr.* word *balyānu*, a kind of
barge, which is probably the original.
[See *Bombay Gazetteer*, xiv. 26.]

1539.—"E embarcando-se . . . partio, eo
torio acompanhando dez ou doze balões ate
a Ilha de Upe. . . .—*Pinto*, ch. xiv.

1684.—
"Neste tempo da terra para a armada
Balões, o cal' luzes cruzar vimos. . . ."
Malaca Conquistada, iii. 44.

1673.—"The President commanded his
own Baloon (a Barge of State, of Two and
Twenty Oars) to attend me."—*Fryer*, 70.

1755.—"The Burmas has now Eighty
Ballongs, none of which as [sic] great Guns."
—Letter from *Capt. R. Jackson*, in *Dalrymple*
Or. Reper. i. 195.

1811.—"This is the simplest of all boats,
and consists merely of the trunk of a tree
hollowed out, to the extremities of which
pieces of wood are applied, to represent a
stern and prow; the two sides are boarded
joined by rottens or small bamboos without
nails; no iron whatsoever enters into their
construction. . . . The Balooms are used
in the district of Chittagong."—*Soleyns*, iii.

BALSORA, BUSSORA, &c., n.p.

These old forms used to be familiar
from their use in the popular version
of the Arabian Nights after Galland.
The place is the sea-port city of *Basra*
at the mouth of the *Shat-al-'Arab*, or
United Euphrates and Tigris. [Burton
(*Ar. Nights*, x. 1) writes *Bassorah*.]

1298.—"There is also on the river as you
go from Baudas to Kisi, a great city called
Bastra surrounded by woods in which grow
the best dates in the world."—*Marco Polo*,
Bk. i. ch. 6.

c. 1580.—"*Balsara*, altrimenti detta
Bassora, è una città posta nell' Arabia, la
quale al presente è signoreggiata dal Turco
. . . è città di gran negozio di speziarie, di
droghe, e altre merci che vengono di Ormuz;
è abbondante di dattoli, risi, e grani."—*Balbi*,
f. 32f.

[1688.—"The town of *Balsara*; also
Bassora.—*Linschoten*, Hak. Soc. i. 45.]

1671.—
"From Atropatia and the neighbouring
plains
Of Adiabene, Media, and the south
Of Susiana to *Balsara's* Haven. . . ."
Paradise Regained, iii.

1747.—"He (the Prest. of Bombay) further
advises us that they have wrote our Honble
Masters of the Loss of Madras by way of
Bussoro, the 7th of November."—*Fl. S.*
India Comm., 8th January 1746-7. MS. in
India Office.

[Also see CONGO.]

BALTY, s. H. balti, 'a bucket,'
[which Platts very improbably con-
nects with *Skt. vātri*, 'water'], is the
Port. *balde*.

BÁLWAR, s. This is the native
servant's form of 'barber,' shaped by
the 'striving after meaning' as *báhwār*,
for *báhwāla*, i.e. 'capillarius,' 'hair-man';
It often takes the further form *bál-būr*,
another factitious hybrid, shaped by
P. báridan, 'to cut,' quasi 'hair-cutter.'
But though now obsolete, there was

also (see both *Meninski* and *Vallers* s.v.) a Persian word *bārbār*, for a barber or surgeon, from which came this Turkish term "*Le Berber-bachi, qui fait la barbe au Pacha*," which we find (c. 1674) in the Appendix to the journal of Antoine Galland, pubd. at Paris, 1881 (ii. 190). It looks as if this must have been an early loan from Europe.

BAMBOO, s. Applied to many gigantic grasses, of which *Bambusa arundinacea* and *B. vulgaris* are the most commonly cultivated; but there are many other species of the same and allied genera in use; natives of tropical Asia, Africa, and America. This word, one of the commonest in Anglo-Indian daily use, and thoroughly naturalised in English, is of exceedingly obscure origin. According to Wilson it is Canarese *bānbū* [or as the *Madras Admin. Man. (Gloss. s.v.)* writes it, *bombu*, which is said to be "onomatopæic from the crackling and explosions when they burn"]. Marsden inserts it in his dictionary as good Malay. Crawford says it is certainly used on the west coast of Sumatra as a native word, but that it is elsewhere unknown to the Malay languages. The usual Malay word is *buluh*. He thinks it more likely to have found its way into English from Sumatra than from Canara. But there is evidence enough of its familiarity among the Portuguese before the end of the 16th century to indicate the probability that we adopted the word, like so many others, through them. We believe that the correct Canarese word is *bambu*. In the 16th century the form in the Concan appears to have been *mambu*, or at least it was so represented by the Portuguese. Rumphius seems to suggest a quaint *onomatopœia*: "vehementissimos edunt ictus et sonitus, quum incendio comburuntur, quando notum ejus nomen *Bambu, Bambu*, facile exauditur." (*Herb. Amb.* iv. 17.) [Mr. Skeat writes: "Although *buluh* is the standard Malay, and *bambu* apparently introduced, I think *bambu* is the form used in the low Javanese vernacular, which is quite a different language from high Javanese. Even in low Javanese, however, it may be a borrowed word. It looks curiously like a trade corruption of the common Malay word *samambu*, which means

the well-known 'Malacca cane,' both the bamboo and the Malacca cane being articles of export. Klinkert says that the *samambu* is a kind of rattan, which was used as a walking-stick, and which was called the Malacca cane by the English. This Malacca cane and the rattan 'bamboo cane' referred to by Sir H. Yule must surely be identical. The fuller Malay name is actually *rotan samambu*, which is given as the equivalent of *Calamus Scipionum*, Lour. by Mr. Ridley in his Plant List (*J.R.A.S.*, July 1897).]

The term applied to *tabashir* (Tabasheer), a siliceous concretion in the bamboo, in our first quotation seems to show that *bambu* or *mambu* was one of the words which the Portuguese inherited from an earlier use by Persian or Arab traders. But we have not been successful in finding other proof of this. With reference to *sakkar-mambu* Ritter says: "That this drug (*Tabashir*), as a product of the bamboo-cane, is to this day known in India by the name of *Sacar Mambu* is a thing which no one needs to be told" (ix. 334). But in fact the name seems now entirely unknown.

It is possible that the Canarese word is a vernacular corruption, or development, of the Skt. *vaṇṣa* [or *vambha*], from the former of which comes the H. *bāṇa*. *Bamboo* does not occur, so far as we can find, in any of the earlier 16th-century books, which employ *canna* or the like.

In England the term *bamboo-cane* is habitually applied to a kind of walking-stick, which is formed not from any bamboo but from a species of *rattan*. It may be noted that some 30 to 35 years ago there existed along the high road between Putney Station and West Hill a garden fence of bamboos of considerable extent; it often attracted the attention of one of the present writers.

1568.—"The people from whom it (*tabashir*) is got call it *meur-mambum* . . . because the canes of that plant are called by the Indians *mambu*."—*Garcia*, f. 194.

1578.—"Some of these (canes), especially in Malabar, are found so large that the people make use of them as boats (*embarcaciones*) not opening them out, but cutting one of the canes right across and using the natural knots to stop the ends, and so a couple of naked blacks go upon it . . . each of them at his own end of the *mambu* [in orig. *mibu*] (so they call it), being provided

with two paddles, one in each hand . . . and so upon a cane of this kind the folk pass across, and sitting with their legs clinging naked."—*O. Acosta, Tractado*, 296.

Again:

" . . . and many people on that river (of Orangoor) make use of these canes in place of boats, to be safe from the numerous Crocodiles or Caymans (as they call them) which are in the river (which are in fact great and ferocious lizards)" [*agartos*].—*Ibid.*, 297.

These passages are curious as explaining, if they hardly justify, Ctesias, in what we viz. his story of Indian canes big enough to be used as boats.

1586.—"All the houses are made of canes, which they call Bamboos, and are covered with Straws."—*Fitch, in Hall*, ii. 391.

1598.—" . . . a thick reedo as big as a man's leggo, which is called Bambus."—*Linacoten*, 56; [*Hak. Soc.* i. 195].

1608.—"Iara multas producit arundines grossas, quas Manbu vocant."—*Prima Pars Voyages*, p. 38.

c. 1610.—"Les Portugais et les Indiens ne se servent point d'autres bastons pour porter leurs palanquins ou litiers. Ils l'appellent partout Bambou."—*Pyrard*, i. 237; [*Hak. Soc.* i. 329].

1615.—"These two kings (of Camboja and Siam) have neyther Horses, nor any fiery and a certain kind of pike, made of a knotlike wood like Canes, called Bambuc, which is exceeding strong, though pliant and supple for use."—*De Montfort*, 33.

1621.—"These Forts will better appeare by the Draught thereof, herewith sent to Letter in Purchas, inclosed in a Bambou."—*Purchas*, i. 699.

1623.—"Among the other trees there was an immense quantity of bambou, or very large Indian canes, and all clothed and covered with pretty green foliage that went creeping up them."—*P. della Valle*, ii. 640; [*Hak. Soc.* ii. 220].

c. 1686.—"Cetto machine est suspendue à une longue barre que l'on appelle Pambou."—*Theracot*, v. 162. (This spelling recurs throughout a chapter describing palankins, though elsewhere the traveller writes bambou.)

1673.—"A Bambo, which is a long hollow cane."—*Fryer*, 34.

1727.—"The City (Ava) tho' great and populous, is only built of Bambou canes."—*A. Hamilton*, ii. 47.

1855.—"When I speak of bamboo huts, I mean to say that post and walls, wall-plates and rafters, floor and thatch and the withes that bind them, are all of bamboo. In fact it might almost be said that among the Indo-Chinese nations the staff of life is a Bamboo. Scaffolding and ladders, landing-jetties, fishing apparatus, irrigation-wheels and scoops, cars, masts and yards,

spears and arrows, hats and helmets, bow, and cooking-pots, pipe-sticks, conduits, clothes-boxes, pan-boxes, dinner-trays, instruments, torches, footballs, cordage, bellows, mats, paper, these are but a few of the articles that are made from the bamboo."—*Fule, Mission to Ava*, p. 153. To these may be added, from a cursory inspection of a collection in one of the museums at Kew, combs, mugs, sun-blinds, shirts, sails, teapots, pipes and harps.

Bamboos are sometimes popularly distinguished (after a native idiom) as male and female; the latter embracing all the common species with hollow stems, the former title being applied to a certain kind (in fact, a species of a distinct genus, *Dendrocalamus strictus*), which has a solid or nearly solid core, and is much used for bludgeons (see LATTEE) and spear-shafts. It is remarkable that this popular distinction by sex was known to Ctesias (c. B.C. 400) who says that the Indian reeds were divided into male and female, the male having no *éprepaire*.

One of the present writers has seen (and partaken of) rice cooked in a joint of bamboo, among the Khyens, a hill-people of Arakan. And Mr Markham mentions the same practice as prevalent among the Chunchos and savage aborigines on the eastern slopes of the Andes (*J. R. Geog. Soc.* xlv. 156). An endeavour was made in Pegu in 1855 to procure the largest obtainable bamboo. It was a little over 10 inches in diameter. But Clusius states that he had seen two great specimens in the University at Leyden, 30 feet long and from 14 to 16 inches in diameter. And E. Haeckel, in his *Visit to Ceylon* (1882), speaks of bamboo-stems at Peridema, "each from a foot to two feet thick." We can obtain no corroboration of anything approaching 2 feet.—[See Gray's note on *Pyrard*, *Hak. Soc.* i. 330.]

BAMÓ, n.p. Burm. *Bha-maw*, Shan *Manmaw*; in Chinese *Sin-Kai*, 'New-market.' A town on the upper Irawadi, where one of the chief routes from China abuts on that river; regarded as the early home of the Karens. [(*McMahon, Karens of the Golden Cher.*, 103.)] The old Shan

town of Bamó was on the Tapeng R., about 20 m. east of the Irawadi, and it is supposed that the English factory alluded to in the quotations was there.

[1631.—"A Settlement at Bamoo upon the confines of China."—*Pringle, Madras Cor.*, iii. 102.]

1759.—"This branch seems formerly to have been driven from the Establishment at Pannamoo."—*Dalrymple, O. R. P.*, i. 111.

BANANA, s. The fruit of *Musa paradisica*, and *M. sapientum* of Linnaeus, but now reduced to one species under the latter name by R. Brown. This word is not used in India, though one hears it in the Straits Settlements. The word itself is said by De Orla to have come from Guinea; so also Pigafetta (see below). The matter will be more conveniently treated under **PLANTAIN**. Prof. Robertson Smith points out that the coincidence of this name with the Ar. *bandn*, 'fingers or toes,' and *bandna*, 'a single finger or toe,' can hardly be accidental. The fruit, as we learn from Mukaddasi, grew in Palestine before the Crusades; and that it is known in literature only as *maux* would not prove that the fruit was not somewhere popularly known as 'fingers.' It is possible that the Arabs, through whom probably the fruit found its way to W. Africa, may have transmitted with it a name like this; though historical evidence is still to seek. [Mr. Skeat writes: "It is curious that in Norwegian and Danish (and I believe in Swedish), the exact Malay word *pisang*, which is unknown in England, is used. Prof. Skeat thinks this may be because we had adopted the word *banana* before the word *pisang* was brought to Europe at all."]]

1563.—"The Arab calls these *musa* or *amusa*; there are chapters on the subject in Avicenna and Serapion, and they call them by this name, as does Rasis also. Moreover, in Guinea they have these figs, and call them *bananas*."—*Garcia*, 93r.

1598.—"Other fruits there are termed *Banana*, which we think to be the *Musa* of Egypt and Soria . . . but here they cut them yearly, to the end they may bear the better."—*Tr. of Pigafetta's Congo*, in Harleian Coll. ii. 553 (also in *Purchas*, ii. 1008.)

c. 1610.—"Des banes (marginal rubric *Bannanes*) qu'on les Portugais appellent figues d'Inde, et aux Maldives *Quilla*."—*Pyrard de Laval*, i. 85; [Ilak. Soc. i. 113]. "The

Maldivo word is hero the same as H. *lala* (Skt. *kadala*).

1673.—"Bonanoes, which are a sort of *Plantain*, though less, yet much more grateful."—*Fryer*, 40.

1686.—"The Bonano tree is exactly like the *Plantain* for shape and bigness, not easily distinguishable from it but by the Fruit, which is a great deal smaller."—*Dampier*, i. 316.

BANCHOOT, BETEECHOOT, ss. Terms of abuse, which we should hesitate to print if their odious meaning were not obscure "to the general." If it were known to the Englishmen who sometimes use the words, we believe there are few who would not shrink from such brutality. Somewhat similar in character seem the words which Saul in his rage flings at his noble son (1 Sam. xx. 30).

1638.—"L'on nous monstra à vne demy lieue de la ville vn sepulchre, qu'ils appellent *Bety-chuit*, c'est à dire la vergogne de la fille decouverte."—*Mandelstam*, Paris, 1659, 142. See also *Valentijn*, iv. 167.

There is a handsome tomb and mosque to the N. of Ahmedabad, erected by Hajji Malik Bahā-ud-din, a wazir of Sultan Mohammed Bigam, in memory of his wife *Bibi Achut* or *Achūt*; and probably the vile story to which the 17th-century travellers refer is founded only on a vulgar misrepresentation of this name.

1648.—"*Bety-chuit*; dat is (onder eer-bredingo gesprooken) in onse tale to seggen, u Dochters Schaemelheyt."—*Van Trinit*, 16.

1792.—"The officer (of Tippoo's troops) who led, on being challenged in Moors answered (*Agari que loque*), 'We belong to the advance—the title of Lally's brigade, supposing the people he saw to be their own Europeans, whose uniform also is red; but soon discovering his mistake the commandant called out (*Feringhy Banchoot* [*chelow*]) 'they are the rascally English! Make off'; in which he set the corps a ready example."—*Dixon's Narrative*, 147.

BANKOCK, n.p. The modern capital of Siam, properly *Bang-kok*; see explanation by Bp. Pallegoix in quotation. It had been the site of forts erected on the ascent of the Menam to the old capital Ayuthia, by Constantine Phaulcon in 1675; here the modern city was established as the seat of government in 1767, after the capture of Ayuthia (see **JUDEA**) by the Burmese in that year. It is uncertain if the first quotation refer to Bankock.

1552.—“... and Bampiacot, which stands at the mouth of the Monam.”—*Barros*, I. ix. 1.

1611.—“They had arrived in the Road of *Siam* the fifteenth of August, and cast Anchor at three fathome high water. . . . The Towne lyeth some thirtie leagues vp along the River, whither they sent newes of their arrivall. The Sabander (see *SHAH-BUNDEE*) and the Governor of Mancoek (a place scituated by the River), came backe with the Messengers to receive his Majesties Letters, but chiefly for the presents expected.”—*P. Williamson Floris*, in *Purchas*, i. 321.

1727.—The Ship arrived at Bencock, a Castle about half-way up, where it is customary for all Ships to put their Guns ashore.”—*A. Hamilton*, i. 363.

1850.—“*Civitas regia tria habet nomina: . . . lan mlók, per contractionem Bangkok, pagus olcastrorum, est nomen primitivum quod hodie etiam vulgo usurpatur.*”—*Pallegoix, Gram. Linguae Thai*, Bangkok, 1850, p. 167.

BANDANNA, s. This term is properly applied to the rich yellow or red silk handkerchief, with diamond spots left white by pressure applied to prevent their receiving the dye. The etymology may be gathered from Shakespear's Dict., which gives “*Bāndhna*: 1. A mode of dyeing in which the cloth is tied in different places, to prevent the parts tied from receiving the dye; . . . 3. A kind of silk cloth” A class or caste in Guzerat who do this kind of preparation for dyeing are called *Bandhārā* (*Drummond*). [Such handkerchiefs are known in S. India as *Pulicat* handkerchiefs. Cloth dyed in this way is in Upper India known as *Chūnri*. A full account of the process will be found in *Journ. Ind. Art*, ii. 63, and *S. M. Had's Mon. on Dyes and Dyeing*, p. 35.]

c. 1500.—“His Majesty improved this department in four ways. . . . Thirdly, in stuffs as . . . *Bāndhūn, Chikint, Alchah.*”—*Ain*, i. 91.

1752.—“The Cozembar merchants having fallen short in gurrals, plain taffetics, ordinary bandannoes, and chappas.”—*In Long*, 31.

1813.—“Bandannoes . . . 800.”—*Milburn* (List of Bengal Piece-goods, and no. to the ton), ii. 221.

1848.—“Mr Scape, lately admitted partner into the great Calcutta House of Fogle, Foke, and Cracksman . . . taking Foke's place, who retired to a princely Park in Buxser (the Fogleys have long been out of the firm, and Sir Horace Fogle is about to be raised to the peerage as Baron Bandanna),

. . . two years before it failed for a million, and plunged half the Indian public into misery and ruin.”—*Vanity Fair*, ii. ch. 25.

1866.—“‘Of course,’ said ‘Toogood, wiping his eyes with a large red bandanna handkerchief. ‘By all means, come along, Major.’ The major had turned his face away, and he also was weeping.”—*Last Chronicle of Barret*, ii. 362.

1875.—“In Calcutta Tariff Valuations: ‘Piece goods silk: Bandannah Choppas, per piece of 7 handkerchiefs . . . score . . . 115 Rs.’”

BANDAREE, s. *Mahr. Bhandāri*, the name of the caste or occupation. It is applied at Bombay to the class of people (of a low caste) who tend the coco-palm gardens in the island, and draw toddy, and who at one time formed a local militia. [It has no connection with the more common *Bhāndāri*, ‘a treasurer or storekeeper.’]

1648.—“... certain duties collected from the bandarys who draw the toddy (*sura*) from the aldens. . . .”—*S. Hotello, Tombo*, 203.

1644.—“The people . . . are all Christians, or at least the greater part of them consisting of artisans, carpenters, *chaudaris* (this word is manifestly a mis-transcription of *bandaris*), whose business is to gather nuts from the coco-palms, and *corumbis* (see *KOONBEE*) who till the ground. . . .”—*Docarro, MS.*

1673.—“The President . . . if he go abroad, the Bandarines and Moors under two Standards march before him.”—*Fryer*, 63.

“... besides 60 Field-pieces ready in their Carriages upon occasion to attend the Militia and Bandarines.”—*Ibid.*, 66.

c. 1760.—“There is also on the island kept up a sort of militia, composed of the hand-tillers, and bandarees, whose living depends chiefly on the cultivation of the coco-nut trees.”—*Graze*, i. 46.

1808.—“... whilst on the Brab trees the cast of Bhundarees paid a duo for extracting the liquor.”—*Bombay Regulation*, i. of 1808, sect. vi. para. 2.

1810.—“Her husband came home, laden with toddy for distilling. He is a bandari or toddy-gatherer.”—*Maria Graham*, 26.

c. 1830.—“Of the Bhundarees the most remarkable usage is their fondness for a peculiar species of long trumpet, called *Bhogals*, which, ever since the dominion of the Portuguese, they have had the privilege of carrying and blowing on certain State occasions.”—*R. Murphy*, in *Tr. B. Geog. Soc.* i. 131.

1883.—“We have received a letter from one of the large Bhundaries in the city, pointing out that the tax on toddy trees is now Rs. 18 (1 Rs. 1, 8 as.) per tapped toddy tree per annum, whereas in 1872 it was only

Re. 1 per tree; . . . he urges that the Bombay toddy-drawers are entitled to the privilege of practising their trade free of license, in consideration of the military services rendered by their ancestors in garrisoning Bombay town and island, when the Dutch fleet advanced towards it in 1670."—*Times of India (Mail)*, July 17th.

BANDEJAH, s. Port. *bandeja*, 'a salver,' 'a tray to put presents on.' We have seen the word used only in the following passages:—

1621.—"We and the Hollanders went to vizet Semi Dono, and we carid hym a bottell of strong water, and an other of Spanish wine, with a great box (or bandeja) of sweet bread."—*Cocks's Diary*, ii. 149.

[1717.—"Received the *Phirmaund* (see **FIRMAUN**) from Captain Boddam in a bandeja covered with a rich piece of Atlasse (see **ATLAS**)."—*Hedges, Diary*, Hak. Soc. ii. cccix.]

1747.—"Making a small Cott (see **COT**) and a rattan Bandijas for the Nabob . . . (Pagodas) 4; 32; 21."—*Acct. Expenses at Fort St. David, Jany., MS. Records in India Office*.

c. 1760.—"(*Betel*) in large companies is brought in ready made up on Japan chargers, which they call from the Portuguese name, *Bandejaha*, something like our tea-boards."—*Grosz*, i. 287.

1766.—"To Monurbad Dowla Nabob—

	R.	A.	P.
1 Pair Pistols	216	0	0
2 China Bandazes	172	12	9"

—*Lord Clive's Durbar Charges*, in *Long*, 483.

Bandeja appears in the *Maculla Vocabular* of Blumentritt as used there for the present of cakes and sweetmeats, tastefully packed in an elegant basket, and sent to the priest, from the wedding feast." It corresponds therefore to the Indian *dāti* (see **DOLLY**).

BANDEL, n.p. The name of the old Portuguese settlement in Bengal about a mile above Hoogly, where there still exists a monastery, said to be the oldest church in Bengal (see *Imp. Gazetteer*). The name is a Port. corruption of *bandar*, 'the wharf'; and in this shape the word was applied among the Portuguese to a variety of places. Thus in Correa, under 1541-42, we find mention of a port in the Red Sea, near the mouth, called *Bandel dos Malemos* ('of the Pilots'). Chittagong is called *Bandel de Chatigão* (e.g. in *Becarro*, p. 444), corresponding to *Bandar Chatigām* in the Autobiog. of Jahāngir (*Elliott*, vi. 326). [In the Diary of Sir T. Roe (see below) it is applied to Gombroon], and in the following passage the original no doubt runs *Bandar-i-Hāghli* or *Hāghli-Bandar*.

[1616.—"To this Purpose took *Bandell* theyr foot on the Mayno."—*Sir T. Roe*, Hak. Soc. i. 129.]

1631.—". . . these Europeans increased in number, and erected large substantial buildings, which they fortified with cannons, muskets, and other implements of war. In due course a considerable place grew up, which was known by the name of Port of *Hūgli*."—*Abdul Hamid*, in *Elliott*, vii. 32.

1768.—". . . les établissements formés pour assurer leur commerce sont situés sur les bords de cette rivière. Celui des Portugais, qu'ils ont appelé *Bandel*, en adoptant le terme Persan de *Bender*, qui signifie port, est aujourd'hui réduit à peu de chose . . . et il est presque contigu à *Ugli* en remontant."—*D'Anville, Éclaircissements*, p. 64.

1782.—"There are five European factories within the space of 20 miles, on the opposite banks of the river Ganges in Bengal; Hooghly, or *Bandell*, the Portuguese Presidency; Chinsura, the Dutch; Chaudernagore, the French; Simapore, the Danish; and Calcutta, the English."—*Price's Observations, &c.*, p. 51. In *Price's Tracts*, i.

BANDICOOT, s. Corr. from the Telegu *pandi-kokku*, lit. 'pig-rat.' The name has spread all over India, as applied to the great rat called by naturalists *Mus malabaricus* (Shaw), *Mus giganteus* (Hardwicke), *Mus bandicota* (Bechstein), [*Nesocia bandicota* (Blanford, p. 425)]. The word is now used also in Queensland, [and is the origin of the name of the famous *Bendigo* gold-field (3 ser. *N. & Q.* ix. 97)].

c. 1330.—"In Lesser India there be some rats as big as foxes, and venomous exceedingly."—*Friar Jordanus*, Hak. Soc. 29.

c. 1843.—"They imprison in the dungeons (of Dwaigir, i.e. Daulatibūd) those who have been guilty of great crimes. There are in those dungeons enormous rats, bigger than cats. In fact, these latter animals run away from them, and can't stand against them, for they would get the worst of it. So they are only caught by stratagem. I have seen these rats at Dwaigir, and much amazed I was!"—*Un Batuta*, iv. 47.

Fryer seems to exaggerate worse than the Moor:

1673.—"For Vermin, the strongest huge Rats as big as our Pige, which burrow under the Houses, and are bold enough to venture on Poultry."—*Fryer*, 116.

The following surprisingly confounds two entirely different animals:

1789.—"The *Bandicoot*, or musk rat, is another troublesome animal, more indeed from its offensive smell than anything else."—*Munro, Narrative*, 32. See **MUSK-RAT**.

[1823.—"They be called *Brandy-cutes*."—*Or. Sporting Mag.* i. 128.]

1879.—“I shall never forget my first night here (on the Cocos Islands). As soon as the Sun had gone down, and the moon risen, thousands upon thousands of rats, in size equal to a bandicoot, appeared.”—*Pollak, Sport in B. Borneo, &c.*, ii. 14.

1880.—“They (wild dogs in Queensland) hunted Kangaroo when in numbers . . . but usually preferred smaller and more easily obtained prey, as rats, bandicoots, and ‘possums.’”—*Blackwood's Mag.*, Jan., p. 65.

[1880.—“In England the Collector is to be found riding at anchor in the Bandicoot Club.”—*Abergh-Mackay, Twenty-one Days*, 87.]

BANDICOY, s. The colloquial name in S. India of the fruit of *Hibiscus esculentus*; Tamil *vendai-khāi*, i.e. unripe fruit of the *veṇḍai*, called in H. *ūendi*. See **BENDY**.

BANDO! H. imperative *bāndho*, ‘tie or make fast.’ “This and probably other Indian words have been naturalised in the docks on the Thames frequented by Lascar crews. I have heard a London lighter-man, in the Victoria Docks, throw a rope ashore to another Londoner, calling out, Bando!”—(*M.-Gen. Keatinge*.)

BANDY, s. A carriage, bullock-carriage, buggy, or cart. This word is usual in both the S. and W. Presidencies, but is unknown in Bengal, and in the N.W.P. It is the Tamil *vaṇḍi*, Telug. *baṇḍi*, ‘a cart or vehicle.’ The word, as *bendi*, is also used in Java. [Mr Skeat writes—“Klinkert has Mal. *bendi*, ‘a chaise or caleche,’ but I have not heard the word in standard Malay; though Clifford and Swett. have *bendu*, ‘a kind of sedan-chair carried by men,’ and the commoner word *tandu* ‘a sedan-chair or litter,’ which I have heard in Selangor. Wilkinson says that *kereta* (i.e. *kreta bendi*) is used to signify any two-wheeled vehicle in Johor.”]

1791.—“To be sold, an elegant new and fashionable Bandy, with copper panels, lined with Morocco leather.”—*Madras Courier*, 29th Sept.

1800.—“No wheel-carriages can be used in Canara, not even a buffalo-bandy.”—Letter of Sir T. Munro, in *Life*, i. 243.

1810.—“None but open carriages are used in Ceylon; we therefore went in bandies, or, in plain English, gigs.”—*Maria Graham*, 88.

1826.—“Those persons who have not European coaches have the horses of their . . . ‘bandies’ or gigs, led by these men.

. . . Gigs and hackeries all go here (in Ceylon) by the name of bandy.”—*Heber* (ed. 1844), ii. 162.

1829.—“A mighty solemn old man, seated in an open bundy (read *bandy*) (as a gig with a head that has an opening behind is called) at Madras.”—*Memo. of Col. Mountain*, 2nd ed. 81.

1860.—“Bullock bandies, covered with cajans met us.”—*Tennent's Ceylon*, ii. 146.

1862.—“At Coimbatore I bought a bandy or country cart of the simplest construction.”—*Markham's Peru and India*, 393.

BANG, BHANG, s. H. *bhāṅg*, the dried leaves and small stalks of hemp (i.e. *Cannabis indica*), used to cause intoxication, either by smoking, or when eaten mixed up into a sweetmeat (see **MAJOON**). *Hashish* of the Arabs is substantially the same; Birdwood says it “consists of the tender tops of the plants after flowering.” [*Bhang* is usually derived from Skt. *bhaṅga*, ‘breaking,’ but Burton derives both it and the Ar. *bang* from the old Coptic *Nibani*, “meaning a preparation of hemp; and here it is easy to recognise the Homeric *Nepenthe*.”

“On the other hand, not a few apply the word to the henbane (*hyoscyamus niger*) so much used in mediæval Europe. The Kámīsi evidently means henbane, distinguishing it from *Hashish al kharīsh*, ‘ra-cal’s grass,’ i.e. the herb *Pantagruelion*. . . The use of Bhang doubtless dates from the dawn of civilisation, whose earliest social pleasures would be inebriants. Herodotus (iv. c. 76) shows the Scythians burning the seeds (leaves and capsules) in worship and becoming drunk upon the fumes, as do the S. African Bushmen of the present day.”—(*Arab. Nights*, i. 65.)

1603.—“The great Sultan Badur told Martin Alfonso do Souza, for whom he had a great liking, and to whom he told all his secrets, that when in the night he had a desire to visit Portugal, and the Brazil, and Turkey, and Arabia, and Persia, all he had to do was to eat a little bangué. . .”—*Garcia*, i. 26.

1578.—“*Bangué* is a plant resembling hemp, or the *Cannabis* of the Latins. . . the Arabs call this *Bangué ‘āzis’*” (i.e. *Unshish*).—*C. Acosta*, 380-61.

1508.—“They have . . . also many kinds of Drogues, as Amfion, or Opium, Camfora, Bangué and Sandall Wood.”—*Lincolnton*, 19; [Hak. Soc. i. 61; also see ii. 115].

1606.—“O mais de tempo estava chao do bangué.”—*Gouvea*, 93.

1638.—“Il se fit apporter un petit cabinet d’or . . . dont il tira deux ivoytes, et prit dans l’une de l’opium, ou opium, et dans l’autre du bengi, qui est une certaine drogue ou poudre, dont ils se servent pour se exciter à la luxure.”—*Mandolato*, Paris, 1669, 160.

1810.—“The bangy-kollah, that is the bearer who carries the bangy, supports the bamboo on his shoulder, so as to equilibrate the baskets suspended at each end.”—*Williamson, F. M.* i. 323.

[1843.—“I engaged eight bearers to carry my palankeen. Besides these I had four *banghy-burdars*, men who are each obliged to carry forty pound weight, in small wooden or tin boxes, called *patrahs*.”—*Traveller's account, Carey, Good Old Days*, ii. 91.]

b.—

c. 1844.—“I will forward with this by *bhanga dāk* a copy of Capt. Moresby's Survey of the Red Sea.”—*Sir G. Arthur, in Ind. Admin. of Lord Ellenborough*, p. 221.

1873.—“The officers of his regiment . . . subscribed to buy the young people a set of crockery, and a plated tea and coffee service (got up by *dawk banghees* . . . at not much more than 200 per cent. in advance of the English price.”—*The True Reformer*, i. 57.

BANJO, s. Though this is a West- and not East-Indian term, it may be worth while to introduce the following older form of the word :

1764.—

“Permit thy slaves to lead the choral dance To the wild *banshaw's* melancholy sound.”—*Grainger*, iv.

See also *Daries*, for example of *banjore*, [and *N.E.D* for *banjer*].

BANKSHALL, s. a. A warehouse. b. The office of a Harbour Master or other Port Authority. In the former sense the word is still used in S. India; in Bengal the latter is the only sense recognised, at least among Anglo-Indians; in Northern India the word is not in use. As the Calcutta office stands on the *banks* of the Hoogly, the name is, we believe, often accepted as having some indefinite reference to this position. And in a late work we find a positive and plausible, but entirely unfounded, explanation of this kind, which we quote below. In Java the word has a specific application to the open hall of audience, supported by wooden pillars without walls, which forms part of every princely residence. The word is used in Sea Hindustani, in the forms *bansār*, and *bangsal* for a ‘store-room’ (*Roebeck*).

Bankshall is in fact one of the oldest of the words taken up by foreign traders in India. And its use not only by Correa (c. 1561) but by King John (1524), with the regularly-formed Portuguese plural of words in *-al*, shows how early it was adopted by the Portuguese. Indeed, Correa does not

even explain it, as is his usual practice with Indian terms.

More than one serious etymology has been suggested:—(1). Crawford takes it to be the Malay word *bangsal*, defined by him in his Malay Dict. thus: “(J.) A shed; a storehouse; a workshop; a porch; a covered passage” (see *J. Ind. Archip.* iv. 182). [Mr Skent adds that it also means in Malay ‘half-husked paddy,’ and ‘fallen timber, of which the outer layer has rotted and only the core remains.’] But it is probable that the Malay word, though marked by Crawford (“J.”) as Javanese in origin, is a corruption of one of the two following :

(2) Beng. *bankasāla*, from Skt. *banik* or *vanik*, ‘trade,’ and *sāla*, ‘a hall.’ This is Wilson's etymology.

(3). Skt. *bhāṇḍasāla*, Canar. *bhaṇḍasāle*, Malayāl. *pāṇḍisāla*, Tam. *paṇḍasālai* or *paṇḍakasālai*, ‘a storehouse or magazine.’

It is difficult to decide which of the two last is the original word; the prevalence of the second in S. India is an argument in its favour; and the substitution of *g* for *ḍ* would be in accordance with a phonetic practice of not uncommon occurrence.

a.—

c. 1345.—“For the *bandar* there is in every island (of the Maldives) a wooden building, which they call *baṇṇasār* [evidently for *banjāsār*, i.e. Arabic spelling for *baṇṇasār*] where the Governor . . . collects all the goods, and there sells or barterers them.”—*Ibn Batuta*, iv. 120.

[1520.—“Collected in his *bangasāl*” (in the Maldives).—*Doc. da Torre do Tombo*, p. 452.]

1524.—A grant from K. John to the City of Goa, says: “that henceforward even if no market rent in the city is collected from the *bancasés*, viz. those at which are sold honey, oil, butter, *betre* (i.e. betel), spices, and cloths, for permission to sell such things in the said *bancasés*, it is our pleasure that they shall sell them freely.” A note says: “Apparently the word should be *bancasés*, or *bancaceas*, or *bangaceas*, which then signified any place to sell things, but now particularly a wooden house.”—*Archiv. Portug. Or.*, Fasc. ii. 43.

1561.—“ . . . in the *bongaceas*, in which stand the goods ready for shipment.”—*Correa, Lendas*, i. 2, 260.

1610.—The form and use of the word have led P. Teixeira into a curious confusion (as it would seem) when, speaking of foreigners at Ormus, he says: “hay muchos gentiles, *Bancanos* [see **BANYAN**], *Bangasalye*, y *Cambayaty*”—where the word in italics

probably represents *Bangaly*, i.e. Bengalis (*Rel. de Harms*, 18).

c. 1610.—“*Lo facteur du Roy chrestien des Maldives tenoit sa banguessalle ou plustost collier, sur lo bord de la mer on l'isle de Malé.*”—*Pyrard de Laval*, ed. 1679, i. 65; [*Hak. Soc.* i. 85; also see i. 267].

1613.—“The other settlement of Yler . . . with houses of wood thatched extends . . . to the fields of Tanjonpacer, where there is a bangsal or sentry's house without other defense.”—*Godinho de Eredia*, 6.

1623.—“Bangsal, a shed (or barn), or often also a roof without walls to sit under, sheltered from the rain or sun.”—*Caspar Willens, Vocabularium*, &c., ins' Gravenhaage; repr. Batavia, 1706.

1734-5.—“Paid the Banksall Merchants for the house poles, country reapers, &c., necessary for housebuilding.”—In *Wheeler*, iii. 148.

1748.—“A little below the town of Wampo . . . These people (*compradores*) build a house for each ship. . . . They are called by us banksalls. In these we deposit the rigging and yards of the vessel, chests, water-casks, and every thing that incommodes us aboard.”—*A Voyage to the E. Indies in 1747 and 1748* (1762), p. 294. It appears from this book (p. 118) that the place in Canton River was known as Banksall Island.

1750-52.—“One of the first things on arriving here (Canton River) is to procure a bangsal, that is, a great house, constructed of bamboo and mats . . . in which the stores of the ship are laid up.”—*A Voyage*, &c., by *Olof Torren* . . . in a series of letters to Dr Linnaeus, Transl. by J. R. Forster (with Osbeck's Voyage), 1771.

1783.—“These people (*Chulus*, &c., from India, at Achin) . . . on their arrival immediately build, by contract with the natives, houses of bamboo, like what in China at Wampo is called bankshall, very regular, on a convenient spot close to the river.”—*Forrest, V. to Mergui*, 41.

1788.—“Banksauls—Storehouses for depositing ships' stores in, while the ships are unloading and refitting.”—*Indian Vocab.* (Stoockdale).

1813.—“The East India Company for seventy years had a large banksaul, or warehouse, at Mirzee, for the reception of the pepper and sandalwood purchased in the dominions of the Mysore Rajah.”—*Forbes, Or. Mem.* iv. 109.

1817.—“The bangsal or mendopo is a large open hall, supported by a double row of pillars, and covered with shingles, the interior being richly decorated with paint and gilding.”—*Raffles, Java* (2nd ed.), i. 93. The Javanese use, as in this passage, corresponds to the meaning given in Jansz, Javanese Dict.: “Bangsal, Vorstellijko Zitplaats” (Prince's Sitting-place).

b.—

[1614.—“The custom house or banksall at Masulpatam.”—*Foster, Letters*, ii. 86.]

1623.—“And on the Place by the sea there was the Custom-house, which the Persians in their language call Benksal, a building of no great size, with some open outer porticoes.”—*P. della Valle*, ii. 465.

1673.—“ . . . Their Bank Solls, or Custom House Keys, where they land, are Two; but mean, and shut only with ordinary Gates at Night.”—*Fryer*, 27.

1693.—“[I came ashore in Capt. Goyer's Pinnace to ye Bankahall, about 7 miles from Ballasore.”—*Hedges, Diary*, Feb. 2; [*Hak. Soc.* i. 65].

1697.—“The Mayor and Aldermen, &c., do humbly request the Honourable President and Council would please to grant and assign over to the Corporation the petty dues of Banksall Tolls.”—In *Wheeler*, i. 207.

1727.—“Above it is the Dutch Banksall, a Place where their Ships ride when they cannot get further up for the too swift Currents.”—*A. Hamilton*, ii. 6.

1789.—“And that no one may plead ignorance of this order, it is hereby directed that it be placed constantly in view at the Banksall in the English and country languages.”—*Procl. against Slave-Trading in Seton-Karr*, ii. 5.

1878.—“The term ‘Banksoll’ has always been a puzzle to the English in India. It is borrowed from the Dutch. The ‘Soll’ is the Dutch or Danish ‘Zoll,’ the English ‘Toll.’ The Banksoll was then the place on the ‘bank’ where all tolls or duties were levied on landing goods.”—*Talbot, Wheeler, Early Records of B. India*, 186. (Quite erroneous, as already said; and *Zoll* is not Dutch.)

BANTAM, n.p. The province which forms the western extremity of Java, properly *Bantan*. [Mr Skeat gives *Bantan*, Crawford, *Bantan*.] It formed an independent kingdom at the beginning of the 17th century, and then produced much pepper (no longer grown), which caused it to be greatly frequented by European traders. An English factory was established here in 1603, and continued till 1682, when the Dutch succeeded in expelling us as interlopers.

[1615.—“They were all valued in my invoices at Bantan.”—*Foster, Letters*, iv. 93.]

1727.—“The only Product of Bantam is Pepper, wherein it abounds so much, that they can export 10,000 Tuns per annum.”—*A. Hamilton*, ii. 127.

BANTAM FOWLS, s. According to Crawford, the dwarf poultry which we call by this name were imported from Japan, and received the name “not from the place that produced them, but from that where our

voyagers first found them."—(*Desc. Dict.* s.v. *Bantam*). The following evidently in Pegu describes Bantams:

1586.—"They also eat certain cocks and hens called *lorine*, which are the size of a turtle-dove, and have feathered feet; but so pretty, that I never saw so pretty a bird. I brought a cock and hen with me as far as Chaul, and then, suspecting they might be taken from me, I gave them to the Capuchin fathers belonging to the Madre de Dios."—*Balbi*, i. 125v, 126.

1673.—"From Siam are brought hither little *Champore* Cocks with ruffled Feet, well armed with Spurs, which have a strutting Gate with them, the truest mottled in the World."—*Fryer*, 116.

[1703.—"Wild cocks and hens . . . much like the small sort called *Champores*, several of which we have brought us from Camboja."—*Hedges*, *Diary*, Hak. Soc. ii. cccxxxiii.

This looks as if they came from *Champa* (q. v.).

(1) **BANYAN**, s. a. A Hindu trader, and especially of the Province of Guzerat, many of which class have for ages been settled in Arabian ports and known by this name; but the term is often applied by early travellers in Western India to persons of the Hindu religion generally. b. In Calcutta also it is (or perhaps rather was) specifically applied to the native brokers attached to houses of business, or to persons in the employment of a private gentleman doing analogous duties (now usually called *sircar*).

The word was adopted from *Vāṇiya*, a man of the trading caste (in Gujarāṭi *vāṇiyo*), and that comes from Skt. *vāṇi*, 'a merchant.' The terminal nasal may be a Portuguese addition (as in *palanquin*, *mandarin*, *Bassein*), or it may be taken from the plural form *vāṇiyan*. It is probable, however, that the Portuguese found the word already in use by the Arab traders. Sidi 'Ali, the Turkish Admiral, uses it in precisely the same form, applying it to the Hindus generally; and in the poem of Sassui and Panhu, the Sindian Romeo and Juliet, as given by Burton in his *Sindh* (p. 101), we have the form *Wāṇiyan*. P. F. Vincenzo Maria, who is quoted below absurdly alleges that the Portuguese called these Hindus of Guzerat *Bagnani*, because they were always washing themselves ". . . chiamati da Portughesi *Bagnani*, per la frequenza e superstitione, con quale si lavano piu

volte il giorno" (251). See also Luillier below. The men of this class profess an extravagant respect for animal life; but after Stanley brought home Dr. Livingstone's letters they became notorious as chief promoters of slave-trade in Eastern Africa. A. K. Forbes speaks of the mediæval *Wāṇias* at the Court of Anhilwāra as "equally gallant in the field (with Rajputs), and wiser in council . . . already in profession puritans of peace, but not yet drained enough of their fiery Kehatri blood."—(*Rās Māla*, i. 240; [ed. 1878, 184].)

Bunya is the form in which *vāṇiya* appears in the Anglo-Indian use of Bengal, with a different shade of meaning, and generally indicating a grain-dealer.

1516.—"There are three qualities of these Gentiles, that is to say, some are called Razbuts . . . others are called *Banians*, and are merchants and traders."—*Barbosa*, 51.

1552.—". . . Among whom came certain men who are called *Baneanes* of the same heathen of the Kingdom of Cambaia . . . coming on board the ship of Vasco da Gama, and seeing in his cabin a pictorial image of Our Lady, to which our people did reverence, they also made adoration with much more fervency. . . ."—*Barros*, Dec., i. liv. iv. cap. 6.

1555.—"We may mention that the inhabitants of Guzerat call the unbelievers *Banyāns*, whilst the inhabitants of Hindustan call them *Hindū*."—*Sidi 'Ali Kapudān*, in *J. As.*, 1^{re} S. ix. 197-8.

1583.—"*R.* If the fruits were all as good as this (mango) it would be no such great matter in the *Baneanes*, as you tell me, not to eat flesh. And since I touch on this matter, tell me, prithee, who are these *Baneanes* . . . who do not eat flesh? . . ."—*Garcia*, i. 186.

1608.—"The Gouverneur of the Towne of *Gandee* is a *Bannyan*, and one of those kind of people that observe the Law of Pythagoras."—*Jones*, in *Purchas*, i. 231.

[1610.—"*Baneanes*." See quotation under **BANKSHALL**, a.]

1623.—"One of these races of Indians is that of those which call themselves *Faniid*, but who are called, somewhat corruptly by the Portuguese, and by all our other Franks, *Banians*; they are all, for the most part, traders and brokers."—*P. della Valle*, i. 486-7; [and see i. 78 Hak. Soc.].

1630.—"A people presented themselves to mine eyes, clothed in linnen garments, somewhat low descending, of a gestare and garbe, as I may say, maidenly and well nigh effeminate; of a countenance shy, and somewhat estranged; yet smiling out a glosed and bashful familiarity. . . . I

asked what manner of people those were, so strangely notable, and notably strange. Reply was made that they were **Banians**.—*Lord, Preface*.

1666.—“In trade these **Banians** are a thousand times worse than the *Jews*; more expert in all sorts of cunning tricks, and more maliciously mischievous in their revenge.”—*Tavernier*, E. T. ii. 68; [ed. *Ball*, i. 136, and see i. 91].

c. 1666.—“Aussi chacun a son **Banien** dans les Indes, et il y a des personnes de qualité qui leur confient tout ce qu'ils ont . . .”—*Theriot*, v. 166. This passage shows in anticipation the transition to the Calcutta use (b, below).

1672.—“The inhabitants are called **Guizeratis** and **Benyans**.”—*Baldarus*, 2.

“It is the custom to say that to make one **Bagnan** (so they call the Gentile Merchants) you need three Chinese, and to make one Chinese three Hebrews.”—*P. F. Vincenzo di Maria*, 114.

1673.—“The **Banyan** follows the Soldier, though as contrary in Humour as the Antipodes in the same Meridian are opposite to one another. . . . In Cases of Trade they are not so hide-bound, giving their Consciences more Scope, and boggle at no Villainy for an Emolument.”—*Fryer*, 193.

1677.—“In their letter to Ft. St. George, 15th March, the Court offer £20 reward to any of our servants or soldiers as shall be able to speak, write, and translate the **Banjan** language, and to learn their arithmetic.”—In *Madras Notes and Exts.*, No. 1. p. 18.

1705.—“ . . . ceux des premières castes, comme les **Baignans**.”—*Luvillier*, 106.

1813.—“ . . . it will, I believe, be generally allowed by those who have dealt much with **Banians** and merchants in the larger trading towns of India, that their moral character cannot be held in high estimation.”—*Forbes, Or. Mem.* ii. 456.

1877.—“Of the *Wani*, **Banyan**, or trader-caste there are five great families in this country.”—*Burton, Sind Revisited*, ii. 281.

b.—

1761.—“We expect and positively direct that if our servants employ **Banians** or black people under them, they shall be accountable for their conduct.”—*The Court of Directors*, in *Long*, 254.

1764.—“*Resolutions and Orders*. That no Moonshee, Linguist, **Banjan**, or Writer, be allowed to any office, excepting the Commander-in-Chief.”—*Fl. William Proc.*, in *Long*, 332.

1775.—“We have reason to suspect that the intention was to make him (Nundoomar) **Banyan** to General Clavering, to surround the General and us with the Governor's creatures, and to keep us totally unacquainted with the real state of the Government.”—*Minute by Clavering, Monson, and Francis, Ft. William*, 11th April. In *Price's Tracts*, ii. 138.

1780.—“We are informed that the *Jaty Wallahs* or *Makers* and *Vendors* of Bengal Shoes in and about Calcutta . . . intend sending a Joint Petition to the Supreme Council . . . on account of the great decay of their Trade, entirely owing to the *Luxury* of the *Bengalies*, chiefly the *Bangans* (*sic*) and *Sarcars*, as there are scarce any of them to be found who does not keep a Chariot, Phaeton, Buggy or Pallanquin, and some all four . . .”—In *Hicky's Bengal Gazette*, June 24th.

1783.—“Mr. Hastings' **bannian** was, after this auction, found possessed of territories yielding a rent of £140,000 a year.”—*Burke, Speech on E. I. Bill*, in *Writings*, &c., iii. 490.

1786.—“The said Warren Hastings did permit and suffer his own **banyan** or principal black steward, named Canto Baboo, to hold farms . . . to the amount of 13 lacs of rupees per annum.”—*Art. agst. Hastings, Burke*, vii. 111.

“A practice has gradually crept in among the **Banians** and other rich men of Calcutta, of dressing some of their servants . . . nearly in the uniform of the Honourable Company's *Sepoys* and *Lascars*. . . .”—*Notification, in Selon Karr*, i. 122.

1788.—“**Banyan**—A *Gentoo* servant employed in the management of commercial affairs. Every English gentleman at Bengal has a **Banyan** who either acts of himself, or as the substitute of some great man or black merchant.”—*Indian Vocabulary* (Stockdale).

1810.—“The same person frequently was **banyan** to several European gentlemen; all of whose concerns were of course accurately known to him, and thus became the subject of conversation at those meetings the **banyans** of Calcutta invariably held. . . .”—*Williamson*, i. M. i. 189.

1817.—“The European functionary . . . has first his **banyan** or native secretary.”—*Mill, Hist.* (ed. 1840), iii. 14. Mr. Mill does not here accurately interpret the word.

(2). **BANYAN**, s. An undershirt, originally of muslin, and so called as resembling the body garment of the *Hindus*; but now commonly applied to under body-clothing of elastic cotton, woollen, or silk web. The following quotations illustrate the stages by which the word reached its present application. And they show that our predecessors in India used to adopt the native or **Banyan** costume in their hours of ease. C. P. Brown defines **Banyan** as “a loose dressing-gown, such as *Hindu* tradesmen wear.” Probably this may have been the original use; but it is never so employed in Northern India.

1672.—“It is likewise ordered that both Officers and Souldiers in the Fort shall, both

on every Sabbath Day, and on every day when they exercise, *wear English apparel*; in respect the garb is most becoming as Souldiers, and correspondent to their profession."—*Sir W. Lushborne's Standing Order*, in *Wheeler*, iii. 428.

1781.—"The Ensign (as it proved, for his first appearance, being undressed and in his banyon coat, I did not know him) came off from his coat, and in a very haughty manner cried out, 'None of your disturbance, Gentlemen.'"—In *Wheeler*, iii. 109.

1781.—"I am an Old Stager in this Country, having arrived in Calcutta in the Year 1736. . . . Those were the days, when Gentlemen studied *Bar* instead of *Fashion*; when even the Hon. Members of the Council met in Banyan Shirts, Long Drawers (q.v.), and Conjes (Congee) caps; with a Case Bottle of good old Arnot, and a Gouglet of Water placed on the Table, which the Secretary (a Skilful Hand) frequently converted into Punch. . . ."—Letter from *An Old Country Captain*, in *India Gazette*, Feb. 24th.

[1773.—In a letter from Horace Walpole to the Countess of Upper Ossory, dated April 30th, 1773 (*Conningham's* ed., v. 459) he describes a ball at Lord Stanley's, at which two of the dancers, Mr. Storer and Miss Wrottesley, were dressed "in banyans with furs, for winter, cock and hen." It would be interesting to have further details of these garments, which were, it may be hoped, different from the modern Banyan.]

1810.—". . . an undershirt, commonly called a *banyan*."—*Williamson*, F.M. i. 19.

(3) BANYAN, s. See BANYAN-TREE.

BANYAN-DAY, s. This is slang for a *jour maitre*, or a day on which no ration of meat was allowed; when (as one of our quotations above expresses it) the crew had "to observe the Law of Pythagoras."

1690.—"Of this (*Kitchery* or *Kodgeroe*, q.v.) the *European* Sailors food in these parts once or twice a Week, and are forc'd at those times to a Pagan Abstinence from Flesh, which creates in them a perfect Dislike and utter Detestation to those *Bannian* Days, as they commonly call them."—*Orington*, 310, 311.

BANYAN-FIGHT, s. Thus:

1690.—"This Tongue Tempest is termed there a *Bannian-Fight*, for it never rises to blows or bloodshed."—*Orington*, 275. Sir G. Birdwood tells us that this is a phrase still current in Bombay.

BANYAN-TREE, also elliptically *Banyan*, s. The Indian Fig-Tree (*Ficus indica*, or *Ficus bengalensis*, L.), called in H. *bar* [or *baryat*, the latter

the "*Bourgade*" of Bernier (ed. *Constable*, p. 309).] The name appears to have been first bestowed popularly on a famous tree of this species growing near Gombroon (q.v.), under which the *Banyans* or Hindu traders settled at that port, had built a little pagoda. So says Tavernier below. This original *Banyan-tree* is described by P. della Valle (ii. 453), and by Valentijn (v. 202). P. della Valle's account (1622) is extremely interesting, but too long for quotation. He calls it by the Persian name, *lal*. The tree still stood, within half a mile of the English factory, in 1758, when it was visited by Ives, who quotes Tickell's verses given below. [Also see GUBEER BURR.]

c. A.D. 70.—"First and foremost, there is a Fig-tree thoro (in India) which beareth very small and slender figges. The propertie of this Tree, is to plant and set it sofe without mans helpe. For it spreadeth out with mightie armes, and the lowest water-boughes underneath, do bend so downward to the very earth, that they touch it againe, and lie upon it: whereby, within one years space they will take fast root in the ground, and put forth a new Spring round about the Mother-tree: so as these branches, thus growing, seeme like a traile or border of arbour most curiously and artificially made," &c.—*Plinius Nat. Histori*, by *Philemon Holland*, i. 369.

1621.—

" . . . The goodly bole being got
To certain cubits' height, from every side
The boughs decline, which, taking root
afresh,
Spring up now boles, and these spring
now, and newer,
Till the whole tree become a porticus,
Or arched arbour, able to receive
A numerous troop."

Ben Jonson, Neptune's Triumph.

c. 1650.—"Cet Arbre estoit de même espèce que celui qui est une liou du Bander, et qui passe pour une merveille; mais dans les Indes il y en a quantité. Les Persans l'appellent *Lul*, les Portugais *Arbre de Reys*, et les Français l'Arbre des *Bani-anes*; parce que les Banianes ont fait bâtir dessous une Pagode avec un carvansera accompagné de plusieurs petites stangs pour se laver."—*Tavernier*, *V. de Perse*, liv. v. ch. 23. [Also see ed. *Bail*, ii. 183.]

c. 1650.—"Near to the City of Ormus was a *Bannians tree*, being the only tree that grew in the Island."—*Tavernier*, Eng. Tr. i. 255.

c. 1686.—"Nous vîmes à cont ou cent cinquante pas de ce jardin, l'arbre *War* dans toute son étendue. On l'appelle aussi *Bar*, et arbre des *Banians*, et arbre des racines. . . ."—*Theriat*, v. 76.

1667.—

"The fig-tree, not that kind for fruit renowned;
But such as at this day, to Indians known,
In Malabar or Decan spreads her arms
Branching so broad and long, that in the
ground
The bended twigs take root, and daughters
grow
About the mother-tree, a pillar'd shade
High over-arch'd, and echoing walks be-
tween." *Paradise Lost*, ix. 1101.

[Warton points out that Milton must have had in view a description of the Banyan-tree in *Gerard's Herbal* under the heading "of the arched Indian fig-tree."]

1672.—"*Eastward of Surat two Courses*, i.e. a League, we pitched our Tent under a Tree that besides its Leafs, the Branches bear its own Roots, therefore called by the Portuguese, *Arbor de Raiz*; For the Adoration the Banyans pay it, the Banyan-Tree."—*Fryer*, 105.

1691.—"About a (Dutch) mile from Gamron . . . stands a tree, heretofore described by Mandelslo and others. . . . Beside this tree is an idol temple where the Banyans do their worship."—*Valentijn*, v. 267-8.

1717.—

"The fair descendants of thy sacred bed
Wide-branching o'er the Western World
shall spread,
Like the fam'd Banian Tree, whose pliant
shoot
To earthward bending of itself takes root,
Till like their mother plant ten thousand
stand
In verdant arches on the fertile land;
Beneath her shade the tawny Indians
rove,
Or hunt at large through the wide-echoing
grove."

*Trelch, Epistle from a Lady in
England to a Lady in Arignon.*

1726.—"On the north side of the city (Surat) is there an uncommonly great Fichar or *Waringin** tree. . . . The Portuguese call this tree *Albero de laiz*, i.e. Root-tree. . . . Under it is a small chapel built by a *Banyan*. . . . Day and night lamps are alight there, and Banyans constantly come in pilgrimage, to offer their prayers to this saint."—*Valentijn*, iv. 145.

1771.—". . . being employed to construct a military work at the fort of Trip-lasore (afterwards called Marsden's Bastion) it was necessary to cut down a banyan-tree which so incensed the brahmans of that place, that they found means to poison him" (i.e. Thomas Marsden of the Madras Engineers).—*Mem. of W. Marsden*, 7-8.

1809.—"Their greatest enemy (i.e. of the buildings) is the Banyan-Tree."—*Ld. Valentia*, i. 396.

* *Waringin* is the Javanese name of a sp. kindred to the banyan, *Ficus benjamina*, L.

1810.—

"In the midst an aged Banian grew.
It was a goodly sight to see
That venomable tree,
For o'er the lawn, irregularly spread,
Fifty straight columns propt its lofty
head;
And many a long depending shoot,
Seeking to strike its root,
Straight like a plummet grow towards the
ground,
Some on the lower boughs which cross
their way,
Fixing their bearded fibres, round and
round,
With many a ring and wild contortion
wound;
Some to the passing wind at times, with
away
Of gentle motion swung;
Others of younger growth, unmoved, were
hung
Like stone-drops from the cavern's fretted
height."

Southey, Curse of Kehama, xiii. 51.
[Southey takes his account from
Williamson, Orient. Field Sports,
ii. 113.]

1821.—

"Des banians touffus, parles brames adorés,
Depuis longtemps la longueur nous im-
plo-
re,
Courbés par le midi, dont l'ardeur les
dévore,
Ils étendent vers nous leurs rameaux
altérés."

Casimir Delavigne, Le Paria, iii. 6.

A note of the publishers on the preceding passage, in the edition of 1855, is diverting:

"Un journaliste allemand a accusé M. Casimir Delavigne d'avoir pris pour un arbre une secte religieuse de l'Inde. . . ." The German journalist was wrong here, but he might have found plenty of matter for ridicule in the play. Thus the Brahmans (men) are *Alchar* (!), *Idanore* (!), and *Empsael* (!!!); their women *Niala* (!), *Zaid* (!), and *Mirza* (!!).

1825.—"Near this village was the finest banyan-tree which I had ever seen, literally a grove rising from a single primary stem, whose massive secondary trunks, with their straightness, orderly arrangement, and evident connexion with the parent stock, gave the general effect of a vast vegetable organ. The first impression which I felt on coming under its shade was, 'What a noble place of worship!'"—*Heber*, ii. 93 (ed. 1844).

1834.—"Cast forth thy word into the everliving, everworking universe; it is a seed-grain that cannot die; unnoticed to-day, it will be found flourishing as a banyan-grove—(perhaps alas! as a hemlock forest) after a thousand years."—*Sartor Resartus*.

1856.—

" . . . its pendant branches, rooting in the
air,
Yearn to the parent earth and grappling
fast,

Grow up huge stems again, which shoot-
ing forth
In massy branches, these again despatch
Their drooping heralds, till a labyrinth
Of root and stem and branch commingling,
forms
A great cathedral, aisled and choired in
wood."

The Banyan Tree, a Poem.

1865.—"A family tends to multiply fami-
lies around it, till it becomes the centre of a
tribe, just as the banyan tends to surround
itself with a forest of its own offspring."—
MacLennan, Primitive Marriage, 268.

1878.—". . . des banyans soutenus par
des racines aériennes et dont les branches
tombantes engendrent en touchant terre des
sujets nouveaux."—*Rev. des Deux Mondes*,
Oct. 15, p. 832.

BĀRASINHĀ, s. The H. name of
the widely-spread *Cervus Wallichii*,
Cuvier. This H. name ('12-horn')
is no doubt taken from the number
of tines being approximately twelve.
The name is also applied by sportsmen
in Bengal to the *Ricernus Duvaucellii*,
or *Suamp-Dcer*. [See *Blanford, Mamm.*
538 *seqq.*].

[1875.—"I know of no flesh equal to that
of the ibex; and the rare, a species of
gigantic antelope of Chinese Tibet, with the
barra-singh, a red deer of Kashmir, are
nearly equally good."—*Hutton, Abode of
Snow*, 91.]

[BARBER'S BRIDGE, n.p. This
is a curious native corruption of an
English name. The bridge in Madras,
known as *Barber's Bridge*, was built by
an engineer named Hamilton. This
was turned by the natives into *Ambuton*,
and in course of time the name *Ambuton*
was identified with the Tamil *ambattan*,
'barber,' and so it came to be called
Barber's Bridge.—See *Le Fanni, Mun.*
of the Sulem Dist. ii. 169, note.]

BARBICAN, s. This term of
medieval fortification is derived by
Littré, and by Marcel Devic, from *Ar.*
barbakh, which means a sewer-pipe or
water-pipe. And one of the meanings
given by Littré is, "une ouverture
longue et étroite pour l'écoulement
des eaux." Apart from the possible,
but untraced, history which this al-
leged meaning may involve, it seems
probable, considering the usual mean-
ing of the word as 'an outwork before
a gate,' that it is from *Ar.* *bāb-khānu*,
'gate-house.' This etymology was sug-
gested in print about 50 years ago by one

of the present writers,* and confirmed
to his mind some years later, when in
going through the native town of
Cawnpore, not long before the Mutiny,
he saw a brand-new double-towered
gateway, or gate-house, on the face
of which was the inscription in Persian
characters: "*Bāb-Khāna-i-Mahommed*
Bakhsh," or whatever was his name,
i.e. "The Barbican of Mahommed
Bakhsh." [The *N.E.D.* suggests *P.*
barbar-khānah, 'house on the wall,'
it being difficult to derive the Romanic
forms in *bar-* from *bāb-khāna*.]

The editor of the *Chron.* of K. James
of Aragon (1833, p. 423) says that
barbacana in Spain means a second,
outermost and lower wall; i.e. a *fausse-
braye*. And this agrees with facts in
that work, and with the definition in
Cobarruvias; but not at all with
Joinville's use, nor with *V-le-Duc's*
explanation.

c. 1250.—"Tait le baron . . . s'accorderent
que en un tertre . . . feroit l'en une forteresse
qui fust bien garnie de gent, si qui se li Tur
fesoient saillies . . . cell tore fust ainsi como
barbacane (orig. 'quasi antemurale') de
l'osto."—*The Med. Fr. tr. of William of
Tyre*, ed. *Paul Paris*, i. 153.

c. 1270.—". . . on condition of his at once
putting me in possession of the albarana
tower . . . and should besides make his
Saracens construct a *barbacana* round the
tower."—*James of Aragon*, as above.

1300.—"Pour requerre sa gent plus sauve-
ment, fist le roys faire une *barbaquane* de-
vant le pont qui estoit entre nos dous os, en
tel maniere que l'on pooit entrer de dous pars
en la *barbaquane* à cheval."—*Joinville*,
p. 162.

1552.—"Lourenço de Brito ordered an
intrenchment of great strength to be dug, in
the fashion of a *barbican* (*barbacā*) outside
the wall of the fort . . . on account of a well,
a stone-cast distant. . . ."—*Barrow*, II. i. 5.

c. 1870.—"*Barbacane*. Défense extérieure
protégeant une entrée, et permettant de
réunir un assez grand nombre d'hommes
pour disposer des sorties on protéger une
retraite."—*Viollot-le-Duc*, II. *d'une Forti-
ficateur*, 361.

BARBIERS, s. This is a term
which was formerly very current in
the East, as the name of a kind of
paralysis, often occasioned by exposure
to chills. It began with numbness
and imperfect command of the power
of movement, sometimes also affecting
the muscles of the neck and power of

* In a *Glossary of Military Terms*, appended to
*Fortification for Officers of the Army and Students of
Military History*, Edinburgh, Blackwood, 1851.

articulation, and often followed by loss of appetite, emaciation, and death. It has often been identified with *Beriberi*, and medical opinion seems to have come back to the view that the two are forms of one disorder, though this was not admitted by some older authors of the last century. The allegation of Lind and others, that the most frequent subjects of *barbiers* were Europeans of the lower class who, when in drink, went to sleep in the open air, must be contrasted with the general experience that *beriberi* rarely attacks Europeans. The name now seems obsolete.

1673.—“Whence follows Fluxus, Dropsy, Scoury, Barbiers (which is an enervating *(sic)* the whole Body, being neither able to use hands or Feet), Gout, Stone, Malignant and Putrid Fevers.”—*Fryer*, 68.

1690.—“Another Distemper with which the Europeans are sometimes afflicted, is the Barbiers, or a deprivation of the Use and Activity of their Limbs, whereby they are rendered unable to move either Hand or Foot.”—*Ovington*, 350.

1755.—“(If the land wind blow on a person sleeping) “the consequence of this is always dangerous, as it seldom fails to bring on a fit of the Barbiers (as it is called in this country), that is, a total deprivation of the use of the limbs.”—*Ives*, 77.

[c. 1757.—“There was a disease common to the lower class of Europeans, called the Barbiers, a species of palsy, owing to exposure to the land winds after a fit of intoxication.”—In *Carey*, *Good Old Days*, ii. 268.]

1768.—“The barbiers, a species of palsy, is a disease most frequent in India. It distresses chiefly the lower class of Europeans, who when intoxicated with liquors frequently sleep in the open air, exposed to the land winds.”—Lind on *Diseases of Hot Climates*, 250. (See *BERIBERI*.)

BARGANY, BRAGANY, H. *bāru-kānī*. The name of a small silver coin current in W. India at the time of the Portuguese occupation of Goa, and afterwards valued at 40 *reis* (then about 5½d.). The name of the coin was apparently a survival of a very old system of coinage-nomenclature. *Kānī* is an old Indian word, perhaps Dravidian in origin, indicating $\frac{1}{4}$ of $\frac{1}{2}$ of $\frac{1}{2}$, or 1-64th part. It was applied to the *jīal* (see *JETUL*) or 64th part of the mediæval Delhi silver *tanka*—this latter coin being the prototype in weight and position of the Rupee, as the *kānī* therefore was of the modern Anglo-Indian pice (= 1-64th of a

Rupee). There were in the currency of Mohammed Tughlak (1324-1351) of Delhi, aliquot parts of the *tanka*, *do-kānī*, *shash-kānī*, *hasht-kānī*, *dwāzda-kānī*, and *shānzda-kānī*, representing, as the Persian numerals indicate, pieces of 2, 6, 8, 12, and 16 *kānī* or *jīals*. (See *E. Thomas*, *Pathan King of Delhi*, pp. 218-219.) Other fractional pieces were added by Firoz Shāh, Mohammed's son and successor (see *Id.* 276 *seqq.* and quotation under c. 1360, below). Some of these terms long survived, e.g. *do-kānī* in localities of Western and Southern India, and in Western India in the present case the *bārakānī* or 12 *kānī*, a vernacular form of the *dwāzda-kānī* of Mohammed Tughlak.

1390.—“Thousands of men from various quarters, who possessed thousands of these copper coins . . . now brought them to the treasury, and received in exchange gold *tanās* and silver *tankas* (*Tanga*), *shash-gānt* and *du-gānt*, which they carried to their homes.”—*Tārīkh-i-Firoz-Shāhi*, in *Elliot*, iii. 240-241.

c. 1350.—“Sultan Firoz issued several varieties of coins. There was the gold *tanka* and the silver *tanka*. There were also distinct coins of the respective value of 48, 24, 12, 10, 8 and 6, and one *jīal*, known as *chahā-o-hash-gānt*, *bist-o-panjgānt*, *bist-o-chahār-gānt*, *dwāzda-gānt*, *dah-gānt*, *hasht-gānt*, *shash-gānt*, and *yak jīal*.”—*Ibid.* 357-358.

1510.—*Barganyam*, in quotation from Correa under *Pardao*.

1554.—“E as *tangus* brancas que se recebem dos foros, são de 4 *barganis* a *tanga*, e de 24 leaes o *bargany*. . . i.e. “And the white *tangus* that are received in payment of land revenues are at the rate of 4 *barganis* to the *tanga*, and of 24 *leals* to the *bargany*.”—*A. Nunes*, in *Subsidios*, p. 31.

“Statement of the Revenues which the King our Lord holds in the Island and City of Guoa.

“Item—The Islands of *Ticoary*, and *Divar*, and that of *Chorib*, and *Johio*, all of them, pay in land revenue (*de foro*) according to ancient custom 36,474 white *tangus*, 3 *barguanis*, and 21 *leals*, at the tale of 3 *barguanis* to the *tangua* and 24 *leals* to the *barguanim*, the same thing as 24 *basarucos*, amounting to 14,006 *pardaos*, 1 *tangua* and 47 *leals*, making 4,201,916 $\frac{1}{2}$ *reis*. The Isle of *Ticoary* (*Salsette*) is the largest, and on it stands the city of *Guoa*; the others are much smaller and are annexed to it, they being all contiguous, only separated by rivers.”—*Botelho*, *Tombo*, *ibid.* pp. 46-7.

1584.—“They use also in Goa amongst the common sort to bargain for coals, wood, lime and such like, at so many *braganines*, accounting 24 *basaruchias* for one *braganina*,

albeit there is no such money stamped."—*Darret*, in *Hakl.* ii. 411; (but it is copied from *G. Balbi's Italian*, t. 71r).

BARGEER, s. H. from P. *bārgīr*. A trooper of irregular cavalry who is not the owner of his troop horse and arms (as is the normal practice (see **SILLADAR**), but is either put in by another person, perhaps a native officer in the regiment, who supplies horses and arms and receives the man's full pay, allowing him a reduced rate, or has his horse from the State in whose service he is. The P. word properly means 'a load-taker,' 'a baggage horse.' The transfer of use is not quite clear. ["According to a man's reputation or connections, or the number of his followers, would be the rank (*mansab*) assigned to him. As a rule, his followers brought their own horses and other equipment; but sometimes a man with a little money would buy extra horses, and mount relations or dependants upon them. When this was the case, the man riding his own horse was called, in later parlance, a *silahdār* (literally, 'equipment-holder'), and one riding somebody else's horse was a *bārgīr* ('burden-taker')."—*IV. Irvine, The Army of the Indian Moghuls, J.R.A.S. July 1896*, p. 530.]

1814.—"If the man again has not the cash to purchase a horse, he rides one belonging to a native officer, or to some privileged person, and becomes what is called his bargeer . . ."—*Calcutta Rev.*, vol. ii. p. 57.

BARKING-DEER, s. The popular name of a small species of deer (*Cervulus aureus*, Jerdon) called in H. *kākar*, and in Nepal *ratāḍ*; also called *Ribfused-Deer*, and in Bombay *Baikree*. Its common name is from its call, which is a kind of short bark, like that of a fox but louder, and may be heard in the jungles which it frequents, both by day and by night. —(*Jerdon*).

[1873.—"I caught the cry of a little barking-deer."—*Cooper, Mishmee Hills*, 177.]

BARODA, n.p. Usually called by the Dutch and older English writers *Brodera*; proper name according to the *Imp. Gazetteer, Vadodra*; a large city of Guzerat, which has been since 1732 the capital of the Mahratta

dynasty of Guzerat, the Gaikwāra. (See **GUICOWAR**).

1552.—In Barros, "Cidade de Barodar," IV. vi. 8.

1555.—"In a few days we arrived at *Darāj*; some days after at *Baloudra*, and then took the road towards *Champais* (read *Champanir* s.)."—*Sidi 'Alī*, p. 91.

1606.—"That city (*Champanel*) may be a day's journey from *Deberadora* or *Barodar*, which we commonly call *Verdora*."—*Couto*, IV. ix. 5.

[1614.—"We are to go to *Amadavar*, *Cambaia* and *Brothera*."—*Foster, Letters*, ii. 213; also see iv. 197.]

1638.—"La ville de *Brodra* est située dans une plaine sablonneuse, sur la petite rivière de *Wasset*, a trente Cos, ou quinze lieues de *Brotscheda*."—*Mandelstelo*, 130.

1812.—*Brodera*, in *Forbes, Or. Mem.*, iii. 208; [2nd ed. ii. 282, 380].

1857.—"The town of *Baroda*, originally *Barpatra* (or a bar leaf, i.e. leaf of the *Ficus indica*, in shape), was the first large city I had seen."—*Autob. of Lutfullah*, 39.

BAROS, n.p. A fort on the West Coast of Sumatra, from which the chief export of Sumatra camphor, so highly valued in China, long took place. [The name in standard Malay is, according to Mr Skeat, *Barus*.] It is perhaps identical with the *Pansūr* or *Fangsūr* of the Middle Ages, which gave its name to the *Fangsūrī* camphor, famous among Oriental writers, and which by the perpetuation of a misreading is often styled *Kaifūrī* camphor, &c. (See **CAMPHOR**, and *Marco Polo*, 2nd ed. ii. 282, 285 seqq.) The place is called *Barrowse* in the *E. I. Colonial Papers*, ii. 52, 153.

1727.—"*Baros* is the next place that abounds in Gold, Camphire, and Benzoin, but admits of no foreign Commerce."—*A. Hamilton*, ii. 118.

BARRACKPORE, n.p. The auxiliary Cantonment of Calcutta, from which it is 15 m. distant, established in 1772. Here also is the country residence of the Governor-General, built by Lord Minto, and much frequented in former days before the annual migration to Simla was established. The name is a hybrid. (See **ACHANOCK**).

BARRAMUHUL, n.p. II. *Bira-mahall*, 'Twelve estates'; an old designation of a large part of what is now the district of Salem in the Madras Presidency. The identifica-

tion of the Twelve Estates is not free from difficulty; [see a full note in *Le Pan's Man. of Salem*, i. 83, 844.]

1851.—"The Baramahal and Dindigul was placed under the Government of Madras; but owing to the deficiency in that Presidency of civil servants possessing a competent knowledge of the native languages, and to the unsatisfactory manner in which the revenue administration of the older possessions of the Company under the Madras Presidency had been conducted, Lord Cornwallis resolved to employ military officers for a time in the management of the Baramahal."—*Iskuthat, Mem. of Sir T. Munro*, xxxviii.

BASHAW, s. The old form of what we now call *pasha*, the former being taken from *bāshā*, the Ar. form of the word, which is itself generally believed to be a corruption of the P. *pālishadh*. Of this the first part is Skt. *pati*, Zend. *patiti*, Old P. *pati*, 'a lord or master' (comp. Gr. *δεσποτης*). *Pechah*, indeed, for 'Governor' (but with the *ch* guttural) occurs in I. Kings x. 16, 11. Chron. ix. 14, and in Daniel iii. 2, 3, 27. Prof. Max Muller notices this, but it would seem merely as a curious coincidence.—(See *Pussy on Daniel*, 567.)

1554.—"Hujusmodi Bassarum sermonibus reliquorum Turcarum sermones congruant."—*Rusley, Lynet*, ii. (p. 124).

1583.—

"Great kings of Barbary and my portly bassas."

Marlowe, Tamburlane the Great, 1st Part, iii. 1.

c. 1590.—"Filius alter Omani, Vrehanis frater, alium non habet in Annalibus titulum, quam Alis bassa: quod basse vocabulum Turcis enput significat."—*Leunclavius, Annales Sullanorum Ottomanidarum*, ed. 1650, p. 402. This etymology connecting *bāshā* with the Turkish *bāsh*, 'head,' must be rejected.

c. 1610.—"Un Bascha estoit venu en sa Cour pour luy rendre compte du tribut qu'il luy apportoit; mais il fut neuf mois entiers à attendre que celui qui la charge . . . eut le temps et le loisir de le compter . . ." *Pyrard de Laval* (of the Great Mogul), ii. 161.

1702.—" . . . The most notorious injustice we have suffered from the Arabs of Muscat, and the Bashaw of Judda."—*In Wheeler*, ii. 7.

1727.—"It (Bagdad) is now a prodigious large City, and the Seat of a *Beglerbeg*. . . . The Bashaws of *Basora*, *Comera*, and *Musol* (the ancient Ninoreh) are subordinate to him."—*A. Hamilton*, i. 78.

BASIN, s. H. *basan*. Pease-meal, generally made of *Gram* (q. v.) and used, sometimes mixed with ground orange-peel or other aromatic substance, to cleanse the hair, or for other toilette purposes.

[1832.—"The attendants present first the powdered pease, called *basan*, which answers the purpose of soap."—*Mrs. Meer Hassan Ali, Observations*, i. 323.]

BASSADORE, n.p. A town upon the island of *Kishm* in the Persian Gulf, which belonged in the 16th century to the Portuguese. The place was ceded to the British Crown in 1817, though the claim now seems dormant. The permission for the English to occupy the place as a naval station was granted by Saiyyid Sultan bin Ahmad of 'Omān, about the end of the 18th century; but it was not actually occupied by us till 1821, from which time it was the depot of our Naval Squadron in the Gulf till 1882. The real form of the name is, according to Dr. Budger's transliterated map (in *H. of Imāns, dc. of Omān*), *Bāsidā*.

1673.—"At noon we came to Bassatu, an old ruined town of the Portugals, fronting Congo."—*Fryer*, 320.

BASSAN, s. H. *bāsan*, 'a dinner-plate'; from Port *bacia* (*Panjab N. dc. Q. ii. 117*).

BASSEIN, n.p. This is a corruption of three entirely different names, and is applied to various places remote from each other.

(1) *Basai*, an old port on the coast, 26 m. north of Bombay, called by the Portuguese, to whom it long pertained, *Baçaím* (c.g. *Barros*, I. ix. 1).

c. 1565.—"Dopo Daman si troua Bassin con molte ville . . . no di questa altro vi eua cho risi, frumenti, a molto ligname."—*Creare de' Fabrici in Ramessia*, iii. 387r.

1756.—"Bandar Bassal."—*Mint-i-Ak-mudi*, Bird's tr., 129.

1781.—"General Goddard after having taken the fortress of Bessi, which is one of the strongest and most important fortresses under the Mahmtta power. . . ."—*Sir Malagherin*, iii. 327.

(2) A town and port on the river which forms the westernmost delta-arm of the Irawadi in the Province of Pegu. The Burmese name *Bathain*, was, according to Prof. Forchhammer, a change, made by the Burmese conqueror Alompra, from the former

name *Kuthcin* (i.e. *Kusein*), which was a native corruption of the old name *Kusima* (see *COSMIN*). We cannot explain the old European corruption *Persuin*. [It has been supposed that the name represents the *Besinga* of Ptolemy (*Geog.* ii. 4; see *M'Crindle* in *Ind. Ant.* xiii. 372); but (*ibid.* xxii. 20) Col. Teniple denies this on the ground that the name *Bassein* does not date earlier than about 1780. According to the same authority (*ibid.* xxii. 19), the modern Burmese name is *Patheng*, by ordinary phonetics used for *Putheng*, and spelt *Pusin* or *Pusim*. He disputes the statement that the change of name was made by *Alauingpaya* or *Alompra*. The *Talaing* pronunciation of the name is *Pasem* or *Pasim*, according to dialect.]

[1781.—"Intanto piacuto era alla Congregazione di Propagando che il Regno di Ava fosse allora coltivato nella fede de' Sacerdoti secolari di essa Congregazione, o a' nostri destino li Regni di Batifam, Martaban, e Pegu."—*Quirini, Percolti*, 93.

[1801.—"An ineffectual attempt was made to repossess and defend Bassien by the late Chekey or Lientonant."—*Symes, Mission*, 16.]

The form *Persuin* occurs in *Dalrymple*, (1759) (*Or. Repert.*, i. 127 and *passim*).

(3) *Basim*, or properly *W'asim*, an old town in Berar, the chief place of the district so-called. [See *Berar Gazette*. 176.]

BATĀRA, s. This is a term applied to divinities in old Javanese inscriptions, &c., the use of which was spread over the Archipelago. It was regarded by W. von Humboldt as taken from the Skt. *avatāra* (see **AVATAR**); but this derivation is now rejected. The word is used among R. C. Christians in the Philippines now as synonymous with 'God'; and is applied to the infant Jesus (*Humboldt, Vocabular*). [Mr. Skent (*Malay Magic*, 86 *seqq.*) discusses the origin of the word, and prefers the derivation given by Favre and Wilkin, Skt. *bhātāra*, 'lord.' A full account of the "Pelara, or Sea Dyak gods," by Archdeacon J. Perham, will be found in *Roth, Natives of Sarawak*, I. 168 *seqq.*]

BATAVIA, n.p. The famous capital of the Dutch possessions in the Indies; occupying the site of the old city of *Jakatra*, the seat of a Javanese kingdom which combined

the present Dutch Provinces of *Bantam*, *Buitenzorg*, *Krawang*, and the *Preanger Regencies*.

1619.—"On the day of the capture of *Jakatra*, 30th May 1619, it was certainly time and place to speak of the Governor-General's dissatisfaction that the name of *Batavia* had been given to the Castle."—*Valentijn*, iv. 489.

The Governor-General, Jan Pietersen Coen, who had taken *Jakatra*, desired to have called the new fortress *New Hoorn*, from his own birth-place, *Hoorn*, on the *Zuider Zee*.

c. 1649.—"While I stay'd at *Batavia*, my Brother dy'd; and it was pretty to consider what the *Dutch* made me pay for his Funeral."—*Tavernier* (E.T.), i. 203.

BATCUL, BATCOLE, BATEGALA, &c., n.p. *Bhatkal*. A place often named in the older narratives. It is on the coast of *Canara*, just S. of *Pigeon Island* and *Hog Island*, in lat. 13° 50', and is not to be confounded (as it has been) with **BEITCUL**.

1328.—" . . . there is also the King of *Batigala*, but he is of the *Saracens*."—*Friar Jordanus*, p. 41.

1510.—The "*Bathecala*, a very noble city of India," of *Varthema* (119), though misplaced, must we think be this place and not **Beitcul**.

1548.—"Trelado (i.e. 'Copy') do Contrato que o Governador Gracia do *Sea Fax* com a *Maynha de Batecalaa* por não aver Reay e ela roger o Reayno."—In *S. Botelho, Tomba*, 212.

1599.—" . . . part is subject to the Queene of *Baticola*, who selltho great store of pepper to the Portugals, at a towne called *Onor*. . ."—*Sir Fulke Greville* to Sir Fr. Walsingham, in *Bruce's Annals*, i. 125.

1618.—"The fift of March we anchored at *Batachala*, shooting three Peeces to give notice of our arrivall. . ."—*W'm. How*, in *Purchas*, i. 657. See also *Sainsbury*, ii. p. 374.

[1621.—"We had the wind still contrary, and having sail'd three other leagues, at the usual hour we cast anchor near the Rocks of *Baticala*."—*P. della Valle*, Hak. Soc. ii. 390.]

1727.—"The next Sea-port, to the Southward of *Onor*, is *Batacola*, which has the restigia of a very large city. . ."—*A. Hamilton*, i. 282.

[1785.—"Byte *Koal*." See quotation under **DHOW**.]

BATEL, BATELO, BOTELLA, s. A sort of boat used in Western India, *Sind*, and *Bengal*. Port. *batell*, a word which occurs in the *Roteiro de V. da Gama*, 91 [cf. **FATTELLO**].

of full-batta to half-batta is spoken of by Correa (iv. 260). The *mantimento* had been paid all the year round, but the Governor, Martin Afonso de Sousa, in 1542, "desiring," says the historian, "a way to curry favour for himself, whilst going against the people and sending his soul to hell," ordered that in future the *mantimento* should be paid only during the 6 months of Winter (i.e. of the rainy season), when the force was on shore, and not for the other 6 months when they were on board the cruisers, and received rations. This created great bitterness, perfectly analogous in depth and in expression to that entertained with regard to Lord W. Bentinck and Sir John Malcolm, in 1829. Correa's utterance, just quoted, illustrates this, and a little lower down he adds: "And thus he took away from the troops the half of their *mantimento* (half their *batta*, in fact), and whether he did well or ill in that, he'll find in the next world."—(See also *ibid.* p. 430).

The following quotations illustrate the Portuguese practice from an early date:

1502.—"The Captain-major . . . between officers and men-at-arms, left 60 men (at Cochín), to whom the factor was to give their pay, and every month a *crúzado* of *mantimento*, and to the officers when on service 2 *crúzados*. . . ."—Correia, i. 328.

1507.—(In establishing the settlement at Mozambique) "And the Captains took counsel among themselves, and from the money in the chest, paid the force each a *crúzado* a month for *mantimento*, with which the men greatly refreshed themselves. . . ."—*Ibid.* 786.

1511.—"All the people who served in Malacca, whether by sea or by land, were paid their pay for six months in advance, and also received monthly two *crúzados* of *mantimento*, cash in hand" (i.e. they had double *batta*).—*Ibid.* ii. 267.

a.

1548.—"And for 2 *faras* (see FARASH) 2 pardaos a month for the two and 4 tangas for *bata*." . . .—S. Botelho, Tombo, 233. The editor thinks this is for *bata*, i.e. *paddy*. But even if so it is used exactly like *batta* or maintenance money. A following entry has: "To the constable 38,020 reis a year, in which is comprised maintenance (*mantimento*)."

1554.—An example of *bates* for rice will be found s. v. MOORAH.

The following quotation shows *battlee* (or *batty*) used at Madras in a way

that also indicates the original identity of *batty*, 'rice,' and *batta*, 'extra allowance';—

1680.—"The *Peons* and *Tarryars* (see TALIAR) sent in quest of two soldiers who had deserted from the garrison returned with answer that they could not light of them, whereupon the *Peons* were turned out of service, but upon Verona's intercession were taken in again, and fined each one month's pay, and to repay the money paid them for *Battee*. . . ."—*Fl. St. Geo. Consn.*, Feb. 10. In *Notes and Exts.* No. iii. p. 8.

1707.—". . . that they would allow *Batta* or subsistence money to all that should desert us."—In *Wheeler*, ii. 63.

1765.—". . . orders were accordingly issued . . . that on the 1st January, 1766, the double *batta* should cease. . . ."—*Caraccioli's Clive*, iv. 160.

1789.—". . . *batta*, or as it is termed in England, *bât* and forage money, which is here, in the field, almost double the peace allowance."—*Munro's Narrative*, p. 87.

1799.—"He would rather live on half-pay, in a garrison that could boast of a fives court, than negotiate on full *batta*, where there was none."—*Life of Sir T. Munro*, i. 227.

The following shows *Batty* used for rice in Bombay:

[1813.—"Rice, or *batty*, is sown in June."—*Forbes, Or. Mem.* 2nd ed. i. 23.]

1829.—"To the Editor of the *Bengal Hurkaru*.—Sir,—Is it understood that the Wives and daughters of officers on half *batta* are included in the order to mourn for the Queen of Wirtemberg; or will half-mourning be considered sufficient for them?"—Letter in above, dated 15th April 1829.

1857.—"They have made me a K.C.B. I may confess to you that I would much rather have got a year's *batta*, because the latter would enable me to leave this country a year sooner."—Sir Hope Grant, in *Incidents of the Sepoy War*.

b.—

1554.—"And gold, if of 10 *motes* or 21 *crúats*, is worth 10 *crúzados* the *tael* . . . if of 9 *motes*, 9 *crúzados*; and according to whatever the *motes* may be it is valued; but moreover it has its *batao*, i.e. its shroffage (*parafagem*) or *agio* (*catão*) varying with the season."—A. Nunes, 40.

1680.—"The payment or receipt of *Batta* or *Vatum* upon the exchange of Polliant for Madras pagodas prohibited, both coins being of the same *Matt* and weight, upon pain of forfeiture of 21 pagodas for every offence together with the loss of the *Batta*."—*Fl. St. Geo. Consn.*, Feb. 10. In *Notes and Exts.*, p. 17.

1760.—"The Nabob receives his revenues in the *sleas* of the current year only . . . and all *sleas* of a lower date being

esteemed, like the coin of foreign provinces, only a merchandise, are bought and sold at a certain discount called *batta*, which rises and falls like the price of other goods in the market. . . . —*The Wm. Co. Co.*, June 30, in *Lang*, 216.

1810. — " . . . he immediately tells me that the *batta*, i.e. the exchange, is altered." — *Williamson*, *T. M. I.* 203.

BATTAS, BATAKS. &c. n.p. (the latter, according to Mr. Skeat, being the standard Malay name); a nation of Sumatra, noted especially for their singular cannibal institutions, combined with the possession of a written character of their own and some approach to literature.

c. 1150. — "In evis molare, quam d'unt Bathech, parte, anthropophagi habitant . . . capta hunc in thesauri laborat, quos ex hostibus capta de . . . ex carnibus procedunt, in quo utitur pro munus." — *Colo. in Poggio, De Fer. Et. lib. iv.*

c. 1530. — "This Embassy, that was brought him a rich Present of Wood of Aloes, Calamint, and two quarts of Berramon in flowers." — *Greene's Poet.*, 15.

c. 1555. — "This Island of Sumatra is the first land wherein we know man's flesh to be eaten by certain people which live in the mountains, called *Bacas* (read *Bataks*), who use to pike their teeth." — *Greene's Poet.*, *Discoveries of the World*, Hak. Soc. 168.

1586. — "Nel regno del Duran sono alcuni luoghi, ne quali si nutrono certe bestie, che mangiano le creature humane, e tali gente si chiamano *Batacchi*, e quando fr' loro i padri, e i madre sono ricchi, e accorrono a mangiarli di mangrati, e li mangrati." — *G. Ballo*, *l.* 129.

1613. — "In the woods of the interior dwell Anthropophagi, eaters of human flesh . . . and to the present day continues that abhor and evil custom among the *Battas* of Sumatra." — *Historia de London*, *l.* 226.

[The fact that the *Battas* are cannibals has recently been confirmed by Dr. Volz and H. von Autenrieth (*Geogr. Jour.*, June 1885, p. 672.)]

BAWUSTYE, s. Corr. of *belahuy* in *Lacear* dialect (*Habakuf*).

BAY, The, n.p. In the language of the old Company and its servants in the 17th century, *The Bay* meant the Bay of Bengal, and their factories in that quarter.

1683. — "And the Council of the *Bay* is expressly distinguished from the Council of Hugly, over which they have noe such power." — In *Hedges*, under Sept. 21. [Hak. Soc. *l.* 111.]

1717. — "We have therefore taken on her 174 Bales . . . which we directly will have arrive safe with You, as We do that the Gentlemen at the *Bay* had according to our repeated Requests, furnished us with an earlier conveyance . . ." — *Letter from Peter, Lord of Sand May, to the Court* (1718, in *l. l. l.* 03. 04).

BAYA, s. H. *bird* [*bayu*], the Weaver-bird, as it is called in books of Nat. Hist., *Phoen. long.* Blyth (Fam. *Fringillidae*). This clever little bird is not only in its natural state the builder of those remarkable pendulous nests which are such striking objects, hanging from cave or palm-branch; but it is also docile to a singular degree in domestication, and is often exhibited by ignorant natives as the performer of the most delightful tricks, as we have seen, and as is detailed in a paper of Mr. Blyth's quoted by Jerdon. "The usual performance is, when ladies are present, for the bird on a sign from its owner to take a conclusion or sweetmeat in its bill, and deposit it between a lady's lips. . . . A miniature cannon is then brought, which the bird loads with coat of grains of powder one by one . . . it next *pozes* and skillfully uses a small rammer; and then takes a lighted match from its master, which it applies to the touch-hole." Another common performance is to scatter small beads on a sheet; the bird is provided with a needle and thread, and proceeds in the prettiest way to thread the beads successively. (The quotation from *Abul Fazl* shows that these performances are as old as the time of Akbar and probably older still.)

[c. 1700. — "The *baya* is like a wild quail but yellow. It is extremely intelligent, obedient and docile. It will take small coins from the hand and bring them to its master, and will come to a call from a large distance. Its nests are so ingeniously constructed as to defy the rivalry of clever artificers." — *Asiat. Researches*, *li.* 122.]

1799. — "The young Hindia women of Banfwa . . . wear very thin plates of gold, called *hats*, slightly fixed by way of ornament between the eyebrows; and when they pass through the streets, it is not uncommon for the youthful libertines, who amuse themselves with training *Bayas*, to give them a sign, which they understand, and to send them to pluck the pieces of gold from the forehead of their mistresses." — *Asiat. Researches*, *li.* 110.

[1813. — Forbes gives a similar account of the nests and tricks of the *Baya*. — *Or. Mem.*, 2nd ed. *l.* 33.]

BAYADÈRE, s. A Hindu dancing-girl. The word is especially used by French writers, from whom it has been sometimes borrowed as if it were a genuine Indian word, particularly characteristic of the persons in question. The word is in fact only a Gallicized form of the Portuguese *bailadeira*, from *bailar*, to dance. Some 50 to 60 years ago there was a famous ballet called *Le dieu et la bayadère*, and under this title *Punch* made one of the most famous hits of his early days by presenting a cartoon of Lord Ellenborough as the *Bayadère* dancing before the idol of Sonnāth; [also see **DANCING-GIRL**].

1513.—“There also came to the ground many dancing women (*nolheres bailadeiras*) with their instruments of music, who make their living by that business, and these danced and sang all the time of the banquet . . .”—*Corræ*, il. 364.

1525.—“XLVII. The dancers and danceresses (*bailadores e bailadeiras*) who come to perform at a village shall first go and perform at the house of the principal man of the village” (*Gancar*, see **GAUM**).—*Foral de usos costumes dos Gancars e Lavradores desta Ilha de Goa*, in *Arch. Port. Or.*, fascic. 5, 132.

1598.—“The heathenish whore called *Balliadera*, who is a dancer.”—*Linschoten*, 71; [*Hak. Soc.* i. 264].

1599.—“In hæc icona primum proponitur *Inda Balliadera*, id est saltatrix, quæ in publicis ludis aliisque solennitatibus saltando spectaculum exhibet.”—*De Bry*, Text to pl. xii. in vol. ii. [also see p. 90, and vol. vii. 26], etc.

[c. 1676.—“All the *Balladines* of Gombrion were present to dance in their own manner according to custom.”—*Tavernier*, *od. Bal.* ii. 335.]

1782.—“*Surate* est renommé par ses *Bayadères*, dont le véritable nom est *Dés-dassi*: celui de *Bayadères* que nous leur donnons, vient du mot *Balladeiras*, qui signifie en Portugais *Danceuses*.”—*Sonnerat*, i. 7.

1794.—“The name of *Balliadere*, we never heard applied to the dancing girls; or saw but in Raynal, and ‘War in Asia, by an Officer of Colonel Baillie’s Detachment;’ it is a corrupt Portuguese word.”—*Alcor’s Narrative of Little’s Detachment*, 356.

1825.—“This was the first specimen I had seen of the southern *Bayadère*, who differ considerably from the *nāch* girls of northern India, being all in the service of different temples, for which they are purchased young.”—*Heber*, ii. 180.

c. 1836.—“On one occasion a rumour reached London that a great success had been achieved in Paris by the performance of a set of Hindoo dancers, called *Les Bayadères*, who were supposed to be

priestesses of a certain sect, and the London theatrical managers were at once on the *qui vive* to secure the new attraction . . . My father had concluded the arrangement with the *Bayadères* before his brother managers arrived in Paris. Shortly afterwards, the Hindoo priestesses appeared at the *Adelphi*. They were utterly uninteresting, wholly unattractive. My father lost £2000 by the speculation; and in the family they were known as the ‘*Buy-em-dears*’ ever after.”—*Edmund Yates, Recollections*, i. 29, 30 (1884).

BAYPARREE, BEOPARRY, s. *H. bepāri*, and *byopāri* (from *Skt. vyāpārīn*); a trader, and especially a petty trader or dealer.

A friend long engaged in business in Calcutta (Mr J. F. Ogilvy, of Gillanders & Co.) communicates a letter from an intelligent Bengalee gentleman, illustrating the course of trade in country produce before it reaches the hands of the European shipper:

1878.—“... the enhanced rates . . . do not practically benefit the producer in a marked, or even in a corresponding degree; for the lion’s share goes into the pockets of certain intermediate classes, who are the growth of the above system of business.

“Following the course of trade as it flows into Calcutta, we find that between the cultivators and the exporter these are: 1st. The *Bepparree*, or petty trader; 2nd. The *Aurul-dar*;* and 3rd. The *Mahajun*, interested in the Calcutta trade. As soon as the crops are cut, *Bepparree* appears upon the scene; he visits village after village, and goes from homestead to homestead, buying there, or at the village marts, from the *ryots*; he then takes his purchases to the *Aurul-dar*, who is stationed at a centre of trade, and to whom he is perhaps under advances, and from the *Aurul-dar* the Calcutta *Mahajun* obtains his supplies . . . for eventual despatch to the capital. There is also a fourth class of dealers called *Phoreas*, who buy from the *Mahajun* and sell to the European exporter. Thus, between the cultivator and the shipper there are so many middlemen, whose participation in the trade involves a multiplication of profits, which goes a great way towards enhancing the price of commodities before they reach the shipper’s hands.”—*Letter from Baboo Nobokishin Ghose*. [Similar details for Northern India will be found in *Hoey, Mon. Trade and Manufactures of Lucknow*, 59 seqq.]

BAZAAR, s. H. &c. From *P. bāzār*, a permanent market or street of shops. The word has spread westward into

* *Aurul-dar* is *ārhat-dār*, from *H. ārhat*, ‘agency’; *phoreas*=*H. phariyā*, ‘a retailer.’

Arabic, Turkish, and, in special cases, into European languages, and outward into India, where it has generally been adopted into the vernacular. The popular pronunciation is *bazar*. In S. India and Ceylon the word is used for a simple shop or stall kept by a native. The word seems to have come to S. Europe very early. F. Baldoni Pegolotti, in his *Mercantile Handbook* (c. 1340) gives *Bazarra* as a Genoese word for 'market-place' (*Cathay*, &c. ii. 286). The word is adopted into Malay as *pasar*, (or in the poem *paran*).

1471.—And two Centuries writers of Kuran, that it is "called like China, and with *bazara* (*Paras*) his th." *Bazar*, v. i. 117.

1474.—Johann Barlaam writes: "An Armenian Chien March, a rich merchant of the *bazar*" (*Paras*)—*P. l. l.* 111b.

1563.—" . . . *bazar*, as much as to say the place where things are sold." *Gen.* i. 170.

1564.—A preface by Don Sebastian of Portugal says and only "these garden produce freely in the *bazars* (*bazars*, markets, and streets of Goa) with out necessity for consent or licence from the farmers of the garden produce, or from any other person whatsoever."—*Arch. Port. Dec.* lxxv. 2, 157.

c. 1596.—"La Bazarra delle Peste . . . di la citta" . . . "e in la citta di in contro l'ortato e in tutti di esse, e *bazarra* di parlia."—*Cronica de l'ortato*, in *Ros.* v. iii. 529.

1604.—" . . . the Christians of the *Bazar*."—*Gen.* 23.

1610.—"En la Villa de Constança se ven la un marche tous les jours, qu'ils appellent *Basare*."—*Phycol de l'ort.* l. 325. [*Hak. Soc.* i. 448.]

1615.—"To buy pepper as cheap as we could in the *buzzer*."—*Fisher, Lett.* iii. 111.]

[. . . "He looked all the *bazar* to sell us virtuouser else."—*Def.* iv. 80.]

1623.—"They call it *Bazar* Kelan, that is the Great Market."—*P. l. l.* v. 111b. [*Hak. Soc.* i. 99. (*P. l. l.* *Kalan*, 'great').]

1638.—"We came into a *Bussar*, or very faire Market place."—*H. Brev.* in *Hak.* v. 50.

1666.—"Les *Bazards* ou Marché sont dans une grande rue qui est au pied de la montagne."—*Theraco*, v. 18.

1672.—" . . . Let us now pass the Pale to the Heathen Town (of Madras) only parted by a wide *Parado*, which is used for a *Buzzar* or Mercantile-place."—*Fryer*, 28.

1826.—"The Kotwall went to the *bazaar-master*."—*Pandurang Hari*, ed. 1873, p. 156.]

1837.—"Lord, there is a honey *bazar*,

repair thither."—*T. v. c.* trans. of *Mat.* 21.

1873.—"This, remarked my London Greek friend from Vienna, is the first wife *bazaar* in this part of Europe. . . . a little way west of this, say to *Bazaar*, and you will find wife *bazaar* (roughly) at least, the belles-peated in their carriages, the youths fling by, and I passing before them that beauty, to bargain with papa about the doves, order her tea &c."—*Fraser's Mag.* N. S. vii. i. 70 (Vienna, by M. B. Chernov).

BDELLIUM, s. This aromatic gum-resin has been identified with that of the *Elaeagnodendron Melaleuca* Hooker, inhabiting the dry regions of Arabia and Western India; gum of Western India, and called in Arab. called in P. *Isidjabin* (*Isidjabin*). What the Hebrew *bdell* of the R. Pharon was, which was read of *bdellum* since the time of Joseph, remains very doubtful. Lescan has even told *read* as possible. But the argument is only this; that Dioscorides calls some called *bdellum* *bdellum*; that *bdellum* perhaps represents *Medella*, and though there is no such Skt. word as *bdellum*, there might be *bdellum*, because there is *bdellum*, which means some perfume, to which knows what! (*Ind. Med.* i. 292). Dr. Boyle says the Persian authors describe the *bdellum* as being the product of the Deccan palm (*see Hude Medica*, p. 70). But this we imagine is due to some ambiguity in the name of *bdellum*. [See the authorities quoted in *Encycl. Brit.* xv. *bdellum* which will leave the question in some doubt.]

c. A.D. 60.—"In exchange are exported from Bazarra (*bdellum*) *bdellum*, *bdellum*."—*Phycol* l. 325.

c. 1200.—"Edallum. A Greek word which as some learned men think, means 'The Lion's Repose.' This plant is the same as *bdellum*."—*P. l. l.* *Edallum*, i. 125.

1612.—"Edellum, the pearl . . . *bdellum*."—*Rates and Valours* (*see Theraco*), p. 25.

BEADALA, n.p. Formerly a part of some note for native craft on the Rāmād coast (Madura district) of the Gulf of Manar, *Padunay* in the Atlas of India. The proper name seems to be *Beddala*, by which it is mentioned in Bishop Caldwell's *Hist. of Tinnevely* (p. 235), [and which is derived from Tam. *bedu*, 'hunting' and *al*, 'a banyan-tree' (*Mad. Adm. Man. Glos.*

p. 953]). The place was famous in the Portuguese History of India for a victory gained there by Martin Affonso de Sousa (*Capitão Mór do Mar*) over a strong land and sea force of the Zamorin, commanded by a famous Mahomedan Captain, whom the Portuguese called Pate Marcar, and the Tuluat-al Mujáhidu calls 'Alí Ibrahim Markār, 15th February, 1538. Barros styles it "one of the best fought battles that ever came off in India." This occurred under the viceroyalty of Nuno da Cunha, not of Stephen da Gama, as the allusions in Camões seem to indicate. Captain Burton was too hastily identified Beadala with a place on the coast of Malabar, a fact which has perhaps been the cause of this article (see *Lusiads*, Commentary, p. 477).

1552.—"Martin Affonso, with this light fleet, on which he had not more than 400 soldiers, went round Cape Comorin, being aware that the enemy were at Beadala . . . —Barros, Dec. IV., liv. viii. cap. 13.

1562.—"The Governor, departing from Coehym, coasted as far as Cape Comorin, doubled that Cape, and ran for Beadala, which is a place adjoining the Shoals of Chilao [Chilaw] . . . —Correa, iv. 324.

c. 1570.—"And about this time Alce Ibrahim Murkar, and his brother-in-law Kunjee-Alce-Murkar, sailed out with 22 grabs in the direction of Kneel, and arriving off Bentalah, they landed, leaving their grabs at anchor. . . . But destruction overtook them at the arrival of the Franks, who came upon them in their galliots, attacking and capturing all their grabs. . . . Now this capture by the Franks took place in the latter part of the month of Shaban, in the year 944 [end of January, 1538]."—*Tahfut-ul-Mujahideen*, tr. by Rowlandson, 141.

1572.—

"E depois junto ao Cabo Comorim
Humã façanha faz esclarecida,
A frota principal do Samorim,
Que destruiu o mundo não duvida,
Vencerá eo o furor do ferro e fogo;
Em si verá Beadala o martio jogo."

Camões, x. 65.

By Burton (but whose misconception of the locality has here affected his translation):

"then *well nigh reached* the Cape 'clopt Comorin,
another wreath of Fame by him is won;
the strongest squadron of the Samorim
who doubted not to see the world undone,
he shall destroy with rage of fire and steel;
Be'adala's self his martial yoke shall feel."

1814.—"Vaidalai, a pretty populous village on the coast, situated 13 miles east of

Mutupotta, inhabited chiefly by Muslims and Shánars, the former carrying on a wood trade."—*Account of the Prov. of Ramnad*, from Mackenzie Collections in *J. R. As. Soc.* iii. 170.

BEAR-TREE, BAIR, &c. s. H. *ber*, Mahr. *borā*, in Central Provinces *bor*, [Malay *bedara* or *bidara* China,] (Skt. *badara* and *vadara*) *Zizyphus jujuba*, Lam. This is one of the most widely diffused trees in India, and is found wild from the Punjab to Burma, in all which region it is probably native. It is cultivated from Queensland and China to Morocco and Guinea. "Sir H. Elliot identifies it with the lotus of the ancients, but although the large juicy product of the garden *Zizyphus* is by no means bad, yet, as Madden quaintly remarks, one might eat any quantity of it without risk of forgetting home and friends."—(*Punjab Plants*, 43.)

1563.—"O. The name in Canareso is *bor*, and in the Decan *bér*, and the Malays call them *vidaras*, and they are better than ours; yet not so good as those of Balagte . . . which are very tasty."—*Garcia De O.*, 33

[1609.—"Here is also great quantity of gum-lack to be had, but is of the tree called *Ber*, and is in grain like unto red mastic."—*Danvers, Letters*, i. 30.]

BEARER, s. The word has two meanings in Anglo-Indian colloquial: a. A palanquin-carrier; b. (In the Bengal Presidency) a domestic servant who has charge of his master's clothes, household furniture, and (often) of his ready money. The word in the latter meaning has been regarded as distinct in origin, and is stated by Wilson to be a corruption of the Bengali *vehārā* from Skt. *vyavahāri*, a domestic servant. There seems, however, to be no historical evidence for such an origin, e.g. in any habitual use of the term *vehārā*, whilst as a matter of fact the domestic bearer (or *sirdār-bearer*, as he is usually styled by his fellow-servants, often even when he has no one under him) was in Calcutta, in the penultimate generation when English gentlemen still kept palankins, usually just what this literally implies, viz. the head-man of a set of palanquin-bearers. And throughout the Presidency the bearer, or valet, still, as a rule, belongs to the caste of *Kahārs* (see **KUHAR**), or palki-bearers. [See **BOY**.]

a.—

α. 1760.—“... The poles which ... are carried by six, but most commonly four bearers.”—*Grise*, i. 163.

1768-71.—“Every house has likewise ... one or two sets of *berras*, or palankeen-bearers.”—*Narotang*, i. 523.

1771.—“Le bout le plus court du Palanquin est en devant, et porté par deux *Beras*, que l'on nomme *Boys* à la Côte (c'est à-dire *Garçons*, *Serviteurs*, en Anglois). Le long bout est par derrière et porté par trois *Beras*.”—*Anquetil du Perron, Desc. Prélim.* p. xxiii. *note*.

1778.—“They came on foot, the town having neither horses nor palankin-bearers to carry them, and Colonel Cooto received them at his headquarters. . . .”—*Orme*, iii. 719.

1803.—“I was . . . detained by the scarcity of bearers.”—*Lord Valentia*, i. 372.

b.—

1782.—“... imposition . . . that a gentleman should pay a *rascal* of a *Sirdar* Bearer monthly wages for 8 or 10 men . . . out of whom he gives 4, or may perhaps indulge his master with 5, to carry his palankeen.”—*India Gazette*, Sept. 2.

c. 1815.—“*Henry and his Bearer*.”—(Title of a well-known book of Mrs. Shorwood's.)

1824.—“... I called to my *sirdar*-bearer who was lying on the floor, outside the bedroom.”—*Scely, Ellora*, ch. i.

1831.—“... le grand maitre de ma garde-robe, *sirdar* beehrah.”—*Jacquemont, Correspondance*, i. 114.

1876.—“My bearer who was to go with us (Eva's ayah had struck at the last moment and stopped behind) had literally girt up his loins, and was loading a diminutive mule with a miscellaneous assortment of brass pots and blankets.”—*A True Reformer*, ch. iv.

BEEBEE, s. H. from P. *bibi*, a lady. [In its contracted form *bi*, it is added as a title of distinction to the names of Musulman ladies.] On the principle of degradation of titles which is so general, this word in application to European ladies has been superseded by the hybrids *Mem-Sâhib*, or *Madam-Sâhib*, though it is often applied to European maid-servants or other Englishwomen of that rank of life. [It retains its dignity as the title of the *Bibi* of Cananore, known as *Bibi Valiya*, Malayâl, ‘great lady,’ who rules in that neighbourhood and exercises authority over three of the islands of the Laccadives, and is by race a Moplah Mohammedan.] The word also is sometimes applied to a prostitute. It is originally, it would

seem, Oriental Turki. In Pavet de Courteille's Dict. we have “*Bibi*, dame, épouse légitime” (p. 181). In W. India the word is said to be pronounced *bobo* (see *Burton's Sind*). It is curious that among the Sâkalâva of Madagascar the wives of chiefs are termed *biby*; but there seems hardly a possibility of this having come from Persia or India. [But for Indian influence on the island, see *Encycl. Brit.* 9th ed. xv. 174.] The word in Hova means ‘animal.’—(*Sibree's Madagascar*, p. 253.)

[α. 1610.—“Nobles in blood . . . call their wives *Bybia*.”—*Pyrrard de Larz*, Hak. Soc. i. 217.]

1611.—“... the title *Bibi* . . . is in Persian the same as among us, *sennora*, or *doña*.”—*Teizaira, Relacion . . . de Hormuz*, 19.

c. 1786.—“The word *Lowdikâ*, which means the son of a slave-girl, was also continually on the tongue of the Nawaub, and if he was angry with any one he called him by this name; but it was also used as an endearing fond appellation to which was attached great favour,* until one day, Ali Zuman Khan . . . represented to him that the word was low, discreditable, and not fit for the use of men of knowledge and rank. The Nawaub smiled, and said, ‘O friend, you and I are both the sons of slave women, and the two *Hussains* only (on whom be good wishes and Paradise!) are the sons of a *Bibi*.’”—*Hist. of Hydr Ali*, tr. by Miles, 486.

[1793.—“I, Beebee Eulen, the Princess of Cannanore and of the Laccadives Islands, &c., do acknowledge and give in writing that I will pay to the Government of the English East India Company the moiety of whatever is the produce of my country. . . .”—*Engagement in Logan, Malabar*, iii. 181.]

BEECH-DE-MER, s. The old trade way of writing and pronouncing the name, *bicho-de-mar* (borrowed from the Portuguese) of the sea-slug or *holothuria*, so highly valued in China. [See menu of a dinner to which the Duke of Connaught was invited, in *Bull, Things Chinese*, 3rd ed. p. 247.] It is split, cleaned, dried, and then carried to the Straits for export to China, from the Maldives, the Gulf

* The “Bahadur” could hardly have read Don Quixote! But what a curious parallel presents itself! When Sancho is bragging of his daughter to the “Squire of the Wood,” and takes umbrage at the free epithet which the said Squire applies to her (= *laudatâ* and more); the latter reminds him of the like term of apparent abuse (hardly reproducible here) with which the mob were wont to greet a champion in the bull-ring after a deft spear-thrust, meaning only the highest fondness and applause!—*Part II. ch. 13*.

of Manar, and other parts of the Indian seas further east. The most complete account of the way in which this somewhat important article of commerce is prepared, will be found in the *Tijdschrift voor Nederlandsch Indië*, Jaarg. xvii. pt. i. See also SWALLOW and TRIPANG.

BEECHMÁN, also **MEECHIL-MÁN**, s. Sea-H. for 'midshipman.' (Roebuck).

BEEGAH, s. H. *bighā*. The most common Hindu measure of land-area, and varying much in different parts of India, whilst in every part that has a *bighā* there is also certain to be a *pucka beegah* and a *kutchā beegah* (vide CUTCHA and PUCKA), the latter being some fraction of the former. The Survey of the N.W. Provinces, and in the Canal Department there, was one of 3025 sq. yards or $\frac{1}{4}$ of an acre. This was apparently founded on Akbar's *beegah*, which contained 3600 sq. *Ilāhi* gaz, of about 33 inches each. [For which see *Āin*, trans. Jarrett, ii. 62.] But it is now in official returns superseded by the English acre.

1703.—"I never seized a *beega* or *benga* (or *bighā*) belonging to Calcutta, nor have I *Ādām 'Alī*, in *Gleg's Mem. of Hastings*, i. 129.

1823.—"A *Begah* has been computed at one-third of an acre, but its size differs in almost every province. The smallest *Begah* may perhaps be computed at one-third, and the largest at two-thirds of an acre."—*Malcolm's Central India*, ii. 15.

1877.—"The Resident was gratified at the low rate of assessment, which was on the *beegah*, that for the Nizam's country being upwards of four rupees."—*Meadox's Taylor, Story of my Life*, ii. 5.

BEEGUM, BEGUM, &c. s. A Princess, a Mistress, a Lady of Rank; applied to Mahomedan ladies, and in the well-known case of the *Beegum Sumroo* to the professedly Christian (native) wife of a European. The word appears to be Or. Turki. *bigam*, 'lord,' a feminine formation from *Beg*, 'chief, or lord,' like *Khānum* from *Khān*; hence *P. begam*. [*Beg* appears in the early travellers as *Benge*.]

[1614.—"Narrauso saith he standeth bound before *Beage* for 4,800 and odd mamoodies."—*Forster, Letters*, ii. 282.]

[1605.—"*Begum*." See quotation under **KHANUM**.]

[1617.—"Their Company that offered to rob the *Beagam's* junk."—*Sir T. Roe*, Hak. Soc. ii. 454.]

1619.—"Behind the girl came another feeble, holding on to life with her teeth, as one might say."—*P. della Valle*, Hak. Soc. ii. 6.

1653.—"*Begum*, Reine, ou épouse du Shah."—*De la Boulays le Gouz*, 127.

[1708.—"They are called for this reason '*Begom*,' which means Free from Care or Solitude" (as if *P. be-gham*, 'without care') —*Catrou, H. of the Mogul Dynasty in India*, E. T. 287.]

1787.—"Among the charges (against Hastings) there is but one engaged, two at most—the *Begum's* to Sheridan; the Rannee of Gohead (Gohud) to Sir James Erskine. So please your palate."—*Ed. Burke to Sir G. Elliot. L. of Ld. Minto*, i. 119.

BEEJOO, s. Or 'Indian badger,' as it is sometimes called, *H. bijā* [*bejā*], *Melivora indica*, Jerdon, [*Blanford*, *Mammalia*, 176]. It is also often called in Upper India the *Grave-digger*, [*gorkhodo*] from a belief in its bad practices, probably unjust.

BEER, s. This liquor, imported from England, [and now largely made in the country], has been a favourite in India from an early date. *Porter* seems to have been common in the 18th century, judging from the advertisements in the *Calcutta Gazette*; and the *Pale Ale* made, it is presumed, expressly for the India market, appears in the earliest years of that publication. That expression has long been disused in India, and *beer*, simply, has represented the thing. Hodgson's at the beginning of this century, was the beer in almost universal use, relate years by Bass, and Allsopp, and of [Hodgson's ale is immortalised in *Bon Quaitier*.]

1638.—"... the Captain ... was well provided with ... excellent good Sack, English Beer, French Wines, *Arak*, and other refreshments."—*Mandelstam, E. T.*, p. 10.

1690.—(At Surat in the English Factory) "... *Europe Wines* and *English Beer*, because of their former acquaintance with our Palates, are most coveted and most desirable Liquors, and tho' sold at high

Rates, are yet purchased and drunk with pleasure."—*Ovington*, 395.

1784.—"London Porter and *Pale Ale*, light and excellent . . . 150 Sicca Rs. per hhd. . ."—In *Selon-Karr*, i. 30.

1810.—"Porter, pale-ale and table-beer of great strength, are often drunk after meals."—*Williamson*, *V. M.* i. 122.

1814.—

"What are the luxuries they boast them here?

The lolling couch, the joys of bottled beer."

From '*The Catelet*, a Poem in 6 parts, &c. by a late resident in the East.' This is a most lugubrious production, the author finding nothing to his taste in India. In this respect it reads something like a caricature of "*Oakfield*," without the noble character and sentiment of that book. As the Rev. Hobart Caunter, the author seems to have come to a less doleful view of things Indian, and for some years he wrote the letter-press of the "*Oriental Annual*."

BEER, COUNTRY. At present, at least in Upper India, this expression simply indicates ale made in India (see **COUNTRY**) as at Masūri, Kasauli, and Ootacamund Breweries. But it formerly was (and in Madras perhaps still is) applied to ginger-beer, or to a beverage described in some of the quotations below, which must have become obsolete early in the last century. A drink of this nature called *Sugar-beer* was the ordinary drink at Batavia in the 17th century, and to its use some travellers ascribed the prevalent unhealthiness. This is probably what is described by Jacob Bontius in the first quotation:

1631.—There is a recipe given for a beer of this kind, "not at all less good than Dutch beer. . . . Take a hooped cask of 30 amphoræ (℔), fill with pure river water; add 2lb. black Java sugar, 4oz. tamarinds, 3 lemons cut up, cork well and put in a cool place. After 14 hours it will boil as if on a fire," &c.—*Hist. Nat. et Méd. Indes Orient.*, p. 8. We doubt the result anticipated.

1789.—"They use a pleasant kind of drink, called Country-beer, with their victuals; which is composed of toddy . . . porter, and brown-sugar; is of a brisk nature, but when cooled with saltpetre and water, becomes a very refreshing draught."—*Munro, Narrative*, 42.

1810.—"A temporary beverage, suited to the very hot weather, and called Country-beer, is in rather general use, though water artificially cooled is commonly drunk during the repasts."—*Williamson*, *V. M.* ii. 122.

BEER-DRINKING. Up to about 1850, and a little later, an ordinary

exchange of courtesies at an Anglo-Indian dinner-table in the provinces, especially a mess-table, was to ask a guest, perhaps many yards distant, to "drink beer" with you; in imitation of the English custom of drinking wine together, which became obsolete somewhat earlier. In Western India, when such an invitation was given at a mess-table, two tumblers, holding half a bottle each, were brought to the inviter, who carefully divided the bottle between the two, and then sent one to the guest whom he invited to drink with him.

1818.—"'He nint got distangy manners, dammy,' Bragg observed to his first mate; 'he wouldn't do at Government House, Roper, where his Lordship and Lady William was as kind to me . . . and asking me at dinner to take beer with him before the Commander-in-Chief himself . . .'"—*Vanity Fair*, II. ch. xxii.

1853.—"First one officer, and then another, asked him to drink beer at mess, as a kind of tacit suspension of hostilities."—*Oakfield*, ii. 52.

BEETLEFAKEE, n.p. "In some old Voyages coins used at Mocha are so called. The word is *Bait-ul-fākihā*, the 'Fruit-market,' the name of a bazar there." So C. P. Brown. The place is in fact the Coffee-mart of which Hodeida is the port, from which it is about 30 m. distant inland, and 4 marches north of Mocha. And the name is really *Bait-ul-Fākih*, 'The House of the Divine,' from the tomb of the Saint Ahmad Ibn Mūsā, which was the nucleus of the place.—(See Ritter, xii. 872; see also **BEETLE-FAKIE**, *Milburn*, i. 96.)

1690.—"Coffee . . . grows in abundance at Beetle-fuckes . . . and other parts."—*Ovington*, 405.

1710.—"They daily bring down coffee from the mountains to Betelsagay, which is not above 3 leagues off, where there is a market for it every day of the week."—(French) *Voyage to Arabia the Happy*, E. T., London, 1726, p. 99.

1770.—"The tree that produces the Coffee grows in the territory of Betel-sagui, a town belonging to Yemen."—*Raynal* (tr. 1771), i. 352.

BEGAR, BIGARRY, s. H. *begārī*, from P. *begār*, 'forced labour' [be 'with-out', *gār* (for *kār*), 'one who works']; a person pressed to carry a load, or do other work really or professedly for public service. In some provinces

begār is the forced labour, and *bigārī* the pressed man; whilst in Karnāta, *begārī* is the performance of the lowest village offices without money payment, but with remuneration in grain or land (*Wilson*). C. P. Brown says the word is Canarese; but the P. origin is hardly doubtful.

[1519.—"It happened that one day sixty *bigāris* went from the Comoria side towards the fort loaded with oyster-shells."—*Castan-Acha*, Bk. V. ch. 83.]

[1625.—"The inhabitants of the villages are bound to supply *begārins* who are work-men."—*Archiv. Port. Orient.* Fasc. V. p. 126.]

[1835.—"Telling him that they fought like heroes and worked (at building the fort) like *hygārys*."—*Correa*, iii. 625.]

1554.—"And to 4 *begguaryns*, who serve as water carriers to the Portuguese and others in the said intrenchment, 15 *leals* a day to each. . . ."—*S. Botelho*, Tombo, 78.

1678.—"*Gouara*, whither I took a Pil-
Four Peons, and Two Biggersens, or Porters only."—*Fryer*, 153.

1800.—"The *hygarry* system" is not bearable: it must be abolished entirely."—*Wellington*, i. 244.

1815.—*Atchison's Indian Treaties*, &c., issued in Nepal War, to Hill Chiefs, stipulating for attendance when required with "begarees and sopoys."—ii. 339 *seqq.*

1882.—"The *Malasuna* people were some time back ordered to make a practicable road, but they *Batly* refused to do anything *begār* labour, and did not intend to do any."
(*ref. wanting*.)

BEHAR, n.p. H. *Bihār*. That province of the Mogul Empire which lay on the Ganges immediately above Bengal, was so called, and still retains the name and character of a province, under the Lieutenant-Governor of Bengal, and embracing the ten modern districts of Patna, Sāran, Gaya, Shāhābād, Tirhut, Champāran, the Santāl Parganas, Bhāgalpur, Moughyr, and Purniah. The name was taken from the old city of *Bihār*, and that derived its title from being the site of a famous *Vihāra* in Buddhist times. In the later days of Mahomedan rule the three provinces of Bengal, Behar and Orissa were under one Subadar, viz. the Nawāb, who resided latterly at Murshidābād.

[c. 1590.—"Sarkar of Behar; containing 48 Mahals. . ."—*Ata* (tr. *Jarrett*), ii. 153.]

[1676.—"Translate of a letter from Shausteth Cankne (Shaista Khan) . . . in answer to one from Wares Cawne, Great Chancellor of the Province of Bearra about the English."—In *Birdwood*, Rep. 80].

The following is the first example we have noted of the occurrence of the three famous names in combination:

1679.—"On perusal of several letters relating to the procuring of the Great Mogul's Phyrmaund for trade, customs free, in the Bay of Bengal, the Chief in Council at Hugly is ordered to procure the same, for the English to be Customs free in Bengal, Orissa and Bearra. . ."—*Ft. St. Geo. Cons.*, 20th Feb. in *Notes and Ects.*, Pt. ii. p. 7.

BEHUT, n.p. H. *Behat*. One of the names, and in fact the proper name, of the Punjab river which we now call *Jelum* (i.e. *Jhilum*) from a town on its banks: the *Hydaspes* or *Bidaspes* of the ancients. Both *Behat* and the Greek name are corruptions, in different ways, of the Skt. name *Vitastā*. Sidi 'Alī (p. 200) calls it the river of *Bahra*. *Bahra* or *Bhera* was a district on the river, and the town and tahsil still remain, in the Shahpur Dist. [It "is called by the natives of Kāsmir, where it rises, the *Bedasta*, which is but a slightly altered form of its Skt. name, the *Vitastā*, which means 'wide-spread.'"—*McCordle*, *Invasion of India*, 93 *seqq.*]

BEIRAMEE, **BYRAMÉE**, also **BYRAMPAUT**, s. P. *bairam*, *bairami*. The name of a kind of cotton stuff which appears frequently during the flourishing period of the export of these from India; but the exact character of which we have been unable to ascertain. In earlier times, as appears from the first quotation, it was a very fine stuff. [From the quotation dated 1609 below, they appear to have resembled the fine linen known as "Holland" (for which see *Draper's Dict.* s.v.).]

a. 1343.—In *Batuta* mentions, among presents sent by Sultan Mahommed Tughlak of Delhi to the great Kaan, "100 suits of raiment called *hāiramīyah*, i.e. of a cotton stuff, which were of unequal beauty, and were each worth 100 dinārs [rupees]."—iv. 2.

[1488.—"20 pieces of white stuff, very fine, with gold embroidery which they call *Beyramies*."—*Correa*, Hak. Soc. 197.]

1510.—"Fifty ships are laden every year in this place (Bengala) with cotton and silk

stuffs . . . that is to say *bafram*."—*Varthema*, 212.

[1513.—"And captured two Chaul ships laden with *belrames*."—*Munganaque, Cartas*, p. 166.]

1554.—"From this country come the muslins called *Candaharians*, and those of *Daulatākhād*, *Berāpātri*, and *Bairaml*."—*Sidi 'Alī*, in *J.A.S.B.*, v. 469.

"And for 6 *belrames* for 6 surplices, which are given annually . . . which may be worth 7 *pardaos*."—*S. Zibelho, Tomba*, 129.

[1609.—"A sort of cloth called *Byramy* resembling Holland cloths."—*Binvers, Letters*, i. 29.]

[1610.—"*Bearams* white will vent better than the black."—*Ibid.*, i. 75.]

1615. "10 pec. *byrams* null (see *ANILE*) of 51 Rs. per covt. . . ."—*Cock's Diary*, i. 4.

[1618.—"*Beronis*" Quotation from Van Twist, s. v. *GINGHAM*.]

[c. 1700.—"50 blow *byrampants*" (read *byrampants*, II. *pit*, 'a length of cloth').—In *Notes and Queries*, 7th Ser. ix. 29.]

1727.—"Some *Surat Bastes* dyed blue, and some *Berams* dyed red, which are both coarse cotton cloth."—*A. Haridho*, ii. 125.

1813.—"*Byrams* of sorts," among *Surat piece-goods*, in *Milburn*, i. 121.

BEITCUL, n.p. We do not know how this name should be properly written. The place occupies the isthmus connecting Carwar Head in Canara with the land, and lies close to the Harboure of Carwar, the inner part of which is *Beitcul Core*.

1711.—"Ships may ride secure from the South West Monsoon at *Batte Coe* (qu. *BATTECOLE*), and the River is navigable for the largest, after they have once got in."—*Lockyer*, 272.

1727.—"The *Portuguese* have an Island called *Anjediva* [see *ANGHEDIVA*] . . . about two miles from *Batcoal*."—*J. Hamilton*, i. 277.

BELGAUM, n.p. A town and district of the Bombay Presidency, in the S. Mahratta country. The proper name is said to be *Canarese Pennugrāma*, '*Bamboo-Town*.' [The name of a place of the same designation in the Vizagapatam district in Madras is said to be derived from Skt. *bīla-grāma*, 'cave-village.'—*Mad. Admin. Man. Gloss.* s.v.] The name occurs in De Barros under the form "*Cidade de Bilgan*" (Dec. IV, liv. vii. cap 5).

BENAMEE, adj. P.—H. *be-nāmī*, 'anonymous'; a term specially applied

to documents of transfer or other contract in which the name entered as that of one of the chief parties (e.g. of a purchaser) is not that of the person really interested. Such transactions are for various reasons very common in India, especially in Bengal, and are not by any means necessarily fraudulent, though they have often been so. ["There probably is no country in the world except India, where it would be necessary to write a chapter 'On the practice of putting property into a false name.'—(*Mayne, Hindu Law*, 373).] In the Indian Penal Code (Act XIV. of 1860), sections 421-423, "on fraudulent deeds and dispositions of Property," appear to be especially directed against the dishonest use of this *benamī* system.

It is alleged by C. P. Brown on the authority of a statement in the *Friend of India* (without specific reference) that the proper term is *bandmī*, adopted from such a phrase as *bandmī chitā*, 'a transferable note of hand,' such notes commencing, '*be-nām-i-fuldā*,' 'to the name or address of' (Abrahama Newlands). This is conceivable, and probably true, but we have not the evidence, and it is opposed to all the authorities: and in any case the present form and interpretation of the term *bandmī* has become established.

1851.—"It is very much the habit in India to make purchases in the name of others, and from whatever cause the practice may have arisen, it has existed for a series of years: and these transactions are known as '*Benamēe transactions*'; they are noticed at least as early as the year 1778, in Mr. Justice Hyde's Notes."—*Lt. Justice Knight Bruce*, in Moore's Reports of Cases on Appeal before the P. C., vol. vi. p. 72.

"The presumption of the Hindoo law, in a joint undivided family, is that the whole property of the family is joint estate . . . where a purchase of real estate is made by a Hindoo in the name of one of his sons, the presumption of the Hindoo law is in favour of its being a *benamēe* purchase, and the burden of proof lies on the party in whose name it was purchased, to prove that he was solely entitled."—*Note by the Editor of above Vol.*, p. 53.

1861.—"The decrees *Salo law* is also one chief cause of that nuisance, the *benamēe* system. . . . It is a peculiar contrivance for getting the benefits and credit of property, and avoiding its charges and liabilities. It consists in one man holding land, nominally for himself, but really in secret trust for another, and by ringing the changes between the two . . . relieving the land from being

attached for any liability personal to the proprietor."—*W. Money*, *Java*, ii. 261.

1862.—"Two ingredients are necessary to make up the offence in this section (§ 423 of Penal Code). First a fraudulent intention, and secondly a false statement as to the consideration. The mere fact that an assignment has been taken in the name of a person not really interested, will not be sufficient. Such . . . known in Bengal as *benames* transactions . . . have nothing necessarily fraudulent."—*J. D. Mayne's Comm. on the Penal Code*, Madras 1862, p. 257.

BENARES, n.p. The famous and holy city on the Ganges. H. *Bandras* Pundit etymology is from the names of the streams *Varaṇḍā* (mod. *Barnd*) and *Asi*, the former a river of some size on the north and east of the city, the latter rivulet now embraced within its area; [or from the mythical founder, *Raja Bāndr*]. This origin is very questionable. The name, as that of a city, has been (according to Dr. F. Hall) familiar to Sanscrit literature since n.c. 120. The Buddhist legends would carry it much further back, the name being in their very familiar.

[c. 250 A.D.—" . . . and the *Erronyasis* from the Mathai, an Indian tribe, unite with the Ganges."—*Aelian*, *Indica*, iv.]

c. 637.—"The Kingdom of *P'o-lo-ni-se* (*Vārāṇṣī Benares*) is 4000 li in compass. On the west the capital adjoins the Ganges."—*Hsien Tsang*, in *Pel. Boudd.* ii. 354.

c. 1020.—"If you go from *Bāri* on the banks of the Ganges, in an easterly direction, you come to *Ajodha*, at the distance of 25 *parangs*; thence to the great Benares (*Bānāras*) about 20."—*Al-Birāni*, in *Elliot*, i. 56.

1665.—"Banarou is a large City, and handsomely built; the most part of the Houses being either of Brick or Stone . . . but the inconvenience is that the Streets . . . are very narrow."—*Tavernier*, *E. T.*, ii. 52; *ed. Ball*, i. 118. He also uses the forms *Benares* and *Banarous*, *Ibid.* ii. 182, 225].

BENCOOLEN, n.p. A settlement on the West Coast of Sumatra, which long pertained to England, viz. from 1685 to 1824, when it was given over to Holland in exchange for Malacca, by the Treaty of London. The name is a corruption of Malay *Bangkault*, and it appears as *Mangkoulou* or *Penkoulou* in Pauthier's Chinese geographical quotations, of which the date is not given (*Marc. Pol.*, p. 566, note). The

English factory at Bencoolen was from 1714 called Fort Marlborough.

1501.—"Benecolu" is mentioned among the ports of the East Indies by Amerigo Vespucci in his letter quoted under **BACANOBE**.

1690.—"We . . . were forced to bear away to Benconil, another English Factory on the same Coast. . . . It was two days before I went ashore, and then I was importuned by the Governour to stay there, to be Gunner of the Fort."—*Dampier*, i. 512.

1727.—"Benecolon is an English colony, but the European inhabitants not very numerous."—*A. Hamilton*, ii. 114.

1783.—"It is nearly an equal absurdity, though upon a smaller scale, to have an establishment that costs nearly 40,000*l.* at Bencoolen, to facilitate the purchase of one cargo of pepper."—*Cornwallis*, i. 390.

BENDAMEER, n.p. Pers. *Bandamir*. A popular name, at least among foreigners, of the River Kur (*Arizses*) near Shiraz. Properly speaking, the word is the name of a dam constructed across the river by the Amīr Fnuā Khusrū, otherwise called *Aded-ud-daulah*, a prince of the Buwēh family (A.D. 965), which was thence known in later days as the *Band-i-Amir*, "The Prince's Dam." The work is mentioned in the Geog. Dict. of Yākūt (c. 1220) under the name of *Sikru Fannā-Khusrāh Khurrah* and *Kirdū Fannā Khusrāh* (see *Barb. Meynard*, *Dict. de la Perse*, 313, 480). Fryer repeats a mimulous formation of the dam or bridge by *Band Haimero* (!) a prophet, "wherefore both the Bridge and the Plain, as well as the River, by *Boterus* is corruptly called *Bindamire*" (*Fryer*, 258).

c. 1475.—"And from thence, a dñies iorney, ye come to a great bridge upon the *Byzandamyx*, which is a notable great ryver. This bridge they said Salomon caused to be made."—*Barbero* (Old E. T.), Hak. Soc. 80.

1621.—" . . . having to pass the Kur by a longer way across another bridge called *Band Emir*, which is as much as to say the *Tia* (*tigatura*), or in other words the Bridge of the Emir, which is two leagues distant from Chebil minar . . . and which is so called after a certain Emir Hamza the Dilemitto who built it. . . . Fra Filippo Ferrari, in his Geographical Epitome, attributes the name of *Bandemir* to the river, but he is wrong, for *Bandemir* is the name of the bridge and not of the river."—*P. della Valle*, ii. 204.

1686.—"Il est bon d'observer, vue le commun Peuple appelle le Bend-Emir en cet endroit *ab pubien*, c'est à dire le Fleuve du Pont Neuf; qu'on ne l'appelle par son nom de Bend-Emir que proche de la *Digue*, qui lui a fait donner ce nom."—*Chardin* (ed. 1711), ix. 45.

1809.—"We proceeded three miles farther, and crossing the River Bend-emir, entered the real plain of Merdasht."—*Morier* (First Journey), 124. See also (1811) 2nd Journey, pp. 73-74, where there is a view of the *Band-Amir*.

1813.—"The river Bund Emeer, by some ancient Geographers called the *Cyrus*," takes its present name from a dyko (in Persian a *bund*) erected by the celebrated Ameer Azad-o-Doulah Dolemi."—*Macdonald* *Kin-nir*, *Geog. Mem. of the Persian Empire*, 59.

1817.—
"There's a bower of roses by Bendameer's stream,
And the nightingale sings round it all the day long."—*Lalla Rookh*.

1850.—"The water (of Lake Neyriz) . . . is almost entirely derived from the Kur (known to us as the Bund Amir River) . . ."—*Abbott*, in *J.R.G.S.*, xxv. 73.

1878.—We do not know whether the Band-Amir is identical with the quasi-synonymous *Pul-i-Khata* by which Col. Macgregor crossed the Kur on his way from Shiraz to Yazd. See his *Khorasan*, i. 45.

BENDÁRA, s. A term used in the Malay countries as a title of one of the higher ministers of state—Malay *bandahara*, Jav. *bendahā*, 'Lord.' The word enters into the numerous series of purely honorary Javanese titles, and the etiquette in regard to it is very complicated. (See *Tijdschr. v. Nederl. Indie*, year viii. No. 12, 253 *seqq.*) It would seem that the title is properly *bāndāra*, 'a treasurer,' and taken from the Skt. *bhāṇḍārin*, 'a steward or treasurer.' Haex in his Malay-Latin Dict. gives *Bandāri*, 'Oeconomus, quaestor, expeditor.' [Mr. Skent writes that Clifford derives it from *Benda-hara-an*, 'a treasury,' which he again derives from Malay *benda*, 'a thing,' without explaining *hara*, while Wilkinson with more probability classes it as Skt.]

1509.—"Whilst Sequira was consulting with his people over this matter, the King sent his *Bandhara* or Treasure-Master on board."—*Valentijn*, v. 322.

1599.—"There the *Bandara* (*Bendara*) of Malacca, (who is as it were Chief Justicer among the Mahometans), (o *supremo* no *mando*, na *honra* e ne *justica* dos *montros*)

* "The Greeks call it the *Araxes*, Rhondamir the Kur."

was present in person by the express commandment of *Pedro de Faria* for to entertain him."—*Pinto* (orig. cap. xiv.), in *Cogan*, p. 17.

1552.—"And as the *Bendara* was by nature a traitor and a tyrant, the counsel they gave him seemed good to him."—*Castanheda*, ii. 359, also iii. 433.

1561.—"Então manson . . . que dizer que matára o seu *bandara* polo mao conselho que lhe devo."—*Cerreta*, *Lendas*, ii. 225.

[1610.—An official at the Maldives is called *Rana-bandery Tacouron*, which Mr. Gray interprets—*Singh. ran. 'gold,' bandhara, 'treasury,'* (*halikra*, Skt., 'an idol.'—*Pyramé de Laval*, *Hak. Soc.* i. 53.)]

1613.—"This administration (of Malacca) is provided for a three years' space with a governor . . . and with royal officers of revenue and justice, and with the native *Bendara* in charge of the government of the lower class of subjects and foreigners."—*Godinho de Eredia*, 6v.

1631.—"There were in Malacca five principal officers of dignity . . . the second is *Bendará*, he is the superintendent of the executive (*veedor da fazenda*) and governs the Kingdom: sometimes the *Bendará* holds both offices, that of *Puduca raja* and of *Bendará*."—*D'Albuquerque*, *Commentaries* (orig.), 358-359.

1634.—
"O principal sogeito no governo
De Mahomet, e privance, era o *Bendára*,
Magistrado supremo."

Malacca Conquistada, iii. 6.

1726.—"Bandares or *Atlassing* are those who are at the Court as Dukes, Counts, or even Princes of the Royal House."—*Valentijn* (Ceylon), *Names of Officers*, &c., 8.

1810.—"After the Raja had amused himself with their speaking, and was tired of it . . . the *bintara* with the green eyes (for it is the custom that the eldest *bintara* should have green shades before his eyes, that he may not be dazzled by the greatness of the Raja, and forget his duty) brought the books and packets, and delivered them to the *bintara* with the black *ba'u*, from whose hands the Raja received them, one by one, in order to present them to the youths."—*A Malay's* account of a visit to Govt. House, Calcutta, transl. by Dr. Leyden in *Maria Graham*, p. 202.

1883.—"In most of the States the reigning prince has regular officers under him, chief among whom . . . the *Bandahara* or treasurer, who is the first minister. . ."—*Miss Bird*, *The Golden Chersonese*, 26.

BENDY, BINDY, s.: also **BANDICOY** (q. v.), the form in S. India; H. *bhindi*, [*bhendī*], Dakh. *bhendī*, Malh. *bhendā*; also in H. *rāmturāi*; the fruit of the plant *Abelmoschus esculentus*, also *Hibiscus* *esc.* It is called in Arab. *bāmīyah* (*Lane*, *Mod. Egypt*, ed. 1837, i. 199: [5th ed. i. 184: *Burton*, *Ar.*

Nights, xi. 57]), whence the modern Greek *urdma*. In Italy the vegetable is called *corni de' Greci*. The Latin name *Abelmoschus* is from the Arab *habb-ul-mushk*, 'grain of musk' (Dozy).

1810.—"The bendy, called in the West Indies *airee*, is a pretty plant resembling a hollyhock; the fruit is about the length and thickness of one's finger . . . when boiled it is soft and mucilaginous."—*Maria Graham*, 24.

1813.—"The banda (*Hibiscus esculentus*) is a nutritious oriental vegetable."—*Forbes*, *Or. Mem.* i. 32; [2nd ed. i. 22].

1880.—"I recollect the West Indian *Oobroo* . . . being some years ago recommended for introduction in India. The seed was largely advertised, and sold at about 8s. the ounce to eager horticulturists, who . . . found that it came up nothing other than the familiar bendy, the seed of which sells at Bombay for 1d. the ounce. Yet . . . *oobroo* seed continued to be advertised and sold at 8s. the ounce. . . ."—Note by Sir G. Birdwood.

BENDY-TREE, s. This, according to Sir G. Birdwood, is the *Thespesia populnea*, Lam. [*Flatt, Econ. Dict.* vi. pt. iv. 46 *seqq.*], and gives a name to the 'Bendy Bazar' in Bombay. (See **POETIA**.)

BENGAL, n.p. The region of the Ganges Delta and the districts immediately above it; but often in English use with a wide application to the whole territory garrisoned by the Bengal army. This name does not appear, so far as we have been able to learn, in any Mahomedan or Western writing before the latter part of the 13th century. In the Mahomedan writers generally call the province *Lakhnaoti*, after the chief city, but we have also the old form *Bang*, from the indigenous *Vanga*. Already, however, in the 11th century we have it as *Vangalam* on the Inscription of the great Tanjore Pagoda. This is the oldest occurrence that we can cite.

The alleged *City of Bengala* of the Portuguese which has greatly perplexed the geographers, probably originated with the Arab custom of giving an important foreign city or seaport the name of the city of *Solomanda*, under **COBO-MANDEL**. It long kept a place in maps. The last occurrence that we know of is in a chart of 1743, in

Dalrymple's Collection, which identifies it with Chittagong, and it may be considered certain that Chittagong was the place intended by the older writers (see *Varthema* and *Ovington*). The former, as regards his visiting *Banghella*, deals in fiction—a thing clear from internal evidence, and expressly alleged, by the judicious Garcia de Orta: "As to what you say of Ludovico Vartomano, I have spoken, both here and here in India, and they told me that he went about here in the garb of a Moor, and then reverted to us, doing penance for his sins; and that the man never went further than Calcutt and Cochlin."—*Colloquios*, f. 30.

c. 1250.—"Muhammad Bakhtiyâr . . . returned to Behâr. Great fear of him prevailed in the minds of the infidels of the territories of Lakhnauti, Behâr, Bang, and Kâmrûp."—*Tabak-i-Nâsir*, in *Elliot*, ii. 307.

1298.—"Bangala is a Province towards the south, which up to the year 1290 . . . had not yet been conquered. . . ."—*Marco Polo*, Bk. ii. ch. 55.

c. 1300.—" . . . then to Bijalâr (but better reading *Bangâlâ*), which from of old is subject to Delhi . . ."—*Ashiduddin*, in *Elliot*, i. 72.

c. 1345.—" . . . we were at sea 43 days and then arrived in the country of *Bangâlâ*, which is a vast region abounding in rice. I have seen no country in the world where provisions are cheaper than in this; but it is ungué, and those who come from Khorâsân call it 'a hell full of good things.'"—*Ben Batuta*, iv. 211. (But the Emperor Aurungzebe is alleged to have "emphatically styled it the *Paradise of Nations*."—Note in *Starovins*, i. 201.)

c. 1350.—

"*Sûtr shikan shavund hama fâidin-i-Hind*
Zin kând-i-Pârsi kih bu Bangla mi-raud."
i.e.,
"Sugar nibbling are all the parrots of Ind
From this Persian candy that travels to
Bengal"

1498.—"Bengala: in this Kingdom are many Moors, and few Christians, and the King is a Moor . . . in this land are many cotton cloths, and silk cloths, and much silver; it is 40 days with a fair wind from Calicut."—*Notre de l'*, du *Cuma*, 2nd ed. p. 110.

1600.—"A Banzelo, el suo Ro è Moro, e li so fa el forzo do' panni de gatto. . . ."—*Leonardo da Ca' Mayer*, 28.

1610.—"We took the route towards the city of *Banghella* . . . one of the best that I had hitherto seen."—*Varthema*, 210.

1516.—“... the Kingdom of Bengala, in which there are many towns, . . . Those of the interior are inhabited by Gentiles subject to the King of Bengala, who is a Moor; and the seaports are inhabited by Moors and Gentiles, amongst whom there is much trade and much shipping to many parts, because this sea is a gulf . . . and at its inner extremity there is a very great city inhabited by Moors, which is called Bengala, with a very good harbour.”—*Barboe*, 178-9.

c. 1590 —“Bengaleh originally was called *Bang*; it derived the additional *al* from that being the name given to the mounds of earth which the ancient Rajahs caused to be raised in the low lands, at the foot of the hills.”—*Ayres Abbey*, tr. *Gladwin*, II. 1 (ed. 1800), [tr. *Jarrett*, II. 120].

1690 —“Arracan . . . is bounded on the North-West by the Kingdom of Bengala, some Authors making *Chatagan* to be its first Frontier City; but *Tazerra*, and generally the Portuguese Writers, reckon that as a City of Bengala; and not only so, but place the City of Bengala it self . . . more South than *Chatagan*. Tho’ I confess a late French Geographer has put *Bengala* into his Catalogue of imaginary Cities. . .”—*Oring-ton*, 554.

BENGAL, s. This was also the designation of a kind of piece-goods exported from that country to England, in the 17th century. But long before, among the Moors of Spain, a fine muslin seems to have been known as *al-bangala*, surviving in Spanish *al-bangala* (See *Dozy and Eng.* s. v.) [What were called “*Bengal Stripes*,” were striped ginghams brought first from Bengal and first made in Great Britain at Paisley. (*Draper’s Dict.* s. v.). So a particular kind of silk was known as “*Bengal wound*,” because it was “rolled in the rude and artless manner immemorably practised by the natives of that country.” (*Milburn*, in *Hall’s Econ. Dict.* vi. pt. 3, 183.) See *N.E.D.* for examples of the use of the word as late as Lord Macaulay.]

1696.—“Tis granted that Bengals and stain’d Callicoes, and other East India Goods, do hinder the Consumption of Norwich stuffs . . .”—*Davenant, An Essay on the East India Trade*, 31.

BENGALA, s. This is or was also applied in Portuguese to a sort of cane carried in the army by sergeants, &c. (*Bluteau*).

BENGALÉE, n.p. A native of Bengal [*Baboo*]. In the following

early occurrence in Portuguese, *Bengala* is used:

1552.—“In the defence of the bridge died three of the King’s captains and Turan Bindam, to whose charge it was committed, a *Bengali* (Bengala) by nation, and a man sagacious and crafty in stratagems rather than a soldier (cavalheiro).”—*Bornes*, II. vi. iii.

[1610.—“*Bangasalye*.” See quotation from Teixeira under **BANKSHALL**.]

A note to the *Sic Metaphora* quotes a Hindustani proverb: *Bangali jagati, Kadari tepati*, i.e. ‘The Bengalee is ever an entangler, the Cashmiree without religion.’

[In modern Anglo-Indian parlance the title is often applied in provinces other than Bengal to officers from N. India. The following from Madras is a curious early instance of the same use of the word:—

[1699.—“Two Bengallees here of Council.”—*Holys, Diary*, Hak. Soc. II. cxxvii.]

BENIGHTED, THE, adj. An epithet applied by the denizens of the other Presidencies, in factious disparagement to Madras. At Madras itself “all Carnatic fashion” is an habitual expression among older English-speaking natives, which appears to convey a similar idea. (See **MADRAS**, MULL.)

1809.—“... to ye Lords of St. Thomas. It ys our dark Lord, & ther dwellen ye Commerce wherof speakt. *Almaras* Poeta in hy. Odysseia & to the Days thei clegen *Tenebrosi*, or *De Benighted Folk*.”—*Exposition of S. J. Marcellinus, from MS. Latin MSS.*

BENJAMIN, BENZOIN, &c., s. A kind of incense, derived from the resin of the *Myrac benzoin*, Dryander, in Sumatra, and from an undetermined species in Siam. It got from the Arab traders the name *al-ban-shaf*, i.e. ‘Java Frankincense,’ corrupted in the Middle Ages into such forms as we give. The first syllable of the Arabic term was doubtless taken as an article—*al-ban*, whence *benjoi*, *benzin*, and so forth. This etymology is given correctly by De Oria, and by Valentijn, and suggested by Barbosa in the quotation below. Spanish forms are *benjin*, *menjin*; Modern Port. *benjoim*, *benjium*; Ital. *benzino*, &c. The terms *Jatui*, *Jatui* were applied by the Arabs to the Malay countries generally (especially

Sumatra) and their products. (See *Marco Polo*, ii. 206; [*Linachoten*, Hak. Soc. ii. 96] and the first quotation here.)

c. 1350.—“After a voyage of 25 days we arrived at the island of Jawa (horo Sumatra) which gives its name to the *Jawi* incoeno (al-Jabān al-Jāwī).”—*Ibn Batuta*, iv. 223.

1461.—“Have these things that I have written to thee next thy heart, and God grant that we may be always at peace. The presents (herewith): Benzol, rotoli 30. Leg. no Aloé, rotoli 20. Duo raja di tapoti. . . .”

—Letter from the Sultan of Egypt to the Doges, Muratori, *Rerum Italicarum Scriptores*, xiii. col. 1170.

1493.—“Sarnau . . . is from Calocent 50 . . . in this land there is much betjoim, which costs iii cruzados the farazalla, and much aloce which costs xxv cruzados the farazalla” (see FRAZALA).—*Roteiro da Viagem de V. da Gama*, 108-110.

1518.—“Benjuy, each farazola lx, and the very good lxx fanams.”—*Barboza* (Tariff of Prices at Calicut), 222.

“Benjuy, which is a resin of trees which the Moors call *lulan jari*.”—*Ibid.* 183.

1530.—“Cinco quintais do betjoim do boninas.”—*Pinto*, cap. xiii.

1563.—“And all those species of benjuy the inhabitants of the country call *cominhām*,† but the Moors call them *louan jacy*, i.e. ‘incense of Java’ . . . for the Arabs call incoeno *louan*.”—*Garcia*, f. 29r.

1584.—“Belzuinum mandololo” from Sian and Baros. Belzuinum, burned, from Bonnia” (Borneo?).—*Barret*, in *Hal.* ii. 413.

1612.—“Benjamin, the pund illi ii.”—*Rates and Valuations of Merchandise* (Scotland), pub. by the Treasury, Edin. 1867, p. 268.

BENUA, n.p. This word, Malay *bannua*, [in standard Malay, according to Mr. Skeat, *benuwa* or *benua*, properly means ‘land, country,’ and the Malays use *orang-bannua* in the sense of aborigines, applying it to the wilder tribes of the Malay Peninsula. Hence “Benuas” has been used by Europeans as a proper name of those tribes.—See *Crawford*, *Diet. Ind. Arch.* sub voce.

1613.—“The natives of the interior of Yiontana (Ujong-tana, q. v.) are properly those *Bannas*, black anthropophagi, and hairy, like satyrs.”—*Godinho de Erédia*, 20.

* On *benjuy de boninas* (“of flowers”), see *De Orta*, ff. 28, 30, 31. And on *benjuy de amendoada* or *mandololo* (“of almond”) *id.* 30v. † *Kamasan* or *Kamitan* in Malay and Javanese.

BERBERYIN, BARBERYIN, n.p. Otherwise called *Beruwala*, a small port with an anchorage for ships and a considerable coasting trade, in Ceylon, about 35 m. south of Colombo.

c. 1350.—“Thus, led by the Divine mercy, on the morrow of the Invention of the Holy Cross, we found ourselves brought safely into port in a harbour of Soyllan, called Pervilis, over against Paradise.”—*Mari-gnoli*, in *Cathay*, ii. 357.

c. 1618.—“At the same time Barreto made an attack on Berbellm, killing the Moorish modoliar [Modelliar] and all his kinsfolk.”—*Docarro*, *Decada*, 713.

1780.—“Barbarien Island.”—*Dunn*, *New Directory*, 5th ed. 77.

1830.—“Barberyn Island. . . . There is said to be an anchorage north of it, in 6 or 7 fathoms, and a small bay further in . . . where small craft may anchor.”—*Horsburgh*, 5th ed. 561.

[1859.—Tonnent in his map (Ceylon, 3rd ed.) gives Barberyn, Barbery, Barberrry.]

BERIBERI, s. An acute disease, obscure in its nature and pathology, generally but not always presenting dropsical symptoms, as well as paralytic weakness and numbness of the lower extremities, with oppressed breathing. In cases where debility, oppression, anxiety and dyspnea are extremely severe, the patient sometimes dies in 6 to 30 hours. Though recent reports seem to refer to this disease as almost confined to natives, it is on record that in 1795, in Trincomalee, 200 Europeans died of it.

The word has been alleged to be Singhaliese *beri* [the *Mad. Admin. Man. Gloss.* s. v. gives *barihari*, ‘debility.’ This kind of reduplication is really a common Singhaliese practice. It is also sometimes alleged to be a W. Indian Negro term; and other worthless guesses have been made at its origin. The Singhaliese origin is on the whole most probable [and is accepted by the *N.E.J.*]. In the quotations from Bontius and Bluteau, the disease described seems to be that formerly known as *Barbiers*. Some authorities have considered these diseases as quite distinct, but Sir Joseph Fayrer, who has paid attention to *beriberi* and written upon it (see *The Practitioner*, January 1877), regards *Barbiers* as “the dry form of *beri-beri*,” and Dr. Lodewijks, *Barbiers* of some French writers is indisputably the same disease.” (On this

it is necessary to remark that the use of the term *Barbiers* is by no means confined to French writers, as a glance at the quotations under that word will show). The disease prevails endemically in Ceylon, and in Peninsular India in the coast-tracts, and up to 40 or 60 m. inland; also in Burma and the Malay region, including all the islands, at least so far as New Guinea, and also Japan, where it is known as *latta*: [see Chamberlain, *Things Japanese*, 3rd ed. p. 238 *seqq.*]. It is very prevalent in certain Madras jails. The name has become somewhat old-fashioned, but it has recurred of late years, especially in hospital reports from Madras and Burma. It is frequently epidemic, and some of the Dutch physicians regard it as infectious. See a pamphlet, *Beri-Beri door J. A. Lotewijk, on-officier van Gezondheit bij het Ned. Indische Leger*, Harderwyk, 1882. In this pamphlet it is stated that in 1879 the total number of *beri-beri* patients in the military hospitals of Netherlands-India, amounted to 9873, and the deaths among these to 1682. In the great military hospitals at Achin there died of *beri-beri* between 1st November 1879, and 1st April 1880, 574 persons, of whom the great majority were *drangarbeiders*, i.e. 'forced labourers.' These statistics show the extraordinary prevalence and fatality of the disease in the Archipelago. Dutch literature on the subject is considerable.

Sir George Birdwood tells us that during the Persian Expedition of 1857 he witnessed *beri-beri* of extraordinary virulence, especially among the East African stokers on board the steamers. The sufferers became dropically distended to a vast extent, and died in a few hours.

In the second quotation *curry* is evidently meant. This seems much allied by causes to *beriberi* though different in character.

[1563.—"Our people sickened of a disease called *berbere*, the belly and legs swell, and in a few days they die, as there died many, ten or twelve a day."—*Couto*, viii. ch. 25.]

c. 1610.—"Co no fut pas tout, car l'eus encor certe facheuse maladie do *lovente* que les Portugais appellent autrement *berber* et los Hollandais *servut*."—*Moequet*, 221.

1613.—"And under the orders of the said General André Furtado do Mendonça, the discoverer departed to the court of Goa,

being ill with the malady of the *berbere*, in order to get himself treated."—*Adriano de Eredia*, i. 53.

1631.—" . . . Constat frequenti illorum usu, praesertim liquoris *siggiri* dicti, non solum diarrhoea . . . sed et paralysis *Beriberi* dictam hinc natam esse."—*Jac. Bontii*, Dial. iv. See also Lib. ii. cap. iii. and Lib. iii. p. 10.

1650.—"There is also another sickness which prevails in Runda and Ceylon, and is called *Barberi*; it does not vex the natives so much as foreigners."—*Sirr*, 37.

1652.—"The Indian and Portuguese women draw from the green flowers and clove, by means of firing with a still, a water or spirit of marvellous sweet smell . . . especially is it good against a certain kind of palsy called *Berebery*."—*Nieuw-J. Zee en Land Reis*, ii. 33.

1655.—"The Portuguese in the Island suffer from another sickness which the natives call *berí berí*."—*Rileys*, i. 65.

1729.—"*Berebero* (terrore da India). Humo Paradoico testante, ou entorsemento, com que se o corpo como tollido."—*Rileys*, *ibid.*, s. v.

1809.—"A complaint, as far as I have learnt, peculiar to the island (Ceylon), the *berri-berri*; it is in fact a dropy that frequently destroys in a few days."—*J. A. Valentijn*, i. 319.

1825.—(On the Maldives) " . . . the crew of the vessels during the survey . . . suffered mostly from two diseases; the *Beri-beri* which attacked the Indians only, and generally proved fatal."—*Fraser and Crozier*, in *Tr. R. Soc. Geo.*, vol. i.

1837.—"Empyrenatic oil called *ele*, . . . from the seeds of *Coluber* . . . (*Musli* grass) described in Mr. Malabon's able prize Essay on the Hist. and Treatment of *Beriberi* . . . the most efficacious remedy in that intractable complaint."—*Boyle on Hindu Medicine*, 36.

1850.—"A disease much dreaded by the Japanese, called *Kallé*, . . . It excites a most singular dropy. It is considered to be the same disease as that which, under the name of *Beriberi*, makes such havoc at times on crowded jails and barracks."—*Muir* *India's Japan*, i. 235.

1852.—"*Berbi*, a disease which consists in great swelling of the abdomen."—*Bleeker*, *Vocabular*, s. v.

1855.—"Dr. Wallace Taylor, of Osaka, Japan, reports important discoveries respecting the origin of the disease known as *beri-beri*. He has traced it to a microscopic spore largely developed in rice. He has finally detected the same organism in the earth of certain alluvial and damp localities."—*N. J. J. Gazette*, Aug. 9th.

Also see Report on Prison Admin. in Dr. Burm, for 1878, p. 23.

BERYL, s. This word is perhaps a very ancient importation from India to

the West, it having been supposed that its origin was the Skt. *vidārya*, Prak. *velārya*, whence [Malay *baiduri* and *būdurī*], P. *bilaury*, and Greek *βήρυλλον*. Bochart points out the probable identity of the two last words by the transposition of *l* and *r*. Another transposition appears to have given Ptolemy his *Ὀροβία ὄρη* (for the Western Ghats), representing probably the native *Vaidārya* mountains. In Ezekiel xxvii. 13, the Sept. has *βήρυλλον*, where the Hebrew now has *tarshish*, [another word with probably the same meaning being *shohem* (see Professor Ridgeway in *Encycl. Bibl.* s.v. *Beryl*)]. Professor Max Muller has treated of the possible relation between *vidārya* and *vidāla*, 'a cat,' and in connection with this observes that "we should, at all events, have learnt the useful lesson that the chapter of accidents is sometimes larger than we suppose."—(*India, What can it Teach us?* p. 267). This is a lesson which many articles in our book suggest; and in dealing with the same words, it may be indicated that the resemblance between the Greek *αλοιουρι*, *bilaury*, a common II. word for a cat, and the P. *bilaury*, 'beryl,' are at least additional illustrations of the remark quoted.

c. A.D. 70.—"Beryla . . . from India they come as from their native place, for seldom are they to be found elsewhere. . . . Those are best accounted of which carry a sea-water greenness."—*Pliny*, Bk. XXXVII. cap. 20 (in *P. Holland*, ii. 613).

c. 150.—"Περὶ τὰ ἐν τῷ βήρυλλον."—*Ptolemy*, i. vii.

BETEL, s. The leaf of the *Piper betel*, L., chewed with the dried arecanut (which is thence improperly called *betel-nut*, a mistake as old as Fryer—1673,—see p. 40), *chunam*, etc., by the natives of India and the Indo-Chinese countries. The word is Malayū, *vettila*, i.e. *ccru+ila* = 'simple or mere leaf,' and comes to us through the Port. *betre* and *betle*. *PAWŃ* (q.v.) is the term more generally used by modern Anglo-Indians. In former times the *betel-leaf* was in S. India the subject of a monopoly of the E. I. Co.

1293.—"All the people of this city (Cnel) as well as of the rest of India, have a custom of perpetually keeping in the mouth a certain leaf called *Tembul* . . . the lords

and gentlefolke and the King have these leaves prepared with camphor and other aromatic spices, and also mixt with quicklime. . . ."—*Marco Polo*, ii. 353. See also *Abdurrazak*, in *India in XV. Cent.*, p. 32.

1493.—In Vasco da Gama's *Relacio*, p. 59, the word used is *atomor*, i.e. *al-tambūl* (Arab.) from the Skt. *tambūla*. See also *Acosta*, p. 139. [See **TEMBOOL**.]

1510.—"This betel resembles the leaves of the sour orange, and they are constantly eating it."—*Va thema*, p. 144.

1516.—"We call this betel Indian leaf."—*Barboza*, 78.

[1521.—"Bettre (or vettele)." See under **ARECA**.]

1532.—". . . at one side of the bed . . . stood a man . . . who held in his hand a gold plate with leaves of betelle. . . ."—*De Barros*, Dec. I. liv. iv. cap. viii.

1603.—"We call it betre, because the first land known by the Portuguese was Malabar, and it comes to my remembrance that in Portugal they used to speak of their coming not to India, but to Calcutt . . . inasmuch that in all the names that occur, which are not Portuguese, are Malabar, like betre."—*Garcia*, f. 37p.

1582.—The transl. of *Castanheda* by N. L. has *betele* (f. 35), and also *vitole* (f. 41).

1585.—A King's letter grants the revenue from betel (*betre*) to the bishop and clergy of Goa.—In *Arch. Port. Or.*, fasc. 3, p. 38.

1615.—"He sent for Coco Nuta to give the Company, himself chewing Bettle and Hmo of Oyster-shells, with a Kernell of Nut called *Aracca*, like an Akorne, it bites in the mouth, accords rheum, cooles the head, strenghtens the teeth, & is all their Phivicks."—*Sir T. Roe*, in *Purchas*, i. 137; (with some trifling variations in *Peter's* ed. (Hak. Soc.) i. 19).

1623.—"Celebatur in univer-o oriento radix quaedam vocata Betel, quam Indi et reliqui in ore habere et mandere consueverunt, atque ex ea mansione miru reerantur, et ad labores tolerandos, et ad languores discentandos . . . videtur autem esse ex miraculis, quia magnopere denigrant dentes."—*Baron*, *Historia India et Mortis*, ed. Amst. 1673, p. 97.

1672.—"They pass the greater part of the day in indolence, occupied only with talk, and chewing Betel and Areca, by which means their lips and teeth are always stained."—*P. di Vincenzo Maria*, 232.

1677.—The Court of the E. I. Co. in a letter to Ft. St. George, Dec. 12, disapproves of allowing "Valentino Nureo 20 Rupees a month for diet, 7 Rs. for house-rent, 2 for a cook, 1 for Bastle, and 2 for a Porter, which is a most extravagant rate, which we shall not allow him or any other."—*Notes and Exts.*, No. i. p. 21.

1727.—"I presented the Officer that

* *Follum indicum* of the druggist is, however, not *betel*, but the leaf of the wild cassia (see **MALABATHRUM**.)

waited on me to the Sea-side (at Calicut) with 5 requens for a feast of bettle to him and his companions."—*A. Hamilton*, i. 306.

BETTEELA, BEATELLE, &c., s. The name of a kind of muslin constantly mentioned in old trading-lists and narratives. This seems to be a Sp. and Port. word *beatilla* or *beatilha*, for 'a veil,' derived, according to Coharruvas, from "certain *beatas*, who invented or used the like." *Beata* is a *religieuse*. ["The *Betilla* is a certain kind of white E. I. chintz made at Masulipatam, and known under the name of *Organdi*."]—*Mad. Admin. Man. Gloss.* p. 233.]

[1566.—A score *Byatilhas*, which were worth 200 pardaos."—*Curra*, iii. 479.]

1572.—

"Vestida huma camisa preciosa
Traxida de delgada beatilha,
Que o corpo crystallino deixa ver-se;
Que tanto bem n'lo he para esconder-se."

Cambes, vi. 21.

1593.—"... this linen is of divers sorts, and is called *Serampurns*, *Cassus*, *Comsar*, *Beattillas*, *Satopassas*, and a thousand such names."—*Linchoten*, 28; [Hak. Soc. i. 95; and cf. i. 56].

1685.—"To servants, 3 pieces *beteelass*."—In *Wheeler*, i. 149.

1727.—"Before *Aurang-zib* conquered *l'issapoor*, this country (Sundah) produced the finest *Betteelas* or *Muslins* in India."—*A. Hamilton*, i. 264.

[1788.—"There are various kinds of muslins brought from the East Indies, chiefly from Bengal: *Betelles*, &c."—*Chambers' Ugel.*, quoted in 3 ser. *Notes de Q.* iv. 88.]

BEWAURIS, adj. P.—H. *be-wāris*, 'without heir.' Unclaimed, without heir or owner.

BEYPOOR, n.p. Properly *Veppūr*, or *Bēppūr*, (derived from Malayāl. *veppu*, 'deposit,' *ūr*, 'village,' a place formed by the receding of the sea, which has been turned into the Skt. form *Vāyupura*, 'the town of the Wind-god'). The terminal town of the Madras Railway on the Malabar coast. It stands north of the river; whilst the railway station is on the S. of the river—(see **CHALLA**). Tippoo Sahib tried to make a great port of Beypoor, and to call it Sultanpatnam. [It is one of the many places which have been suggested as the site of Ophir (*Logan, Malabar*, i. 246), and is probably the *Belliporto* of Tavernier, "where

there was a fort which the Dutch had made with palms" (ed. *Ball*, i. 235).]

1572.—

"Chamará o Samorim mais gente nova;
Virão Reis de Bipur, o do Tanor. . ."

Cambes, x. 14.

1727.—"About two Leagues to the Southward of *Culecut*, is a fine River called *Bay-pore*, capable to receive ships of 3 or 400 Tuns."—*A. Hamilton*, i. 322.

BEZOAR, s. This word belongs, not to the A.-Indian colloquial, but to the language of old oriental trade and *materia medica*. The word is a corruption of the P. name of the thing, *pādzahr*, 'pellens venenum,' or *pāzahr*. The first form is given by Meninski as the etymology of the word, and this is accepted by Littré [and the *N.E.D.*]. The quotations of Littré from Ambrose Paré show that the word was used generically for 'an antidote,' and in this sense it is used habitually by Avicenna. No doubt the term came to us, with so many others, from Arab medical writers, so much studied in the Middle Ages, and this accounts for the *h*, as Arabic has no *p*, and writes *bāzahr*. But its usual application was, and is, limited to certain hard concretions found in the bodies of animals, to which antidotal virtues were ascribed, and especially to one obtained from the stomach of a wild goat in the Persian province of Lar. Of this animal and the *bezoar* an account is given in Kaempfer's *Amoenitates Exoticae*, pp. 398 *segg.* The *Bezoar* was sometimes called *Snake-Stone*, and erroneously supposed to be found in the head of a snake. It may have been called so really because, as Ibn Baithar states, such a stone was laid upon the bite of a venomous creature (and was believed) to extract the poison. Moodeen Sheriff, in his *Suppt.* to the *Indian Pharmacopœia*, says there are various *bezours* in use (in native *mat. med.*), distinguished according to the animal producing them, as a goat, camel, fish, and snake-*bezoar*; the last quite distinct from *Snake-Stone* (q.v.).

[A false *Bezoar* stone gave occasion for the establishment of one of the great distinctions in our Common Law, viz. between actions founded upon contract, and those founded upon wrongs: *Chandeler v. Lopus* was decided in 1604 (reported in 2. *Croke*, and in *Smith's Leading Cases*). The head-note runs—

"The defendant sold to the plaintiff a stone, which he affirmed to be a Bezoar stone, but which proved not to be so. No action lies against him, unless he either knew that it was not a Bezoar stone" (quoted by Gray, *Pyrard de Laval*, Hak. Soc. ii. 484.)

1516.—Barbosa writes *pajar*.

[1523.—"Near this city (Lara) in a small mountain are bred some animals of the size of a buck, in whose stomach grows a stone they call *bazar*."—*Tenreiro*, ch. iii. p. 14.]

[1554.—Castanheda (I. ch. 48) calls the animal whence bezoar comes *bagoldaf*, which he considers an Indian word.]

c. 1680.—". . . adeo ut ex solis Bezahar eos qui a venenis sibi cavere student."—*Prosper Alpinius*, Pt. i. p. 60.

1690.—"Body o' me, a shrewd mischance. Why, had you no unicorn's horn, nor bezoar's stone about you, ha?"—*B. Jonson*, *Every Man out of his Humour*, Act v. sc. 4.

["Bezar sive bazar" ; see quotation under *MAGE*.]

1605.—The King of Bantam sends K. James I. "two bezar stones."—*Scrubbin*, i. 143.

1610.—"The Persians call it, *par excellence*, *dote* or more strictly 'remedy of poison or venom,' from *Zahar*, which is the general name of any poison, and *pa*, 'remedy'; and place it by *b*, or *f*, and so they say, instead of *Pazakar*, *Bazakar*, and we with a little additional corruption Bezar."—*P. Texeira*, *Relaciones*, &c., p. 157.

1613.—". . . elks, and great snakes, and apes of bazar stone, and every kind of game birds."—*Godinho de Erredin*, 10r.

1617.—". . . late at night I drunke a little bezas stone, which gave me much paine most parte of night, as though 100 Wormes had byn krawning at my hart; yet it gave me ease afterward."—*Cocle's Diary*, i. 301 ; [in l. 164 he speaks of "beza stone"]

1634.—Bontius claims the etymology just quoted from Teixeira, erroneously, as his own.—*Ibid.* iv. p. 47.

1673.—"The Persians then call this stone *Pazakar*, being a compound of *P'a* and *Za*, other is *Poyson*."—*Fryer*, 238.

"The Monkey Bezars which are long, are the best. . . ."—*Ibid.* 212.

1711.—"In this animal (Hog-deer of Sumatra, apparently a sort of chevreton or *Tragulus*) is found the bitter Bezoar, called *Pedra di Porco Sincra*, valued at ten times its Weight in Gold."—*Lockyer*, 49.

1826.—"What is spokenard? what is *mumici*? what is *pahzer*? compared even

to a twinkle of a royal eye-lash?"—*Haji Bahr*, ed. 1835, p. 148.

BHAT, s. H. &c. *bhat* (Skt. *bhātta*, a title of respect, probably connected with *bhātri*, 'a supporter or master'), whose members are professed genealogists and poets; a bard. These men in Rajputana and Guzerat had also extraordinary privileges as the guarantors of travellers, whom they accompanied, against attack and robbery. See *Madd*, I. ix. &c., reprint 568 *segg*; [for *Bengal*, *Risley*, *Tribes of Castles*, i. 101 *segg*; for the N.W.P., *Crooke*, *Tribes of Castles*, ii. 20 *segg*.]

[1554.—"Bata," see quotation under *RAJPUT*.]

c. 1555.—"Among the infidel Banyāns in this country (Guzerat) there is a class of literati known as *Bāts*. These undertake to be guides to traders and other travellers the road by *Rashbilla*, i.e. Indian horsemen, coming to pillage them, the *Bāt* takes out his dagger, points it at his own breast, and says: 'I have become surety! If aught of these words the *Rāshbāts* let the caravan pass unharmed.'—*Sid. Atr*, 85.

[1623.—"Those who perform the office of Priests, whom they call *Boti*."—*P. delu Vall*, Hak. Soc. i. 60.]

1775.—"The Hindoo rajahs and Mahratta chieftains have generally a *Bhant* in the family, who attends them on public occasions . . . sounds their praise, and pronounces their titles in hyperbolic and figurative language . . . many of them have another mode of living; they offer themselves as security to the different governments for payment of the revenue, and the good behaviour of the Zemindars, and public farmers, they also become guarantors for treaties between native princes, and the performance of bonds by individuals."—*Furber*, *Or. Mem.* ii. 89 ; [2nd ed. i. 377 ; also see ii. 258]. See *TRAGA*.

1810.—"India, like the nations of Europe, had its minstrels and poets, concerning whom there is the following tradition: At the marriage of Siva and Parvati, the immortal known, wished for something new, when Siva, wiping the drops of sweat from his brow, shook them to earth, upon which the *Bawts*, or Bards, immediately sprang up."—*Maria Graham*, 169.

1828.—"A 'Bhat' or Bard came to ask a gratuity."—*Heber*, ed. 1811, ii. 13.

BHEEL, n.p. Skt. *Bhilla*; H. *Bhil*. The name of a race inhabiting the hills and forests of the Vindhya, Malwa, and

of the N.-Western Deccan, and believed to have been the aborigines of Rājputāna; some have supposed them to be the *Phallara* of Ptolemy. They are closely allied to the Coolies (q. v.) of Guzerat, and are believed to belong to the *Kolarian* division of Indian aborigines. But no distinct Bhil language survives.

1785.—“A most infernal yell suddenly issued from the deep ravines. Our guides informed us that this was the noise always made by the Bheels previous to an attack.”—*Forbes, Gr. Mem.* iii. 480.

1825.—“All the Bheels whom we saw to-day were small, slender men, less broad-shouldered . . . and with faces less Celtic than the Puharees of the Rajmahal. . . . Two of them had rude swords and shields, the remainder had all bows and arrows.”—*Nelzer*, ed. 1844, ii. 75.

BHEEL, s. A word used in Bengal—*bhil*: a marsh or lagoon; same as Jeel (q. v.)

[1860.—“The natives distinguish a lake so formed by a change in a river's course from one of usual origin or shape by calling the former a *beel*—a *bhil* the latter is termed a Bheel.”—*Grimt, Rural Life in Bengal*, 35.]

1878.—“Below Shouy-doung there used to be a big bheel, wherein I have shot a few duck, teal, and snipe.”—*Pollot, Sport in D. Burma*, i. 26.

BHEESTY, s. The universal word in the Anglo-Indian households of N. India for the domestic (corresponding to the *sakla* of Egypt) who supplies the family with water, carrying it in a *muassuck* (q. v.), or goatskin, slung on his back. The word is P. *bhishti*, a person of *bhishti* or paradise, though the application appears to be peculiar to Hindustan. We have not been able to trace the history of this term, which does not apparently occur in the *Afr*, even in the curious account of the way in which water was cooled and supplied in the Court of Akbar (Blochmann, tr. i. 55 seq.), or in the old travellers, and is not given in Meninski's lexicon. Vullers gives it only as from Shakespear's Hindustani Dict. [The trade must be of ancient origin in India, as the leather bag is mentioned in the Veda and Manu (Wilson, *Rig Veda*, ii. 28; *Institutes*, xi. 117) suggests that the word is Indian, and connects it with the Skt. *vasi*, ‘to sprinkle.’] It is one of the fine titles which Indian servants

rejoice to bestow on one another, like *Mehtar*, *Khalifa*, &c. The title in this case has some justification. No class of men (as all Anglo-Indians will agree) is so diligent, so faithful, so unobtrusive, and uncomplaining as that of the *bhishtis*. And often in battle they have shown their courage and fidelity in supplying water to the wounded in face of much personal danger.

[c. 1660.—“Even the menials and carriers of water belonging to that nation (the Pathāns) are high-spirited and war-like.”—*Bernier*, ed. *Constable*, 207.]

1773.—“Bheestee, Waterman” (etc.)—*Ferguson, Dict. of the Hindostan Language*, &c.

1781.—“I have the happiness to inform you of the fall of Bijah Gurb on the 9th inst. with the loss of only 1 sepoy, 1 *beazaty*, and a cossey (! *Cossid*) killed . . .”—*Letter in India Gazette* of Nov. 24th.

1782.—(Table of Wages in Calcutta),
 Consummah . . . 10 Rs.
 Kusumdar . . . 6
 Beazty . . . 6
India Gazette, Oct. 12.

Five Rupees continued to be the standard wage of a *bhishti* for full 80 years after the date given.

1810.—“ . . . If he carries the water himself in the skin of a goat, prepared for that purpose, he then receives the designation of Bheesty.”—*Williamson, V. M.* i. 228.

1829.—“Dressing in a hurry, find the drunken bheesty . . . has mistaken your boot for the goglet in which you carry your water on the line of march.”—*Camp Notes*, in *John St. J.*, ii. 149. N.B.—We never knew a drunken bheesty.

1878.—“Here comes a seal carrying a porpoise on its back. No! it is only our friend the bheesty.”—*In my Indian Garden*, 79.

[1898
 “Of all them black-faced crew,
 The finest man I knew
 Was our regimental bhisti, Ganga Din.”
R. Kipling, Barrack-room Ballads, p. 23.]

BHIKTY, s. The usual Calcutta name for the fish *Lates calcarifer*. See COCKUP.

BHOOSA, s. H. Mahr. *bhus*, *bhusa*; the husks and straw of various kind of corn, beaten up into chaff by the feet of the oxen on the threshing floor; used as the common food of cattle all over India.

[1829.—“Every commune is surrounded with a circumvallation of thorns . . . and the stacks of bhoosa, or ‘chaff,’ which are

placed at intervals, give it the appearance of a respectable fortification. These *whoos* stacks are erected to provide provender for the cattle in scanty rainy seasons.—*Ted, Annals*, Calcutta reprint, i. 737.]

[**BHOOT**, s. H. &c., *bhūt, bhūta*, Skt. *bhūta*, 'formed, existent,' the common term for the multitudinous ghosts and demons of various kinds by whom the Indian peasant is so constantly beset.]

[1623.—"All confessing that it was Buto, i.e. the Devil."—*P. della Valle*, Hak. Soc. ii. 341.]

[1826.—"The sepoy started up, and cried 'B, hoooh, b, hoooh, arry arry.' This cry of 'n ghost' reached the ears of the officer, who bid his men fire into the tree, and that would bring him down, if there."—*Pandurang Hari*, ed. 1873, i. 107.]

BHOUNSLA, n.p. Properly *Bhoslah* or *Bhonslah*, the surname of Sivaji, the founder of the Mahratta empire. It was also the surname of Parsoji and Raghujii, the founders of the Mahratta dynasty of Berar, though not of the same family as Sivaji.

1673.—"Sera Gi, derived from an Ancient Line of Rajahs, of the Cast of the Bounceloes, a Warlike and Active Offspring."—*Fryer*, 171.

c. 1730.—"At this time two *parganas*, named Pina and Sapa, became the *jagir* of Sāhū Bhoslah. Sivaji became the manager. . . . He was distinguished in his tribe for courage and intelligence; and for craft and trickery he was reckoned a sharp son of the devil."—*Khafi Khān*, in *Elliot*, vii. 237.

1780.—"It was at first a particular tribe governed by the family of Bhosselah, which has since lost the sovereignty."—*Sir Munglherin*, iii. 214.

1782.—" . . . to Bonzolo, les Marmites, et les Mogols."—*Sonnerat*, i. 60.

BHYACHARRA, s. H. *bhayachārā*. This is a term applied to settlements made with the village as a community, the several claims and liabilities being regulated by established customs, or special traditional rights. Wilson interprets it as "fraternal establishments." [This hardly explains the tenure, at least as found in the N.W.P., and it would be difficult to do so without much detail. In its perhaps most common form each man's holding is the measure of his interest in the estate, irrespective of the share to which he may be entitled by ancestral right.]

BICHANA, s. Bedding of any kind. H. *bichhāna*.

1689.—"The Heat of the Day is spent in Rest and Sleeping . . . sometimes upon Cotts, and sometimes upon *Becharahs*, which are thick Quilts."—*Orington*, 313.

BIDREE, BIDRY, s. H. *Bidri*; the name applied to a kind of ornamental metal-work, made in the Deccan, and deriving its name from the city of Bidar (or Bedar), which was the chief place of manufacture. The work was, amongst natives, chiefly applied to hooka-bells, rose-water bottles and the like. The term has acquired vogue in England of late amongst amateurs of "art manufacture." The ground of the work is pewter alloyed with one-fourth copper: this is inlaid (or damascened) with patterns in silver; and then the pewter ground is blackened. A short description of the manufacture is given by Dr. G. Smith in the *Madras Lit. Soc. Journ.*, N.S. i. 81-84; [by Sir G. Birdwood, *Indust. Arts*, 163 *seqq.*; *Journ. Ind. Art*, i. 41 *seqq.*] The ware was first described by B. Heyne in 1813.

BILABUNDY, s. H. *bilabandi*. An account of the revenue settlement of a district, specifying the name of each *mahal* (estate), the farmer of it, and the amount of the rent (*Wilson*). In the N.W.P. it usually means an arrangement for securing the payment of revenue (*Elliot*). C. P. Brown says, quoting Raikes (p. 109), that the word is *bila-bandi*, 'hole-stopping,' viz. stopping those vents through which the coin of the proprietor might ooze out. This, however, looks very like a 'striving after meaning,' and Wilson's suggestion that it is a corruption of *behrī-bandi*, from *behrī*, 'a share,' 'a quota,' is probably right.

[1853.—"This transfer of responsibility, from the landholder to his tenants, is called '*Jumag Ladāna*,' or transfer of *jumma*. The assembly of the tenants, for the purpose of such adjustment, is called *sunfer bundee*, or linking together. The adjustment thus made is called the *bilabundee*."—*Sleeman, Journey through Oudh*, i. 203.]

BILAYUT, BILLAÏT, &c. n.p. Europe. The word is properly Ar. *Wīlāyat*, 'a kingdom, a province,' variously used with specific denotation, as the Afghans term their own country

often by this name; and in India again it has come to be employed for distant Europe. In Sicily *Il Regno* is used for the interior of the island, as we use *Mofussil* in India. *Wilyat* is the usual form in Bombay.

BILAYUTEE PAWNEE, BILÁ-TEE PANEE. The adjct. *biláyati* or *wiláyati* is applied specifically to a variety of exotic articles, e.g. *biláyati baingan* (see **BRINJAUL**), to the tomato, and most especially *biláyati pání*, 'European water,' the usual name for soda-water in Anglo-India.

1885.—"But look at us English," I urged, 'we are ordered thousands of miles away from home, and we go without a murmur.' 'It is true, *Akhundawund*,' said Gunga Purad, 'but you *ankhes* drink English-water (soda-water), and the strength of it enables you to bear up under all fatigue and sorrows.' His idea (adds Mr. Knighton) was that the effervescing force of the soda-water, and the strength of it which drove out the cork so violently, gave strength to the drinker of it.—*Times of India Mail*, Aug 11, 1885.

BILDAR, s. H. from P. *beldār*, 'a spade-wielder,' an excavator or digging labourer. Term usual in the Public Works Department of Upper India for men employed in that way.

1847.—

"Ye Lymo is allo onto" Ye Masouns lounge about!

Ye Beldars have allo strucke, and are

smoaking atto their Ecse'

Ye Brekes are allo done' Ye Kyne are Skynno and Bone,

And ye Threasourer has bolted with zii thousand Rupees!"

Ye Drame of an Executive Engineer.

BILOOCH, BELOOCH, n.p. The name (*Balūch* or *Bilūch*) applied to the race inhabiting the regions west of the Lower Indus, and S.E. of Persia, called from them *Bilūchistan*; they were dominant in Sind till the English conquest in 1843. [Prof. Max Müller (*Lectures*, i. 97, note) identified the name with Skt. *mlechcha*, used in the sense of the Greek *βάρβαρος* for a despised foreigner.]

A.D. 643.—"In the year 32 H. 'Abdulla bin 'Amar bin Rabi' invaded Kirmān and took the capital Kuwāshir, so that the aid of 'the men of Kūf and Balūj' was solicited in vain by the Kirmānis."—In *Elliot*, i. 417.

c. 1200.—"He gave with him from Kandahār and Lār, mighty Balochs, servants. . . with nobles of many castes, horses, elephants, men, carriages, charioteers, and chariots."—

The Poem of Chaud Bardāi, in *Ind. Ant.* i. 272.

c. 1211.—"In the desert of Khabis there was a body . . . of Buluchis who robbed on the highway. . . These people came out and carried off all the presents and rarities in his possession."—*Ubbi*, in *Elliot*, ii. 193.

1556.—"We proceeded to Guādir, a trading town. The people here are called Balāj; their prince was Malik, Jahluddin, son of Malik Dinar."—*Sidi 'Ali*, p. 73.

[c. 1590.—"This tract is inhabited by an important Baloch tribe called Kalmanf."—*Ala*, trans. Jarret, ii. 337.]

1613.—"The Belooches are of Mahomet's Religion. They decide much in Camel, most of them robbers. . ."—*N. Whittington*, in *Purtois*, ii. 185.

1648.—"Among the Machumatis next to the Pattans are the Blotias of great strength" [i. *Wilyati*]—*Van Twist*, 63.

1727.—"They were lodged in a *Caravanserai*, when the Ballooches came with about 300 to attack them; but they had a brave warm Reception, and left four Score of their Number dead on the Spot, without the loss of one *Brisk Man*."—*A. Hamilton*, i. 107.

1813.—*Milburn* calls them Bloaches (*Dr. Com.* i. 115).

1811.—"Officers must not shoot *Peacock*: if they do the *Belooches* will shoot officers—at least so they have threatened, and M.-G. Napier has not the slightest doubt but that they will keep their word. There are no wild peacocks in *Scinde*,—they are all private property and sacred birds, and no man has any right whatever to shoot them."—*Gen. Orders* by Sir C. Napier.

BINKY-NABOB, s. This title occurs in documents regarding Hyder and Tippon, e.g. in Gen. Stewart's despatch of 8th March 1799: "Mohammed Rezza, the Binky Nabob." [Also see *Hills, Mysoor*, Madras reprint, ii. 316.] It is properly *bunki-narab*, from *Canarése bunki*, 'fire,' and means the Commandant of the Artillery.

BIRD OF PARADISE. The name given to various beautiful birds of the family *Paradisæidæ*, of which many species are now known, inhabiting N. Guinea and the smaller islands adjoining it. The largest species was called by Linnaeus *Paradisæa apoda*, in allusion to the fable that these birds had no feet (the dried skins brought for sale to the Moluccas having usually none attached to them). The name *Manucodæ* which Buffon adopted for these birds occurs in the form *Manucodæta* in some of the following quotations. It is a corruption of the Javanese

bis in the sense of 'twice,' or cobra in that of 'snake.' The first element is no doubt *bish*, (q.v.) 'poison,' and the second is probably *kloprá*, 'a shell or skull.' [See J. L. Kipling, *Beast and Man in India* (p. 317), who gives the scientific name as *varanus dracaena*, and says that the name *biscobra* is sometimes applied to the lizard generally known as the *ghorpad*, for which see GUANA.]

1883.—"But of all the things on earth that bite or sting, the palm belongs to the *biscobra*, a creature whose very name seems to indicate that it is twice as bad as the cobra. Though known by the terror of its name to natives and Europeans alike, it has never been described in the Proceedings of any learned Society, nor has it yet received a scientific name. . . . The awful deadliness of its bite admits of no question, being supported by countless authentic instances. . . . The points on which evidence is required are—first, whether there is any such animal; second, whether, if it does exist, it is a snake with legs, or a lizard without them."—*Trails on my Frontier*, p. 203.

BISH, BIKH, &c., n. II. from Skt. *viśa*, 'poison.' The word has several specific applications, as (a) to the poison of various species of aconite, particularly *Aconitum ferox*, otherwise more specifically called in Skt. *vata-nābha*, 'calf's navel,' corrupted into *bachnābh* or *bachnāg*, &c. But it is also applied (b) in the Himalaya to the effect of the rarefied atmosphere at great heights on the body, an effect which there and over Central Asia is attributed to poisonous emanations from the soil, or from plants; a doctrine somewhat naively accepted by Hue in his famous narrative. The Central Asiatic (Turki) expression for this is *Esh*, 'smell.'

a.—

1651.—"Entre les singularités que le conseil de Florentino me monstra, me feist goûter une meino que les Arabes nomment *Bisch*; laquelle me causa si grande chaleur on la bouche, qui me dura deux iours, qu'il me sembloit y avoir du feu. . . . Elle est bien petite comme un petit navau: les autres (auteurs) l'ont nommée *Napellus*."—*Pierre Belon, Observations*, &c., i. 97.

b.—

1621.—Antonio Andrada in his journey across the Himalaya, speaking of the sufferings of travellers from the poisonous emanations.—See *Ritter, Asien*, iii. 444.

1661-2.—"Est autem langur monstorum altissimus, ita ut in summitate ejus viatores vix respirare ob altitudinem queant: neque is ob virulentiam nonnullarum herbarum exhalationis activo tempore, sine manifesto vitæ periculo transire possit."—P. P. Dorrille and Gruber, in *Kircher, China Illustrata*, 65. It is curious to see these intelligent Jesuits recognise the true cause, but accept the fancy of their guides as an additional one!

(1) "La partie supérieure de cette montagne est remplie d'exhalaisons pestilentielles."—*Chinese Itinerary to Hainan*, in *Klaproth, Magazin Asiatique*, ii. 112.

1812.—"Here begins the *Esh*—this is a Turkish word signifying Smell . . . it implies something the odour of which induces indisposition; far from hence the breathing of horse and man, and especially of the former, becomes affected."—*Mir Isat Ullah*, in *J. R. As. Soc.* i. 2-3.

1815.—"Many of the coolies, and several of the Mewattees and Ghorkha peons and chuprassies now lagged, and every one complained of the *bis* or poisoned wind. I now suspected that the supposed poison was nothing more than the effect of the rarefaction of the atmosphere from our great elevation."—*Fraser, Journal of a Tour*, &c., 1820, p. 412.

1819.—"The difficulty of breathing which at an earlier date Andrauld, and more recently Moorcroft had experienced in this region, was confirmed by Webb; the latter themselves felt it, and call it *bis ki huwa*, i.e. poisonous air; even horses and yaks . . . suffer from it."—*Webb's Narrative*, quoted in *Ritter, Asien*, ii. 552, 619.

1845.—"Nous arrivâmes à neuf heures au pied du Bourhan-Kota. La caravane s'arrêta un instant . . . on se montrait avec anxiété un gaz subtil et léger, qu'on remarquait à vapeur pestilentielle, et tout le monde se sentait abattu et découragé . . . Mientôt les chevaux se refusent à porter leurs cavaliers, et chacun avance à pied et à petits pas . . . tous les viages bloquent, on sent le crur s'affaiblir, et les jambes ne peuvent plus fonctionner . . . Une partie de la troupe, par mesure de prudence s'arrêta . . . le reste par prudence aussi éprouva tous les efforts pour arriver jusqu'au bout, et ne put mourir asphyxié au milieu de cet air chargé d'acide carbonique." &c. *Hue et Gabet*, ii. 211; [P. T., ii. 113].

[BISMILLAH, intj, lit. "In the name of God"; a pious ejaculation used by Mahomedans at the commencement of any undertaking. The ordinary form runs—Bismillahi 'r-rahmāni 'r-raḥīm, i.e. "In the name of God, the Compassionate, the Merciful." is of Jewish origin, and is used at the commencement of meals, putting on new clothes, beginning any new work, &c. In the second form, used

at the time of going into battle or slaughtering animals, the allusion to the attribute of mercy is omitted.

[1635.—"As they were killed after the Portuguese manner without the bysmela, which they did not say over them."—*Correio*, iii. 746.]

BISNAGAR, BISNAGA, BEEJANUGGER, n.p. These and other forms stand for the name of the ancient city which was the capital of the most important Hindu kingdom that existed in the peninsula of India, during the later Middle Ages, ruled by the *Rāya* dynasty. The place is now known as *Humpty (Hampi)*, and is entirely in ruins. [The modern name is corrupted from *Pampa*, that of the river near which it stood. (*Rice*, *Mysore*, ii. 487.)] It stands on the S. of the Tungabhadra R., 36 m. to the N.W. of Bellary. The name is a corruption of *Vijayanagara* (City of Victory), or *Vidyanagara* (City of learning), [the latter and earlier name being changed into the former (*Rice*, *Ibid.* i. 342, note).] Others believe that the latter name was applied only since the place, in the 13th century, became the seat of a great revival of Hinduism, under the famous Sayana, Mādhava, who wrote commentaries on the Vedas, and much besides. Both the city and the kingdom were commonly called by the early Portuguese *Narsinga* (q.v.), from *Narasimha* (c. 1490-1508), who was king at the time of their first arrival. [*Rice* gives his dates as 1488-1508.]

c. 1420.—"Profectus hinc est procul a mari milliaribus trecentis, ad civitatem ingentem, nomine Bizenegalliam, ambitu milliarum sexaginta, circa praeruptos montes sitam."—*Conti*, in *Poggins de Var. Fortunae*, iv.

1442.—"... the chances of a maritime voyage had led Abd-er-razzak, the author of this work, to the city of Bidjanagar. He saw a place extremely large and thickly peopled, and a King possessing greatness and sovereignty to the highest degree, whose dominion extends from the frontier of Serendib to the extremity of the county of Kalbergah—from the frontiers of Bengal to the environs of Malabar."—*Abdurrazzak*, in *India in XV. Cent.*, 22.

c. 1470.—"The Hindu sultan Kadam is a very powerful prince. He possesses a numerous army, and resides on a mountain at Bichenegher."—*Athan. Nikitin*, in *India in XV. Cent.*, 29.

1516.—"45 leagues from these mountains

inland, there is a very great city, which is called Bijanagher. . . ."—*Barboza*, 85.

1611.—"Le Roy de Bisnagar, qu'on appelle aussi quelquefois le Roy de Narzinga, est puissant."—*Wyffliet*, *II. des Indes*, ii. 64.

BISON, s. The popular name, among Southern Anglo-Indian sportsmen, of the great wild-ox called in Bengal *gaur* and *gaviāl* (*Gavæus gaurus*, Jerdon); [*Bos gaurus*, Blanford]. It inhabits sparsely all the large forests of India, from near Cape Comorin to the foot of the Himalayas (at least in their Eastern portion), and from Malabar to Tenasserim.

1881.—"Once an unfortunate native superintendent or *mistari* [Maistry] was pounded to death by a savage and solitary bison."—*Saty. Review*, Sept. 10, p. 335.

BLACAN-MATEE, n.p. This is the name of an island adjoining Singapore, which forms the beautiful 'New Harbour' of that port; Malay *bēlakang*, or *blakang-mati*, lit. 'Dead-Back island,' [of which, writes Mr. Skeat, no satisfactory explanation has been given. According to Denny's (*Discr. Dict.*, 51), "one explanation is that the Southern, or as regards Singapore, hinder, face was so unhealthy that the Malays gave it a designation signifying by *onomatopoea* that death was to be found behind its ridge"]. The island (*Blacan-mati*) appears in one of the charts of Godinho de Eredia (1613) published in his *Malaca*, &c. (Brussels, 1882), and though, from the excessive looseness of such old charts, the island seems too far from Singapore, we are satisfied after careful comparison with the modern charts that the island now so-called is intended.

BLACK, s. Adj. and substantive denoting natives of India. Old-fashioned, and heard, if still heard, only from the lower class of Europeans; even in the last generation its habitual use was chiefly confined to these, and to old officers of the Queen's Army.

[1614.—"The 5th ditto came in a ship from Mollacco with 28 Portugals and 36 Blacks."—*Foster, Letters*, ii. 31.]

1676.—"We do not approve of your sending any persons to St. Helena against their wills. One of them you sent there makes a great complaint, and we have

ordered his liberty to return again if he desires it; for we know not what effect it may have if complaints should be made to the King that we send away the natives; besides that it is against our inclination to buy any blacks, and to transport them from their wives and children without their own consent."—*Court's Letter to Ft. St. Geo., in Notes and Exts. No. 1. p. 12.*

1747.—"Venkatachlam, the Commanding Officer of the Black Military, having behaved very commendably on several occasions against the French; In consideration thereof *Agreed* that a Present be made him of Six hundred Rupees to buy a Horse, that it may encourage him to act in like manner."—*Ft. St. David Cons., Feb. 6. (MS. Record, in India Office).*

1750.—"Having received information that some Blacks residing in this town were dealing with the French for goods proper for the Europe market, we told them if we found any proof against any residing under your Honor's protection, that such should suffer our utmost displeasure."—*Ft. Wm. Cons., Feb. 4, in Long, 21.*

1753.—"John Wood, a free merchant, applies for a pass which, if refused him, he says 'it will reduce a free merchant to the condition of a foreigner, or indeed of the meanest black fellow.'"—*Ft. Wm. Cons., in Long, p. 41.*

1761.—"You will also receive several private letters from Hastings and Syke, which must convince me as Circumstances did me at the time, that the Dutch forces were not sent with a View only of defending their own Settlements, but absolutely with a Design of disputing our Influence and Possessions, certain Ruin must have been the Consequence to the East India Company. They were raising black Forces at Patna, Cossimbazar, Chinsura, &c., and were working Night and day to compleat a Field Artillery . . . all these preparations previous to the commencement of Hostilities plainly prove the Dutch meant to act offensively not defensively."—*History, Letter from Olive (unpublished) in the India Office Records, Dated Berkeley Square, and endorsed "27th Decr. 1761."*

1762.—"The Black inhabitants send in a petition setting forth the great hardship they labour under in being required to sit as arbitrators in the Court of Cutcherry."—*Ft. Wm. Cons., in Long, 277.*

1782.—See quotation under Sepoy, from *Price.*

" . . . the 35th Regiment, commanded by Major Popham, which had lately behaved in a mutinous manner . . . was broke with infamy. . . . The black officers with halberts about their necks, and the sepoy's stript of their coats and turbans were drummed out of the Cantonments."—*India Gazette, March 30.*

1787.—"As to yesterday's particular charge, the thing that has made me most inveterate and unrelenting in it is only that it related to cruelty or oppression inflicted

on two black ladies. . . ."—*Lord Minto, in Life, &c., i. 128.*

1780.—"I have just learned from a Friend at the India House, y^t the object of Troves' ambition at present is to be appointed to the *Adault* of Benares, w^h is now held by a Black named Alii Caun. Understanding that most of the *Adaults* are now held by Europeans, and as I am informed y^t it is the intention y^t the Europeans are to be so placed in futuro, I sh^d be vastly happy if without committing any injustice you c^d place young Troves in y^t situation."—*George P. of Wales, to Lord Cornwallis, in G's Corresp. ii. 25.*

1832-3.—"And be it further enacted that . . . in all captures which shall be made by H. M.'s Army, Royal Artillery, provincial, black, or other troops. . . ."—*Act 2 & 3 Will. IV., ch. 53, sec. 2.*

The phrase is in use among natives, we know not whether originating with them, or adopted from the usage of the foreigner. But *Kālā admī* 'black man,' is often used by them in speaking to Europeans or other natives. A case in point is perhaps worth recording. A statue of Lord William Bentinck, on foot, and in bronze, stands in front of the Calcutta Town Hall. Many years ago a native officer, returning from duty at Calcutta to Barrackpore, where his regiment was, reported himself to his adjutant (from whom we had the story in later days). 'Anything new, Sūbādār, Sāhib?' said the Adjutant. 'Yes,' said the Sūbādār, 'there is a figure of the former Lord Sāhib arrived.' 'And what do you think of it?' 'Sāhib,' said the Sūbādār, 'abhi hai kālā admī Lā sū, jab potā hr jargā jab achchhā hogā!' ('It is now just like a native—a black man'); when the whitewash is applied it will be excellent.

In some few phrases the term has become crystallised and semi-official. Thus the native dressers in a hospital were, and possibly still are, called **Black Doctors.**

1787.—"The Surgeon's assistant and Black Doctor take their station 100 paces in the rear, or in any place of security to which the Doolies may readily carry the wounded."—*Regulations for the H. C.'s Troops on the Coast of Coromandel.*

In the following the meaning is special:

1788.—"For Sale. That small upper-roomed Garden House, with about 5 big-gahs (see BEEGAH) of ground, on the road leading from Cheringhee to the Burying Ground, which formerly belonged to the

Moravians; it is very private, from the number of trees on the ground, and having lately received considerable additions and repairs, is well adapted for a Black Family. *See* Apply to Mr. Camac."—*In Seton-Karr*, i. 282.

BLACK ACT. This was the name given in odium by the non-official Europeans in India to Act XI., 1836, of the Indian Legislature, which laid down that no person should by reason of his place of birth or of his descent be, in any civil proceeding, excepted from the jurisdiction of the Courts named, viz.: Sudder Dewanny Adawlut, Zillah and City Judge's Courts, Principal Sudder Ameens, Sudder Ameens, and Moonsiff's Court, or, in other words, it placed European subjects on a level with natives as to their subjection in civil causes to all the Company's Courts, including those under Native Judges. This Act was drafted by T. B. Macaulay, then Legislative Member of the Governor-General's Council, and brought great abuse on his head. Recent agitation caused by the "Ilbert Bill," proposing to make Europeans subject to native magistrates in regard to police and criminal charges, has been, by advocates of the latter measure, put on all fours with the agitation of 1836. But there is much that discriminates the two cases.

1876.—"The motive of the scurrility with which Macaulay was assailed by a handful of sorry scribblers was his advocacy of the Act, familiarly known as the Black Act, which withdrew from British subjects resident in the provinces their so called privilege of bringing civil appeals before the Supreme Court at Calcutta."—*Trevelyan's Life of Macaulay*, 2nd ed., i. 393.

[BLACK BEER, s.] A beverage mentioned by early travellers in Japan. It was probably not a malt liquor. Dr. Aston suggests that it was *kuro-hi*, a dark-coloured *sake* used in the service of the Shinto gods.

[1616.—"One jar of black beer."—*Foster, Letters*, iv. 270.]

BLACK-BUCK, s. The ordinary name of the male antelope (*Antelope bezoartica*, Jerdon) [*A. cervicapra*, Blanford], from the dark hue of its back, by no means however literally black.

1690.—"The Indians remark, 'tis September's Sun which caused the black lines on the Antelopes' Backs."—*Ovington*, 139.

BLACK COTTON SOIL.—(See **REGUR**.)

[BLACK JEWS, a term applied to the Jews of S. India; see 2 ser. N. & Q., iv. 4. 429; viii. 232, 418, 521; Logan, Malabar, i. 246 seqq.]

BLACK LANGUAGE. An old-fashioned expression, for Hindustani and other vernaculars, which used to be common among officers and men of the Royal Army, but was almost confined to them.

BLACK PARTRIDGE, s. The popular Indian name of the common francolin of S.E. Europe and Western Asia (*Francolinus vulgaris*, Stephens), notable for its harsh quasi-articulate call, interpreted in various parts of the world into very different syllables. The rhythm of the call is fairly represented by two of the imitations which come nearest one another, viz. that given by Sultan Baber (Persian): 'Shūr dāram, shalrak' ('I've got milk and sugar')! and (Hind.) one given by Jerdon: 'Lahsan piyās adrak' ('Garlic, onion, and ginger')! A more pious one is: *Khudā terī kudrat*, 'God is thy strength'! Another mentioned by Capt. Baldwin is very like the truth: 'Be quick, pay your debts'! But perhaps the Greek interpretation recorded by Athenæus (ix. 39) is best of all: *τρίς τοῖς κακοῦργοις κακὰ* 'Three-fold ills to the ill-doers'! see *Marco Polo*, Bk. i. ch. xviii. and note 1; [*Burton, At. Nights*, iii. 234, iv. 17].

BLACK TOWN, n.p. Still the popular name of the native city of Madras, as distinguished from the Fort and southern suburbs occupied by the English residents, and the bazars which supply their wants. The term is also used at Bombay.

1673.—Fryer calls the native town of Madras "the Heathen Town," and "the Indian Town."

1727.—"The Black Town (of Madras) is inhabited by *Gentous*, *Mahometans*, and *Indian Christians*. . . . It was walled in towards the Land, when Governor Pit ruled it."—*A. Hamilton*, i. 387.

1780.—"Adjoining the glacis of Fort St. George, to the northward, is a large town commonly called the Black Town, and which is fortified sufficiently to prevent any surprise by a body of horse."—*Hodges*, p. 6.

1780.—“... Cadets upon their arrival in the country, many of whom... are obliged to take up their residence in dirty punch-houses in the Black Town...”—*Munro's Narrative*, 22.

1782.—“When Mr. Hastings came to the government he added some new regulations... divided the black and white town (Calcutta) into 35 wards, and purchased the consent of the natives to go a little further off.”—*Price, Some Observations, &c.*, p. 60. In *Tracts*, vol. 1.

[1813.—“The large bazar, or the street in the Black Town, (Bombay)... contained many good Asiatic houses.”—*Forbes, Or. Mem.*, 2nd ed., i. 96. Also see quotation (1809) under BOMBAY.]

1827.—“Hartley hastened from the Black Town, more satisfied than before that some deceit was about to be practised towards Menie Gray.”—*Walter Scott, The Surgeon's Daughter*, ch. xi.

BLACK WOOD. The popular name for what is in England termed ‘rose-wood’; produced chiefly by several species of *Dalbergia*, and from which the celebrated carved furniture of Bombay is made. [The same name is applied to the Chinese ebony used in carving (*Ball, Things Chinese*, 3rd ed., 107).] (See **SISSOO**.)

[1815.—“Her lading is Black Wood, I think ebony.”—*Coel's Diary*, Hak. Soc. i. 35.

[1813.—“Black wood furniture becomes like heated metal.”—*Furber, Or. Mem.*, 2nd ed., i. 106.]

1879.—(In Baby-lonia). “In a mound to the south of the mass of city ruins called Jum-juma, Mr. Rassam discovered the remains of a rich hall or palace... the cornices were of painted brick, and the roof of rich Indian blackwood.”—*Athenaeum*, July 5, 22.

BLANKS, s. The word is used for ‘whites’ or ‘Europeans’ (Port. *branco*) in the following, but we know not if anywhere else in English:

1718.—“The Heathens... too shy to venture into the Churches of the **Blanks** (so they call the Christians), since these were generally adorned with fine cloaths and all manner of proud apparel.”—(*Ziegenbalg and Plutschow, Propagation of the Gospel, &c.* Pt. I., 3rd ed., p. 70.

[**BLATTY**, adj. A corr. of *vilāyati*, ‘foreign’ (see **BILAYUT**). A name applied to two plants in S. India, the *Sonneratia acida*, and *Hydrolea ceylanica* (see *Mad. Admin. Man. Gloss.* s. v.). In the old records it is applied to a kind of cloth. Owen (*Narrative*, i. 349) uses **Blat** as a name for the land-wind in Arabia, of which the origin is perhaps the same.

[1610.—“Blatty, the corgo Rs. 000.”—*Daniels, Letters*, i. 72.]

BLIMBEE, s. Malayāl. *vilimbi*; H. *belambū* [or *bilambū*;] Malay. *bālimbing* or *belimbing*. The fruit of *Acerrhoa bilimbi*, L. The genus was so called by Linnaeus in honour of Averrhoes, the Arab commentator on Aristotle and Avicenna. It embraces two species cultivated in India for their fruits; neither known in a wild state. See for the other **CARAMBOLA**.

BLOOD-SUCKER, s. A harmless lizard (*Lacerta cridata*) is so called, because when excited it changes in colour (especially about the neck) from a dirty yellow or grey, to a dark red.

1810.—“On the morn, however, I discovered it to be a large lizard, termed a blood-sucker.”—*Morton's List of Leydes*, 110.

[1813.—“The large seroor, or lacerta, commonly called the bloodsucker.”—*Forbes, Or. Mem.* i. 110 (2nd ed.).]

BOBACHEE, s. A cook (male). This is an Anglo-Indian vulgarisation of *bāwarāhi*, a term originally brought, according to Hammer, by the hordes of Chingiz Khan into Western Asia. At the Mongol Court the *Bāwarāhi* was a high dignitary, ‘Lord Sewer’ or the like (see *Hammer's Golden Horde*, 235, 461). The late Prof. A. Schiefner, however, stated to us that he could not trace a Mongol origin for the word, which appears to be Or. Turki. [Platts derives it from P. *bāwar*, ‘confidence.’]

c. 1333.—“Chaque émir a un bāward[s], et lorsque la table a été dressée, cet officier s’assied devant son maître... le bāward[s] coupe la viande en petits morceaux. Ces gens-là possèdent une grande habileté pour découper la viande.”—*Idn Batavia*, ii. 407.

c. 1590.—*Bāwarāhi* is the word used for cook in the original of the *Atu* (*Blockmann's Eng. Tr.* i. 53).

1810.—“... the dripping... is returned to the meat by a bunch of feathers... tied to the end of a short stick. This little neat, cleanly, and cheap dripping-ladle, answers admirably; it being in the power of the *babachy* to baste any part with great precision.”—*Williamson, F. M.* i. 235.

1866.—

“And every night and morning
The bobachee shall kill
The sempiternal *moorphee*,
And we'll all have a grill.”

The Dawk Bungalore, 223.

BOBACHEE CONNAH, s. H. *i.e.* *Bawarchi-khāna*, 'Cook-house,' Kitchen; generally in a cottage detached from the residence of a European household.

[1829.—"In defiance of all Bawarchee-khāna rules and regulations."—*Or. Sport Mag.*, i. 118.]

BOBBERY, s. For the origin see **BOBBERY-BOB**. A noise, a disturbance, a row.

[1710.—"And beat with their hand on the mouth, making a certain noise, which we Portuguese call babare. Babare is a word composed of baba, 'a child' and are, an adverb implying 'to call.'"—*Oriente Conquistado*, vol. ii.; *Conquista*, i. div. i. sec. 8.]

1830.—"When the band struck up (my Arab) was much frightened, made bobbery, set his foot in a hole and nearly pitched mo."—*Memo. of Col. Mountain*, 2nd ed., 106.

1866.—"But what is the meaning of all this bobbery?"—*The Dutch Bungalow*, p. 387.

Bobbery is used in 'pigeon English,' and of course a Chinese origin is found for it, viz. *pa-pi*, Cantonese, 'a noise.' [The idea that there is a similar English word (see 7 ser. N. & Q., v. 205, 271, 338, 415, 613) is rejected by the N.E.D.]

BOBBERY-BOB! interj. The Anglo-Indian colloquial representation of a common exclamation of Hindus when in surprise or grief.—'Bāp-rē! or Bāp-rē Bāp,' 'O Father!' (we have known a friend from north of Tweed whose ordinary interjection was 'My great-grandmother!'). Blumenroth's *Philippine Vocabulary* gives *Nach!* = *Madre mia*, as a vulgar exclamation of admiration.

1782.—"Captain Cowo being again examined . . . if he had any opportunity to make any observations concerning the execution of Nundoomar! said, he had; that he saw the whole except the immediate act of execution . . . there were 8 or 10,000 people assembled; who at the moment the Rajah was turned off, dispersed suddenly, crying 'Ah-bauparee!' leaving nobody about the gallows but the Sheriff and his attendants, and a few European spectators. He explained the term Ah-bauparee, to be an exclamation of the black people, upon the appearance of anything very alarming, and when they are in great pain."—*Prior's 2nd Letter to E. Burke*, p. 5. In *Tracts*, vol. ii.

"If an Hindoo was to see a house on fire, to receive a smart slap on the face, break a china basin, cut his finger, see two Europeans boxing, or a sparrow shot, he

would call out Ah-bauparee!"—From *Report of Select Committee of H. of C.*, *Ibid.* pp. 9-10.

1834.—"They both hastened to the spot, where the man lay senseless, and the syco by his side muttering Bāpre Bāpre."—*The Baboo*, i. 48.

1863-64.—"My men soon became aware of the unwelcome visitor, and roused the cry, 'A bear, a bear!'"

"Ah! bap-re-bap! Oh, my father! go and drive him away," said a timorous voice from under a blanket close by."—*Lat.-Col. Lewin, A Fly on the Wheel*, 142.

BOBBERY-PACK, s. A pack of hounds of different breeds, or (often) of no breed at all, wherewith young officers hunt jackals or the like; presumably so called from the noise and disturbance that such a pack are apt to raise. And hence a 'scratch pack' of any kind, as a 'scratch match' at cricket, &c. (See a quotation under **BUNOW**.)

1878.—". . . on the mornings when the 'bobbery' pack went out, of which Macpherson was 'master,' and I 'whip,' we used to be up by 4 A.M."—*Life in the Majus-sil*, i. 142.

The following occurs in a letter received from an old Indian by one of the authors, some years ago:

"What a Cabinet — has put together! — a regular bobbery-pack."

BOCCA TIGRIS, n.p. The name applied to the estuary of the Canton River. It appears to be an inaccurate reproduction of the Portuguese *Boca do Tigre*, and that to be a rendering of the Chinese name *Hu-mên*, "Tiger Gate." Hence in the second quotation *Tigris* is supposed to be the name of the river.

1747.—"At 8 o'clock we passed the Bog of Tygers, and at noon the Lyon's Tower."—*A Voy. to the E. Indies in 1747 and 1748*.

1770.—"The City of Canton is situated on the banks of the Tigris, a large river. . . ."*Rapport* (tr. 1771), ii. 253.

1782.—". . . 1 sept lieues de la bouche du Tigre, on appoqe le Tour du Lion."—*Sonnenrat, Voyage*, ii. 231.

[1900.—"The launch was taken up the Canton River and abandoned near the Bocca Tigris (the Bogno)."—*The Times*, 29 Oct.]

BOCHA, s. H. *bochā*. A kind of chair-palanquin formerly in use in Bengal, but now quite forgotten.

1810.—"Ladies are usually conveyed about Calcutta . . . in a kind of palanquin called

a bochah . . . being a compound of our sedan chair with the body of a chariot. . . . I should have observed that most of the gentlemen residing at Calcutta ride in bochahs."—*Williamson*, *V. M.* i. 322.

BOGUE, n.p. This name is applied by seamen to the narrows at the mouth of the Canton River, and is a corruption of *Boca*. (See **BOCCA TIGRIS**.)

BOLIAH, BAULEAH, s. Beng. *bāliā*. A kind of light accommodation boat with a cabin, in use on the Bengal rivers. We do not find the word in any of the dictionaries. Ives, in the middle of the 18th century, describes it as a boat very long, but so narrow that only one man could sit in the breadth, though it carried a multitude of rowers. This is not the character of the boat so called now. [Buchanan Hamilton, writing about 1820, says: "The *bhauliya* is intended for the same purpose, [conveyance of passengers], and is about the same size as the *Pansi* (see **PAUNCEWAY**). It is sharp at both ends, rises at the ends less than the *Pansi*, and its tilt is placed in the middle, the rowers standing both before and behind the place of accommodation of passengers. On the Kosi, the *bhauliya* is a large fishing-boat, carrying six or seven men." (*Eastern India*, ii. 345.) Grant (*Rural Life*, p. 5) gives a drawing and description of the modern boat.]

1757.—"To get two bolias, a Gool. r. and 87 dandies from the Nazir."—*Ives*, 117.

1810.—"On one side the picturesque boats of the natives, with their floating huts; on the other the bolios and pleasure-boats of the English."—*Maria Graham*, 142.

1811.—"The extreme lightness of its construction gave it incredible . . . speed. An example is cited of a Governor General who in his *Bawaleen* performed in 8 days the voyage from Lucknow to Calcutta, a distance of 400 marine leagues."—*Solyma*, iii. The drawing represents a very light skiff, with only a small kiosque at the stern.

1824.—"We found two Bholias, or large row-boats, with convenient cabins. . . ."—*Heber*, i. 26.

1834.—"Rivers's attention had been attracted by seeing a large beauliah in the act of swinging to the tide."—*The Bulwer*, i. 14.

BOLTA, s. A turn of a rope; see *H.* from Port. *rolta* (*Roebuck*).

BOMBASA, n.p. The Island of Mombasa, off the E. African Coast, is

so called in some old works. *Bombasi* is used in Persia for a negro slave; see quotation.

1516.—". . . another island, in which there is a city of the Moors called *Bombasa*, very large and beautiful."—*Barbosa*, 11. See also *Colonial Papers* under 1609, i. 188.

1883.—". . . the *Bombassi*, or coal-black negro of the interior, being of much less price, and usually only used as a cook."—*Wills*, *Modern Persia*, 326.

BOMBAY, n.p. It has been alleged, often and positively (as in the quotations below from Fryer and Grose), that this name is an English corruption from the Portuguese *Bombahia*, 'good bay.' The grammar of the alleged etymon is bad, and the history is no better; for the name can be traced long before the Portuguese occupation, long before the arrival of the Portuguese in India. C. 1430, we find the islands of *Mahim* and *Mumba-Devi*, which united form the existing island of Bombay, held, along with Salsette, by a Hindu Rāi, who was tributary to the Mohammedan King of Guzerat. (See *Ras Mālā*, ii. 350); [ed. 1878, p. 270]. The same form reappears (1516) in *Barbosa's Tana-Mayambu* (p. 68), in the *Estado da Índia* under 1525, and (1563) in *Garc'a de Orta*, who writes both *Mombas* and *Bombaim*. The latter author, mentioning the excellence of the area produced there, speaks of himself having had a grant of the island from the King of Portugal (see below). It is customarily called *Bombaim* on the earliest English Rupee coinage. (See under **RUPEE**.) The shrine of the goddess *Mumba-Devi* from whom the name is supposed to have been taken, stood on the Esplanade till the middle of the 17th century, when it was removed to its present site in the middle of what is now the most frequented part of the native town.

1507.—"Sultan Mahommed Bignarah of Guzerat having carried an army against Chaul, in the year of the Hijra 913, in order to destroy the Europeans, he effected his designs against the towns of *Bassei* (see **BASSEIN**) and *Manbal*, and returned to his own capital. . . ."—*Mirāt-i-Akhbarī* (Bird's transl.), 214-15.

1508.—"The Viceroy quitted Dabul, passing by Chaul, where he did not care to go in, to avoid delay, and anchored at *Bombaim*, whence the people fled when they saw the fleet, and our men carried off

many cows, and caught some blacks whom they found hiding in the woods, and of these they took away those that were good, and killed the rest."—*Correa*, i. 920.

1516.—" . . . a fortress of the before-named King (of Guzarat), called Tanamayambu, and near it is a Moorish town, very pleasant, with many gardens . . . a town of very great Moorish mosques, and temples of worship of the Gontilos . . . it is likewise a sea port, but of little trade."—*Barbosa*, 69. The name here appears to combine, in a common oriental fashion, the name of the adjoining town of Thana (see TANA) and Bombay.

1525.—"E a Ilha de Mombaym, que no forall velho estava em catorze mil e quatro cento fedcas . . . j xlii ff. liii. c fedcas."

"E os anos otros estava arrendada por mil trezentos setenta e cinque pardaos . . . j iii. c lxv. pardaos."

"Foy aforada a mestre Diogo pelo dito governador, por mil quatro centos trinta dous pardaos meo . . . j liii. c xxxij. pardaos meo."—*Tomo do Estado da India*, 160-161.

1531.—"The Governor at the island of Bombaim awaited the junction of the whole expedition, of which he made a muster, taking a roll from each captain, of the Portuguese soldiers and sailors and of the captive slaves who could fight and help, and of the number of musketeers, and of other people, such as servants. And all taken together he found in the whole fleet some 3500 soldiers (*homens d'armas*), counting captains and gentlemen; and some 1450 Portuguese seamen, with the pilots and masters; and some 2000 soldiers who were Malabars and Goa Canarines; and 8000 slaves fit to fight; and among these he found more than 3000 musketeers (*espingardeiros*), and 4000 country seamen who could row (*marinheiros de terra remeiros*), besides the mariners of the junks who were more than 800; and with married and single women, and people taking goods and provisions to sell, and menial servants, the whole together was more than 30,000 souls. . . ."—*Correia*, iii. 392.

1538.—"The Isle of Bombay has on the south the waters of the bay which is called after it, and the island of Chaul; on the N. the island of Salsete; on the east Salsete also; and on the west the Indian Ocean. The land of this island is very low, and covered with great and beautiful groves of trees. There is much game, and abundance of meat and rice, and there is no memory of any scarcity. Nowadays it is called the island of Boa-Vida; a name given to it by Hector da Silveira, because when his fleet was cruising on this coast his soldiers had great refreshment and enjoyment there."—*J. de Castro, Primeiro Roteiro*, p. 81.

1552.—" . . . a small stream called *Bat* which runs into the Bay of Bombaim, and which is regarded as the demarcation between the Kingdom of Gururata and the Kingdom of Deenn."—*Jarros*, i. ix. 1.

1552.—"The Governor advanced against Bombaim on the 6th February, which was moreover the very day on which Ash Wednesday fell."—*Conto*, IV., v. 5.

1554.—"Item of Managua 8500 fedcas. Item of Mombaym, 17,000 fedcas."

"Rents of the land surrendered by the King of Cambaya in 1543, from 1535 to 1548."—*S. Botelho, Tombo*, 139.

1563.—" . . . and better still is (that the *areca*) of Mombaim, an estate and island which the King our Lord has graciously granted me on perpetual lease."—*Garcia De Orta*, f. 91r.

"SERVANT. Sir, here is Simon Toscano, your tenant at Bombaim, who has brought this basket of mangoes for you to make a present to the Governor; and he says that when he has moored his vessel he will come here to put up."—*Ibid.* f. 134v.

1611.—"Description of the Port of Mombaym. . . . The Viceroy Conde do Linhares sent the 8 councillors to fortify this Bay, so that no European enemy should be able to enter. These Ministers visited the place, and were of opinion that the width (of the entrance) being so great, becoming even wider and more unobstructed further in, there was no place that you could fortify so as to defend the entrance. . . ."—*Ilorarro*, MS. f. 227.

1660.—"Ces Tehgrons . . . demeurant pour la plupart à Barache, à Bombaye et à Amedabad."—*Theremin*, v. 40.

"Do Bacaim à Bombaim il y a six lieues."—*Ibid.* 248.

1673.—"December the Eighth we paid our Homage to the Union-flag flying on the Fort of Bombaim."—*Fryer*, 59.

"Bombaim . . . ventures farthest out into the Sea, making the Mouth of a spacious Bay, whence it has its Etymology; Bombaim, quasi *Bona bay*."—*Ibid.* 62.

1676.—"Since the present King of England married the Princess of Portugal, who had in Portion the famous Port of Bombaye . . . they coin both Silver, Copper, and Tinn."—*Tavernier*, E. T., ii. 6.

1677.—"Quod dicta Insula de Bombaim, una cum dependentiis suis, nobis ab origine bona fide ex prelo (sicut oportuit) tradita non fuerit."—*King Charles II.* to the Viceroy L. de Mendoça Purlato, in *Deen*, &c. of the Port and Island of Bombay, 1721, p. 77.

1680.—"This Island has its Denomination from the Harbour, which . . . was originally called Boon Bay, i.e. in the Portuguese Language, a Good Bay or Harbour."—*Orington*, 129.

"Terra e Ilha de que El-Rei nosso senhor nos fez mercê, aforada em fatiota." *Em fatiota* is a corruption apparently of *emphyteuta*, i.e. properly the person to whom land was granted on a lease such as the Civil Law called *emphyteusis*. "The *emphyteuta* was a perpetual lessee who paid a perpetual rent to the owner."—*English Cyrl.* s.v. *Emphyteusis*.

1711.—Lockyer declares it to be impossible, with all the Company's Strength and Art, to make Bombay "a Mart of great Business."—P. 84.

c. 1760.—"... one of the most com-
motional days perhaps in the world, from
which distinction it received the denom-
ination of *Bombay*, by corruption from
the Portuguese *Bombá Bahá*, though now
usually written by them *Bombalm*."—*Gray*,
i. 23.

1770.—"No man chose to settle in a
country so unwholesome as to give rise to the
proverb *That of Bombay a man's life does
not ease of two winters*."—*Regent of the T.*,
1774, i. 389.

1809.—"The largest jagoth in Bombay
is in the Black Town. . . . It is dedicated
to *Martha Dore* . . . who by her merits
and attributes seems to be Parvati, the wife
of Siva."—*Martha Graham*, p. 14.

BOMBAY BOX-WORK. This
well-known manufacture, consisting in
the decoration of boxes, desks, &c.,
with veneers of geometrical means,
somewhat after the fashion of Tun-
bridge ware, is said to have been intro-
duced from Shiraz to Surat more than
a century ago, and some 30 years later
from Surat to Bombay. The veneers
are formed by cementing together tri-
angular prisms of ebony, ivory,
green-stained ivory, stag's horn, and
tin, so that the sections when seen
across form the required pattern, a
such thin sections are then affixed
to the panels of the box with
glue.

BOMBAY DUCK.—See BUMMELO

BOMBAY MARINE. This was
the title borne for many years by the
mercitorious but somewhat despised
service which in 1830 acquired the
style of the "Indian Navy," and on
30th April, 1863, ceased to exist. The
detachments of this force which took
part in the China War (1841-42) were
known to their brethren of the Royal
Navy, under the temptation of alliance
as the "Bombay Buccaneers." In
their earliest employment against the
pirates of Western India and the
Persian Gulf, they had been known as
"the *Grab Service*." But, no matter
for these names, the history of this
Navy is full of brilliant actions and
examples of public virtue:

(1) In July 1811, a squadron under
Commodore John Hayes took two

large junks lying from Batavia, then
under blockade. The *Acree* were lawful
prize, laden with Dutch property,
valued at £600,000. But Hayes knew
that such a capture would create great
difficulties and embarrassments in the
English trade at Canton, and he
diverted the release of this splendid
prize.

(2) 30th June 1813, Lieut. Boyce in
the brig "Santula" (180 tons, carrying
ten 18-pr. carronades, and four 9-prs.)
encountered the U.S. schooner-war "Pea-
cock" (539 tons, carrying twenty 32-pr.
carronades, and two 18-prs.).
After he had informed the American
of the capture of *Pea-cock*, Boyce was
presumptuously ordered to haul down his
colours, which he answered by a flat
refusal. The "Peacock" opened fire,
and a short but brisk action followed,
in which Boyce and his first lieutenant
were shot down. The gallant Boyce
had a special pension from the
Company (£435 in all) and lived to
his 93rd year, or thereabouts.

We take the facts from the History
of this Navy by one of its officers,
Lieut. C. R. Lewis (i. 294), but he
erroneously states the pension to have
been granted by the U.S. Govt.

c. 1810.—"The *Pea-cock* was a schooner,
sailing with Lieut. Boyce's command,
of the Bombay Marine, to meet the *Acree*,
the other *Pea-cock* being in Mysore, to
patrol the coast of the *Pea-cock* at sea."
History of the Bombay Marine, p. 104.

BONITO. A fish (*Scombrus* sp.)
large, (Dory) of the same family (*Scom-*
bridae) as mackerel and tunny, very
common in the Indian Sea. The name
is Port., and apparently is the adj.
bonito, "fine."

c. 1610.—"On y peche une quantité
admirable de poisson, de sept ou huit
sortes, qui sont si entrecoupés qu'ils ne peuvent
être mangés que par les Indes."
chères, délicieuses, et autres."—*Perrot*, l.
137.

1615.—"Bonitos and albacore are in
colour, shape, and taste much like to
Mackenzies, but grow to be very large."
They are Port., and apparently is the adj.
bonito, "fine."

c. 1620.—
"How many rail of well trained ships
As the Bonito does the flying fish
Have we perceived . . ."
Barnard, p. 17.

c. 1769.—"The fish undoubtedly takes
its name from resembling so well the taste
of the Portuguese . . . that they call it

Bonito, which answers in our tongue to delicious."—*Grose*, i. 5.

1761.—

"While on the yard-arm the halpooner sits, Strikes the bonita, or the shark ensnares."—*Granger*, B. ii.

1773.—"The Captain informed us he had named his ship the Bonnetta, out of gratitude to Providence; for once . . . the ship in which he then sailed was becalmed for five weeks, and during all that time, numbers of the fish Bonnetta swam close to her, and were caught for food, he resolved, therefore that the ship he should next get should be called the Bonnetta."—*Bonnet*, *Journal of a Tour*, &c., under Oct. 16, 1773.

BONZE, s. A term long applied by Europeans in China to the Buddhist clergy, but originating with early visitors to Japan. Its origin is however not quite clear. The Chinese *Pán-seng*, 'a religious person' is in Japanese *bonzi* or *bonzō*; but Koppen prefers *fū-se*, 'Teacher of the Law,' in Japanese *bo-zi* (*Die Rel. des Buddha*, i. 321, and also Schott's *Zur Litt. des Chin. Buddhismus*, 1873, p. 46). It will be seen that some of the old quotations favour one, and some the other, of these sources. On the other hand, *Bandhya* (for Skt. *bandya*, 'to whom worship or reverence is due, very reverend') seems to be applied in Nepal to the Buddhist clergy, and Hodgson considers the Japanese *bonze* (*bonzō*?) traceable to this. (*Review*, 1874, p. 63) The same word, as *bandhe* or *banda*, is in Tibetan similarly applied.—(See *Jaeschke's Diet.* p. 365.) The word first occurs in Jorge Alvarez's account of Japan, and next, a little later, in the letters of St. Francis Xavier. Cocks in his Diary uses forms approaching *boze*.

1519.—"I find the common secular people here less impure and more obedient to reason than their priests, whom they call *bonzos*."—*Letter of St. F. Xavier*, in *Cole's Life*, i. 238.

1552.—"Erubescunt enim, et incredibiliter confunduntur Bonzii, ubi malo caneretur, ac pugnare inter eos, quos docent, palam ostenditur."—*St. F. Xavier's Epist.* V. vii, ed. 1667.

1572.—" . . . sacerdotas . . . qui ipsorum linguā Bonzii appellatur."—*L. Acosta*, 68.

1585.—"They have amongst them (in Japan) many priests of their idols whom they call Bonzos, of the which there be great convents."—*Parlet's Tr. of Mendoza* (1589), ii. 300.

1590.—"This doctrine doe all they embrace, which are in China called *Bonzi*, but with us at Iapon are named *Bonzi*."—*An*

Excl. Treatise of the Kingd. of China, &c., *Hall*, ii. 680.

c. 1606.—"Capt. Saris has Bonzees."—*Purchas*, i. 371.

1618.—"And their is 300 boze (or prigon priests) have allowance and mentaynances for eaver to pray for his sole, in the same sorte as munkes and fryres use to doe amongst the Roman pipistes."—*Cock's Diary*, ii. 75; (in i. 117, *boze*), *bosses* (i. 113).

[1676.—"It is estimated that there are in this country (Siam) more than 200,000 priests called Bonzees."—*Tavernier*, ed. *Hall*, ii. 293.]

1727.—" . . . or perhaps make him fadge in a *China bonzee* in his Calendar, under the name of a Christian Smit."—*A. Hamilton*, i. 253.

1791-7.—
"Alike to me encre'd in Grecian bronze
Koran or Vulgate, Yeda, Priest, or Bonze."
Pursuits of Literature, 6th ed, p. 335.

c. 1814.—
"While Fum deals in Mandarin, Bonzes,
Bohen—
Poors, Bishops, and Panch, Hum—are
sacred to thee."
T. Moore, Ham and Fum.

[(1) **BORA**, **BOORA**, s. Beng. *bhada*, a kind of cargo boat used in the rivers of Bengal.

[1675.—"About noone overtook the eight *boraes*."—*Hedger, Diary*, Hak. Soc. ii. cccviii.

[1680.—"The boora . . . being a very stout light boat, rowings with 20 to 30 Oars, these carry Salt Peeter and other goods from Hugly downwards, and some trade to Dacca with salt, they also serve for tow boats for 30 ships bound up or downe ye river."—*Ibid.* ii. 17]

(2) **BORA**, s. H and Gur. *bokrá* and *bokorá*, which H. H. Wilson refers to the Skt. *vyāhārī*, 'a trader, or man of affairs,' from which are formed the ordinary H. words *byoharū*, *byoharīyā* (and a Gujarati form which comes very near *bokorá*). This is confirmed by the quotation from Nisutallah below, but it is not quite certain. Dr. John Wilson (see below) gives an Arabic derivation which we have been unable to verify. [There can be no reasonable doubt that this is incorrect.] There are two classes of Mohammedians longed to different in habit of life.

1. The Shī'a *Bokrá*s, who are essentially townspeople, and especially congregate in Suat, Burhanpur, Ujjain, &c. They are those best known far and wide by the name, and are usually devoted to trading and money-lending.

Their original seat was in Guzerat, and they are most numerous there, and in the Bombay territory generally, but are also to be found in various parts of Central India and the N.-W. Provinces, [where they are all Hindus]. The word in Bombay is often used as synonymous with pedlar or boxwallah. They are generally well-to-do people, keeping very cleanly and comfortable houses. [See an account of them in *Forbes, Or. Mem.* i. 470 *seqq.* 2nd ed.] These Bohras appear to form one of the numerous Shi'a sects, akin in character to, and apparently of the same origin as, the Ismā'īliyah (or Assassins of the Middle Ages), and claim as their original head and doctor in India one Ya'kūb, who emigrated from Egypt, and landed in Cambay A.D. 1137. But the chief seat of the doctrine is alleged to have been in Yemen, till that country was conquered by the Turks in 1538. A large exodus of the sect to India then took place. Like the Ismā'īlis they attach a divine character to their Mullah or chief Pontiff, who now resides at Surat. They are guided by him in all things, and they pay him a percentage on their profits. But there are several sectarian subdivisions: *Dādāī Bohrās, Sulaimānī Bohrās, &c.* [See *Forbes, Rās Mālī*, ed. 1878, p. 264 *seqq.*]

2. The Sunni Bohrās. These are very numerous in the Northern Concan and Guzerat. They are essentially peasants, sturdy, thrifty, and excellent cultivators, retaining much of Hindu habit; and are, though they have dropped caste distinctions, very exclusive and "denominational" (as the *Bombay Gazetteer* expresses it). Exceptionally, at Pattan, in Baroda State, there is a rich and thriving community of trading Bohrās of the Sunni section; they have no intercourse with their Shi'a namesakes.

The history of the Bohrās is still very obscure; nor does it seem ascertained whether the two sections were originally one. Some things indicate that the Shi'a Bohrās may be, in accordance with their tradition, in some considerable part of foreign descent, and that the Sunni Bohrās, who are unquestionably of Hindu descent, may have been native converts of the foreign immigrants, afterwards forcibly

brought over to Sunnism by the Guzerat Sultans. But all this must be said with much reserve. The history is worthy of investigation.

The quotation from Ibn Batuta, which refers to Gandari on the Baroda river, south of Cambay, alludes most probably to the Bohrās, and may perhaps, though not necessarily, indicate an origin for the name different from either of those suggested.

c. 1343.—"When we arrived at Kandahār . . . we received a visit from the principal Muslims dwelling at his (the pagan King's) Capital, such as the *Children of K'ojah Bohrah*, among whom was the Nākhoda Ibrahim, who had 6 vessels belonging to him."—*Ibn Batuta*, iv. 63.

c. 1620.—Nurullah of Shuster, quoted by Colebrooke, speaks of this class as having been converted to Islam 300 years before. He says also: "Most of them subsist by commerce and mechanical trades; as is indicated by the name Bohrah, which signifies 'merchant' in the dialect of Gujerat."—*In Is. Res.*, vii. 338.

1673.—". . . The rest (of the Mohammedans) are adopted under the name of the Province or Kingdom they are born in, as *Mogul* . . . or Schisms they have made, as *Bilhim, Jemotte*, and the lowest of all is *Borrah*."—*Fryer*, 93.

c. 1780.—"Among the rest was the whole of the property of a certain Muhammad Molrim, a man of the Bohra tribe, the Chief of all the merchants, and the owner of three or four merchant ships."—*II. of Hyder Nair*, 383.

1810.—"The Bohras are an inferior set of travelling merchants. The inside of a *Borah's* box is like that of an English country shop, spelling-books, prayer-books, lavender water, eau de luce, soap, tapes, scissors, knives, needles, and thread make but a small part of the variety."—*Maria Graham*, 33.

1825.—"The Boras (at Broach) in general are unpopular, and held in the same estimation for parsimony that the Jews are in England."—*Heber*, ed. 1844, ii. 119; also see 72.

1853.—"I had the pleasure of baptizing Ismail Ibrahim, the first Bohorā who, as far as we know, has yet embraced Christianity in India. . . . He appears thoroughly divorced from Muhammad, and from 'Ali the son-in-law of Muhammad, and from the *Bohorās* or *Initiated*, according to the meaning of the Arabic word, from which the name is derived, esteem as an improvement on his father-in-law, having a higher degree of inspiration, which has in good measure, as they imagine, manifested itself among his successors, recognised by the Bohoras and by the Ansariyah, Ismailiyah, Drus, and Metawileh of Syria. . . ."—*Letter of Dr. John Wilson*, in *Life*, p. 456.

1863.—". . . India, between which and the north-east coast of Africa, a consider-

able trade is carried on, chiefly by Borah merchants of Guzerat and Cutch."—*Dodger, Intro. to Parthine*, Hak. Soc. xlix.

BORNEO, n.p. This name, as applied to the great Island in its entirety, is taken from that of the capital town of the chief Malay State existing on it when it became known to Europeans, *Brunei*, *Burné*, *Brunai*, or *Burnai*, still existing and known as *Brunei*.

1518.—"In this island much camphor for eating is gathered, and the Indians value it highly. . . . This island is called Borney."—*Barbosa*, 203-4.

1521.—"The two ships departed thence, and running among many islands came on one which contained much cinnamon of the finest kind. And then again running among many islands they came to the Island of Borneo, where in the harbour they found many junks belonging to merchants from all the parts about Malacca, who make a great mart in that Borneo."—*Corra*, ii. 631.

1584.—"Camphora from Brimeo (misreading probably for Bruneo) near to China."—*Barret*, in *Hakl.* ii. 412.

[1610.—"Borneleya are with white and black quarls, like chockers, such as Poling-kaytay are."—*Danvers, Letters*, i. 72.]

The cloth called Borneleya perhaps took its name from this island.

[, "There is brimstone, pepper, Bournesh camphor."—*Danvers, Letters*, i. 79.]

1614.—In *Sainsbury*, i. 313 [and in *Foster, Letters*, ii. 94], it is written Burnea.

1727.—"The great island of Borneo or Borneo, the largest except California in the known world."—*A. Hamilton*, ii. 44.

BORO-BODOR, or **BUDUR**, n.p. The name of a great Buddhistic monument of Indian character in the district of Kadu in Java; one of the most remarkable in the world. It is a quasi-pyramidal structure occupying the summit of a hill, which apparently forms the core of the building. It is quadrangular in plan, the sides, however, broken by successive projections; each side of the basement, 406 feet. Including the basement, it rises in six successive terraces, four of them forming corridors, the sides of which are panelled with bas-reliefs, which Mr. Fergusson calculated would, if extended in a single line, cover three miles of ground. These represent scenes in the life of Sakya Muni, scenes from the Jātakas, or pre-existences of Sakya, and other series of Buddhistic groups. Above the corridors the structure be-

comes circular, rising in three shallower stages, bordered with small dagobas (72 in number), and a large dagoba crowns the whole. The 72 dagobas are hollow, built in a kind of stone lattice, and each contains, or has contained, within, a stone Buddha in the usual attitude. In niches of the corridors also are numerous Buddhas larger than life, and about 400 in number. Mr. Fergusson concludes from various data that this wonderful structure must date from A.D. 650 to 800.

This monument is not mentioned in Valentijn's great History of the Dutch Indies (1726), nor does its name ever seem to have reached Europe till Sir Stamford Raffles, the British Lieutenant-Governor of Java, visited the district in January 1814. The structure was then covered with soil and vegetation, even with trees of considerable size. Raffles caused it to be cleared, and drawings and measurements to be made. His *History of Java*, and Crawford's *Hist. of the Indian Archipelago*, made it known to the world. The Dutch Government, in 1874, published a great collection of illustrative plates, with a descriptive text.

The meaning of the name by which this monument is known in the neighbourhood has been much debated. Raffles writes it *Boro Bodo* [*Hist. of Java*, 2nd ed., ii. 30 seq.]. [Crawford, *Descr. Dict.* (s.v.), says: "Boro is, in Javanese, the name of a kind of fish-trap, and budor may possibly be a corruption of the Sanscrit *buda*, 'old.'"] The most probable interpretation, and accepted by Friedrich and other scholars of weight, is that of 'Myriad Buddhas.' This would be in some analogy to another famous Buddhist monument in a neighbouring district, at Brambanan, which is called *Chandi Sewu*, or the "Thousand Temples," though the number has been really 238.

BOSH, s. and interj. This is alleged to be taken from the Turkish *bosh*, signifying "empty, vain, useless, void of sense, meaning or utility" (*Red-house's Dict.*). But we have not been able to trace its history or first appearance in English. [According to the *N.E.D.* the word seems to have come into use about 1834 under the influence of Morier's novels, *Ayesha*, *Hajji Baba*,

&c. For various speculations on its origin see 5 ser. *N. & Q.* iii. 114, 173, 257.

[1813.—"The people flatter the Envoy into the belief that the tumult is Bash (nothing)."—*Lady Sale, Journal*, 47.]

BOSMÁN, BOCHMÁN, s. Boat-swain. Lascar's H. (*Roebuck*).

BOTICKEER, s. Port. *botiqueiro*. A shop or stall-keeper. (See **BOUTIQUE**.)

1567.—"Item, pareceo que . . . os botiqueiros não tenham as buticas abertas nos dias do festa, senão depois la meo da torça."—Decree 31 of Council of Goa, in *Archiv. Port. Orient.*, fasc. 4.

1727.—" . . . he past all over, and was forced to relieve the poor Botickeers or Shopkeepers, who before could pay him Taxes."—*A. Hamilton*, i. 268.

BO TREE, s. The name given in Ceylon to the Pipal tree (see **PEEPUL**) as revered by the Buddhists; Singh. *bo-gás*. See in *Emerson Tenment (Ceylon)*, ii. 632 *segg.*, a chronological series of notices of the Bo-tree from B.C. 288 to A.D. 1739.

1675.—"Of their (the Veddas') worship there is little to tell, except that like the Cingaleze, they set round the high trees *Bogas*, which our people call *Pagod-trees*, with a stone base and put lamps upon it."—*Ryklef Van Goens*, in *Valentyne (Ceylon)*, 209.

1681.—"I shall mention but one Tree more as famous and highly set by as any of the rest, if not more so, tho' it bear no fruit, the benefit consisting chiefly in the Holiness of it. This tree they call *Bogahah*; we the *God-tree*."—*Knox*, 18.

BOTTLE-TREE, s. Qu. *Adansonia digitata*, or 'baobab'? Its aspect is somewhat suggestive of the name, but we have not been able to ascertain. [It has also been suggested that it refers to the Babool, on which the *Baya*, often builds its nest. "These are formed in a very ingenious manner, by long grass woven together in the shape of a bottle." (*Forbes, Or. Mem.*, 2nd ed., i. 33.)

1880.—"Look at this prisoner slumbering peacefully under the suggestive bottle-tree."—*Ali Baba*, 153.

[**BOUND-HEDGE**, s. A corruption of *boundary-hedge*, and applied in old military writers to the thick plantation of bamboo or prickly-pear which used to surround native forts.

1792.—"A Bound Hedge, formed of a wide belt of thorny plants (at Seringapatam)."—*Wills, Historical Sketches*, iii. 217.]

BOUTIQUE, s. A common word in Ceylon and the Madras Presidency (to which it is now peculiar) for a small native shop or booth: Port. *butica* or *boteica*. From *Bluteau* (Suppl.) it would seem that the use of *butica* was peculiar to Portuguese India.

[1518.—*Buticas*. See quotation under **SIND**.]

1551.—" . . . nas quæes buticas ninguém podia vender senão o que se concertam com o Rendeiro."—*Botelho, Tombo do Estado da Índia*, 60.

c. 1561.—"The Malabars who sold in the *boteicas*."—*Curra*, i. 2, 267.

1739.—"That there are many *bateecas* built close under the Town-wall."—*Remarks on Forts. of Fort St. George*, in *Wheelr*, iii. 188.

1742.—In a grant of this date the word appears as *Butica*.—*Selections from Records of N. Arcot District*, ii. 111.

1767.—"Mr. Russell, as Collector-General, begs leave to represent to the Board that of late years the Street by the river side . . . has been greatly encroached upon by a number of *golahs*, little straw huts, and *boutiques* . . ."—In *Long*, 501.

1772.—" . . . a *Boutique* merchant having died the 12th inst., his widow was desirous of being burnt with his body."—*Papers relating to E. I. Affairs*, 1821, p. 268.

1780.—"You must know that Mrs. Henpeck . . . is a great buyer of Bargains, so that she will often go out to the Europe Shops and the *Boutiques*, and lay out 5 or 600 Rupees in articles that we have not the least occasion for."—*India Gazette*, Dec. 8.

1782.—"For Sale at No. 18 of the range *Botiques* to the northward of Lyon's Buildings, where musters (q.v.) may be seen . . ." *India Gazette*, Oct. 12.

1831.—"The *boutiques* are ranged along both sides of the street."—*Chitty, Ceylon Gazetteer*, 172.

BOWLA, s. A portmanteau. H. *bāola*, from Port. *baul*, and *bahu*, 'a trunk.'

BOWLY, BOWRY, s. H. *bāoli*, and *bāori*, *Mahr. bāradī*. C. P. Brown (*Zillah Dict. s.v.*) says it is the *Telegu bāvidi*; *bāvi* and *bāridi*, = 'well.' This is doubtless the same word, but in all its forms it is probably connected with Skt. *vāra*, 'a hole, a well,' or with *vāpi*, 'an oblong reservoir, a pool or lake.' There is also in *Singhalese vāva*, 'a lake or pond,' and in inscriptions *vaviya*. There is again *Maldivian*

word, however, came to be especially used for 'Slave-boy,' and applied to slaves of any age. The Portuguese used *mogo* in the same way. In 'Pigeon English' also 'servant' is *Boy*, whilst 'boy' in our ordinary sense is discriminated as '*smallo-boy*.'

b. A Palankin-bearer. From the name of the caste, Telug. and Malayäl. *böyi*, Tam. *bövi*, &c. Wilson gives *bhoi* as H. and Mahr. also. The word is in use northward at least to the Nerudda R. In the Konkan, people of this class are called *Kahár bhái* (see *Ind. Ant.* ii. 154, iii. 77). P. Paolino is therefore in error, as he often is, when he says that the word *boy* as applied by the English and other Europeans to the coolies or *fachini* who carry the dooly, "has nothing to do with any Indian language." In the first and third quotations (under b), the use is more like a, but any connection with English at the dates seems impossible.

a.—

1609.—"I bought of them a *Portugall Boy* (which the Hollanders had given unto the King) . . . hee cost mee fortie-five Dollers."—*Keeling*, in *Purchas*, i. 186.

"My *Boy* Stephen Grovenor."—*Havelins*, in *Purchas*, 211. See also 267, 296.

1631.—"We had a *black boy* my Father brought from Porto Nova to attend upon him, who seeing his Master to be a Prisoner in the hands of the People of his own Complexion, would not now obey his Command."—*Knor*, 124.

1696.—"Being informed where the Chief man of the Choultry lived, he (Dr. Brown) took his sword and pistol, and being followed by his boy with another pistol, and his horse keeper. . . ."—*Wheeler*, i. 300.

1781.—"*Elopel*. From his master's House at Moidapore, a few days since, A Malay Slave Boy."—In *Ston-Karr*, i. 45; see also pp. 126, 179.

1836.—"The real Indian ladies lie on a sofa, and if they drop their handkerchief, they just lower their voices and say *Boy*! in a very gentle tone."—*Letters from Madras*, 33.

1866.—"Yes, Sahib, I Christian Boy. Plenty *pooh*ah do. Sunday time never no work do."—*Treregan*, *The Dark Bungalow*, p. 226.

Also used by the French in the East:

1872.—"Mon *boy* m'accompagnait pour me servir à l'occasion de guide et d'interprète."—*Rec. des Deux Mondes*, xcvi. 957.

1875.—"He was a faithful servant, or boy,

as they are here called, about forty years of age."—*Thomson's Malacca*, 228.

1876.—"A Portuguese Boy . . . from Bombay."—*Blackwood's Mag.*, Nov., p. 578.

b.—

1551.—(At Goa) "also to a *naigue*, with 6 peons (*pidas*) and a *mocadam* with 6 torch-bearers (*tochas*), one umbrella boy (*hum boy do sombreiro*), two washermen (*mainados*), 6 water-carriers (*bóys d'agua*) all serving the governor . . . in all 280 pardaos and 4 tangas annually, or 84,240 reis."—*S. Hotelho, Tombo*, 57.

[1563.—"And there are men who carry this umbrella so dexterously to ward off the sun, that although their master trots on his horse, the sun does not touch any part of his body, and such men are called in India *boi*."—*Barros*, Dec. 3, Bk. x. ch. 9.]

1591.—A proclamation of the viceroy, Matthias d'Albuquerque, orders: "that no person, of what quality or condition soever, shall go in a *palanquin* without my express licence, save they be over 60 years of age, to be first proved before the Auditor-General of Police . . . and those who contravene this shall pay a penalty of 200 cruzados, and persons of mean estate the half, the *palanquys* and their belongings to be forfeited, and the *bois* or *moucos* who carry such *palanquys* shall be condemned to his Majesty's galleys."—*Archiv. Port. Orient.*, fasc. 3, 324.

1608-10.—". . . faisons les graues ot obseruans le *Souirgo* à l'Espagnole, ayans tousiours leur *boay* qui porte leur parasol, sans lequel ils n'osent sortir de logis, ou autrement on les estimeront *picaros* et miserables."—*Mocquet, Voyages*, 305.

1610.—". . . autres Gentils qui sont comme Crocheteurs et Porte-faix, qu'ils appellent *Boye*, c'est a dire Bouef pour porter quelque petit faix que ce soit."—*Pyrard de Laval*, ii. 27; (Hak. Soc. ii. 44. On this Mr. Gray notes: "Pyrard's fanciful interpretation 'ox,' Port. *boi*, may be due either to himself or to some Portuguese friend who would have his joke. It is repeated by Boullaye-de-Gouz (p. 211), who finds a parallel indignity in the use of the term *mulets* by the French gentry towards their chair-men.")

1673.—"We might recite the Coolies . . . and *Palenkeen Boys*; by the very Heathens esteemed a degenerate Offspring of the *Holencores* (see HALALCORE)."—*Fryer*, 34.

1720.—"*Bois*. In Portuguese India are those who carry the *Andores* (see ANDOR), and in Salsete there is a village of them which pays its dues from the fish which they sell, buying it from the fishermen of the shores."—*Bluteau, Dict. s.v.*

1755-60.—". . . Palankin-boys."—*Ives*, 50.

1778.—"*Boys de palanquin*, *Kahár*."—*Grammatica Indostana* (Port.), Roma, 86.

1782.—". . . un bambou arqué dans lo mihen, qui tient au palanquin, and sur

BOYA.

les bouts duquel se mottent 5 ou 6 porteurs qu'on appelle Boués."—*Sonnebat, Voyage*, i. 58.

1785.—"The boys with Colonel Lawrence's palanquin having straggled a little out of the line of march, were picked up by the Morattas."—*Carmichael, Life of Clive*, i. 207.

1801.—"My palanquin boys will be laid on the road on Monday."—*Wellington*, iii. 553.

1809.—"My boys were in high spirits, laughing and singing through the whole night."—*Ld. Valentia*, i. 326.

1810.—"The palanquin-bearers are called Bhois, and are remarkable for strength and swiftness."—*Maria Graham*, 128.

BOYA, s. A buoy. Sea H. (Roebuck). [Mr. Skeat adds: "The Malay word is also *boyn* or *bai-top*, which latter I cannot trace."]

BOYANORE, BAONOR, s. A corr. of the Malayül. *Palluvannur*, 'Ruler.'

[1687.—"Somewhere about 1691-95 . . . the Kadattunnd Raja, known to the early English as the Boyanore or Baonor of Badagam, was in semi-independent possession of Kaduttannd, that is, of the territory lying between the Mahé and Kotta rivers."—*Logan, Man. of Malabar*, i. 315.]

BRAB, s. The Palmyra Tree (see **PALMYRA**) or *Borassus flabelliformis*. The Portuguese called this Palmeira brava ('wild' palm), whence the English corruption. The term is unknown in Bengal, where the tree is called 'fan-palm,' 'palmyra,' or by the H. name *tāl* or *tār*.

c. 1666.—"Tous les Malabares écrivent comme nous du gauche à droit sur les feuilles des Palmeiras Bravas."—*Theriot*, v. 263.

1673.—"Another Tree called Brabb, bodied like the Cocco, but the leaves grow round like a Peacock's Tail set upright."—*Fryer*, 76.

1769.—"Brabb, so called at Bombay; *Palmins* on the coast; and *Tall* at Bengal."—*Ives*, 468.

c. 1760.—"There are also here and there interspersed a few brab-trees, or rather wild palm-trees (the word *brab* being derived from Brabo, which in Portuguese signifies wild) . . . the chief profit from that is the toddy."—*Groce*, i. 48.

[1808.—See quotation under **BANDAREE**.]
1809.—"The *Palmyra* . . . here called the brab, furnishes the best leaves for thatching, and the dead ones serve for fuel."—*Maria Graham*, 5.

BRAHMIN, BRAHMAN, BRA-

MIN, s. In some parts of India, called *Bahman*; Skt. *Brahmana*. This word now means a member of the priestly caste, but the original meaning and use were different. Hang. (*Brahma und die Brahmanen*, pp. 8-11) traces the word to the root *brh*, 'to increase,' and shows how it has come to have its present signification. The older English form is *Brachman*, which comes to us through the Greek and Latin authors.

c. B.C. 330.—" . . . τῶν ἐν Ταῖσις σοφιστῶν ἰδεῖν δύο φασί, Βραχμᾶνας ἀποφύγετον, τὸν μὲν πρεσβύτερον ἐξηγούμενον, τὸν δὲ νεώτερον κομῆτην, αὐφοτέρους δ' αἰολοῦσθαι μαθητὰς . . ."—*Aristobolus*, quoted in *Strabo*, xv. c. 61.

c. B.C. 300.—"Ἄλλην δὲ διαίτην ποιεῖται περὶ τῶν φιλοσόφων δύο γένη φάσκων, ὧν τοὺς μὲν Βραχμᾶνας καλεῖ, τοὺς δὲ Γαμῖδας [Σαρμᾶνας]."—From *Megasthenes*, in *Strabo*, xv. c. 59.

c. A.D. 150.—"But the evil stars have not forced the Brahmins to do evil and abominable things; nor have the good stars persuaded the rest of the (Indians) to abstain from evil things."—*Bardeanes*, in *Curtius's Spicilgium*, 18.

c. A.D. 500.—"Βραχμᾶνες; Ἰνδιάνων σοφιστῶν ὡς καὶ βράχμης καλοῦσιν."—*Stephanus Byzantinus*.

1293.—Marco Polo writes (pl.) *Abraiaman* or *Abraiamin*, which seems to represent an incorrect Ar. plural (e.g. *Ahāhamin*) picked up from Arab sailors; the correct Ar. plural is *Bardhima*.

1414.—Poggio taking down the romances of Nicolo Conti writes *Brammones*.

1555.—"Among these is ther a people called *Brachmanes*, welche (as Didimus their Kings wrote unto Alexandre . . .) live a puro and simple life, led with no likeron^s lustes of other menes vauities."—*W. Watrman, Furdle of Fancies*.

1672.—"*Brahmenes* são os seus religio^s, Nome antigo, e de grande preminencia: Observam os precitos tão famosos D'hum, quo primeiro poz nome á sciencia."—*Camões*, vii. 40.

1678.—Acosta has *Bragmen*.

1682.—"Castañeda, tr. by N. L., has *Bramane*."

1630.—"The *Bramanes* . . . Origen, cap. 13 & 16, affirmeth to bee descended from Abraham by Cheturah, who seated them

selves in India, and that so they were called *Abrahmanes*."—*Lord, Desc. of the Barian Rel.*, 71.

1676.—

"Comes he to upbraid us with his innocence?"

Seize him, and take this preaching Brachman hence."

Dryden, Avrungszele, iii. 3.

1688.—"The public worship of the pagods was tolerated at Goa, and the sect of the Brachmans daily increased in power, because these Pagan priests had bribed the Portuguese officers."—*Dryden, Life of Xavier*.

1714.—"The Dervis at first made some scruple of violating his promise to the dying brachman."—*The Spectator*, No. 578.

BRAHMINY BULL, s. A bull devoted to Siva and let loose; generally found frequenting Hindu bazars, and fattened by the run of the Bunyas' shops. The term is sometimes used more generally (*Brahminy* bull, -ox, or -cow) to denote the humped Indian ox as a species.

1872.—"He could stop a huge Bramini bull, when running in fury, by catching hold of its horns."—*Gowinda Samanta*, i. 85.

[1889.—"Herbert Edwards made his mark as a writer of the Brahminess Bull Letters in the Delhi Gazette."—*Calcutta Rev.*, app. xxii.]

BRAHMINY BUTTER, s. This seems to have been an old name for Ghee (q.v.). In M.S. "Acct. Charges, Dieting, &c., at Fort St. David for Nov.—Jany, 1746-47," in India Office, we find:

"Butter Pagodas	2	2	0
Brahminy do. ,,	1	34	0."

BRAHMINY DUCK, s. The common Anglo-Indian name of the handsome bird *Casarca rutila* (Pallas), or 'Ruddy Shieldrake'; constantly seen on the sandy shores of the Gangetic rivers in single pairs, the pair almost always at some distance apart. The Hindi name is *chakud*, and the *chakud-chakud* (male and female of the species) afford a commonplace comparison in Hindi literature for faithful lovers and spouses. "The Hindus have a legend that two lovers for their indiscretion were transformed into Brahminy Ducks, that they are condemned to pass the night apart from each other, on opposite banks of the river, and that all night long each, in its turn, asks its mate if it shall come across, but the question

is always met by a negative—"Chakwa, shall I come?" "No, Chakwa." "Chakwi, shall I come?" "No, Chakwa."—(*Jerdon*.) The same author says the bird is occasionally killed in England.

BRAHMINY KITE, s. The *Milvus Pondicerianus* of *Jerdon*, *Haliastur Indus*, *Boddaert*. The name is given because the bird is regarded with some reverence by the Hindus as sacred to Vishnu. It is found throughout India.

c. 1328.—"There is also in this India a certain bird, big, like a Kite, having a white head and belly, but all red above, which boldly snatches fish out of the hands of fishermen and other people, and indeed [these birds] go on just like dogs."—*Friar Jordanus*, 36.

1673.—". . . 'tis Sacrilegious with them to kill a Cow or Calf; but highly peculiar to shoot a Kite, dedicated to the Brachmins, for which Money will hardly pacify."—*Fryer*, 33.

[1813.—"We had a still bolder and more ravenous enemy in the hawks and brahminess kites."—*Forbes, Or. Mem.*, 2nd ed., ii. 162.]

BRAHMO-SOMAJ, s. The Bengali pronunciation of Skt. *Brahma Samāja*, 'assembly of Brahmins'; *Brahma* being the Supreme Being according to the Indian philosophic systems. The reform of Hinduism so called was begun by Ram Mohun Roy (*Rāma Mohana Rāi*) in 1830. Professor A. Weber has shown that it does not constitute an independent Indian movement, but is derived from European Theism. [Also see *Monier-Williams, Brahmanism*, 486.]

1876.—"The Brahmo Somaj, or Theistic Church of India, is an experiment hitherto unique in religious history."—*Collet, Brahmo Year-book*, 5.

BRANDUL, s. 'Backstay,' in Sea H. Port. *brandal* (*Roebuck*).

BRANDY COORTEE, -COATEE, s. Or sometimes simply *Brandy*. A corruption of *bārānī*, 'a cloak,' literally *pluviale*, from P. *bārān*, 'rain.' *Bārānī-kurti* seems to be a kind of hybrid shaped by the English word *coat*, though *kurtā* and *kurti* are true P. words for various forms of jacket or tunic.

[1754.—"Their women also being not less than 6000, were dressed with great coats (these are called *baramni*) of crimson cloth, after the manner of the men, and not to be

distinguished at a distance; so that the whole made a very formidable appearance."—*H. of Nadir Shah, in Haricay, 367.*

1788.—"Barrannee—a cloak to cover one from the sun."—*Ind. Vocab. (Stockdale).*

[The word Bārāni is now commonly used to describe those crops which are dependent on the annual rains, not on artificial irrigation.

[1900.—"The recent rain has improved the barani crops."—*Pioneer Mail, 10th Feb.*]

BRANDYPAWNEE, s. Brandy and water; a specimen of genuine *Urdū*, i.e. Camp jaigon, which hardly needs interpretation. *H. panī*, 'water.' Williamson (1810) has *brandy-shraub-pawny* (*V. M. ii. 123*).

[1864.—"I'm sorry to see you gentlemen drinking brandy-pawnee," says he; "it plays the deuce with our young men in India."—*Thackeray, Nervous, ch. i.*]

1866.—"The brandy pawnee of the East, and the 'sangaree' of the West Indies, are happily now almost things of the past, or exist in a very modified form."—*Farmer, Tropical Resident, 177.*

BRASS, s. A brace. Sea dialect. —(*Roebuck.*)

[**BRASS-KNOCKER**, s. A term applied to a *réchauffé* or serving up again of yesterday's dinner or supper. It is said to be found in a novel by Winwood Reade called *Liberty Hall*, as a piece of Anglo-Indian slang; and it is supposed to be a corruption of *bāsī khāna*, H. 'stale food'; see *ser. N. & Q., 34, 77.*]

BRATTY, s. A word, used only in the South, for cakes of dry cow-dung, used as fuel more or less all over India. It is Tam. *varattī*, [or *virattī*], 'dried dung.' Various terms are current elsewhere, but in Upper India the most common is *uplā*.—(Vide **OOPLA**).

BRAVA, n.p. A sea-port on the east coast of Africa, lat. 1° 7' N., long. 44° 3', properly *Barāwa*.

1516.—"... a town of the Moors, well walled, and built of good stone and white wash, which is called Brava. ... It is a place of trade, which has already been destroyed by the Portuguese, with great slaughter of the inhabitants. ..."—*Barbosa, 16.*

BRAZIL-WOOD, s. This name is now applied in trade to the dye-wood

imported from Pernambuco, which is derived from certain species of *Caesalpinia* indigenous there. But it originally applied to a dye-wood of the same genus which was imported from India, and which is now known in trade as *Sappan* (q.v.). [It is the *andam* or *bakkam* of the Arabs (*Burton, Ar. Nights*, in. 49).] The history of the word is very curious. For when the name was applied to the newly discovered region in S. America, probably as *Barros* alleged, because it produced a dye-wood similar in character to the brazil of the East, the trade-name gradually became appropriated to the S. American product, and was taken away from that of the E. Indies. See some further remarks in *Marco Polo, 2nd ed., ii. 368-370* [and *Encycl. Publ. i. 120*].

This is alluded to also by *Camões* (v. 140):

"But here where Earth spreads wider, ye shall claim realms by the ruddy Dye-wood made renowned; these of the 'Sacred Cross' shall win the name: by your first Navy shall that world be found." *Burton.*

The medieval forms of *brazil* were many; in Italian it is generally *criz*, *verino*, or the like

1330.—"And here they burn the brazil-wood (*crizino*) for fuel. ..."—*F. Odores, in Cathay, &c., p. 77.*

1552.—"... when it came to the 3d of May, and Pedrarias was about to set sail, in order to give a name to the land thus newly discovered, he ordered a very great Cross to be hoisted at the top of the tree, after mass had been said at the foot of the tree, and it had been set up with the solemn benediction of the priests, and then he gave the country the name of *Santa Cruz*. ... But as it was through the symbol of the Cross that the Devil lost his dominion over us. ... as soon as the red wood called Brazil began to arrive from that country, Brazil began to be called so, and that the name of *Holy Cross* should be lost, as if the name of a wood for colouring cloth were of more moment than that wood which imbues all the sacraments with the tincture of salvation, which is the Blood of Jesus Christ."—*Barros, l. v. 2.*

1564.—"The bar (*Bahar*) of Brazil contains 20 fanegas (see **FRAZALA**), weighing it in a coir rope, and there is no *picota* (see **PICOTA**)."—*A. Nunes, 18.*

1641.—"We went to see the Rasp house where the lusty knives are compelled to labour, and the rasping of Brazil and Log-wood is very hard labour."—*Edlyn's Diary, August [18].*

BREECH-CANDY, n.p. A locality on the shore of Bombay Island to the north of Malabar Hill. The true name, as Dr. Murray Mitchell tells me, is believed to be *Burj-khadi*, 'the Tower of the Creek.'

BRIDGEMAN, s. Anglo-Sepoy H. *brijmān*, denoting a military prisoner, of which word it is a quaint corruption.

BRINJARRY, s. Al-o **BINJAR-REE**, **BUNJARREE**, and so on. But the first form has become classical from its constant occurrence in the Indian Despatches of Sir A. Wellesley. The word is properly H. *banjārā*, and Wilson derives it from Skt. *banj*, 'trade,' *kāra*, 'doer.' It is possible that the form *brinjārī* may have been suggested by a supposed connection with the Pers. *brinj*, 'rice' (It is alleged in the *Dict. of Words used in the E. Indies*, 2nd ed., 1805, to be derived from *brinj*, 'rice,' and *aru*, 'bring'!) The *Brinjaries* of the Deccan are dealers in grain and salt, who move about, in numerous parties with cattle, carrying their goods to different markets, and who in the days of the Deccan wars were the great resource of the commissariat, as they followed the armies with supplies for sale. They talk a kind of *Mahratta* or *Hindipatan*. Most classes of *Banjāris* in the west appear to have a tradition of having first come to the Deccan with *Moghul* camps as commissariat carriers. In a pamphlet called *Some Account of the Bunjarrah Wars*, by N. R. Cumberlege, *District Sup. of Police, Basain, Berar* (Bombay, 1882; [*North Indian N. & Q.* iv 163 seq.]), the author attempts to distinguish between *brinjāris* as 'grain-carriers' and *bunjarrahs*, from *bunjār*, 'waste land' (meaning *banjar* or *bānjār*). But this seems fanciful. In the N.-W. Provinces the name is also in use, and is applied to a numerous tribe spread along the skirt of the *Himālaya* from *Hardwar* to *Gorakhpur*, some of whom are settled, whilst the rest move about with their cattle, sometimes transporting goods for hire, and sometimes carrying grain, salt, lime, forest produce, or other merchandise for sale. [See *Crooke, Tribes and Castes*, i. 149 seq.] *Vanjārās*, as they are called about Bombay, used to come down from *Rajputāna* and Central India, with

large droves of cattle, laden with grain, &c., taking back with them salt for the most part. These were not mere carriers, but the actual dealers, paying ready money, and they were orderly in conduct.

c. 1505.—"A scarcity was felt in his camp (Sultan Sikandar Lodi's) in consequence of the non-arrival of the *Banjāras*, he despatched 'Azam Humayun for the purpose of bringing in supplies."—*Nizamut 'Ulah*, in *Elliot*, v. 100 (written c. 1612).

1516.—"The Moors and Gentiles of the cities and towns throughout the country come to set up their shops and cloths at Cheul . . . they bring these in great caravans of domestic oxen, with packs, like donkeys, and on the top of these long white packs placed cross-wise, in which they bring their goods; and one man drives 30 or 40 beasts before him."—*Barbosa*, 71.

1563.—" . . . This King of Doly took the *Balagat* from certain very powerful gentoos, whose tribe are those whom we now call *Venezaras*, and from others dwelling in the country, who are called *Colles*; and all these, *Colles*, and *Venezaras*, and *Reisbuto*, live by theft and robbery to this day."—*Garcia de O.*, t. 31.

c. 1632.—"The very first step which *Mohabut Khan* [*Khān Khānān*] took in the Deccan, was to prevent the *Bunjaras* of Hindostan with elephants, horses, and cloths; and he collected (by these conciliatory measures) so many of them that he had one chief *Bunjara* at *Agrah*, another in *Goojrat*, and another above the *Ghats*, and established the advanced price of 10 *sees* per rupee (in his camp) to enable him to buy it cheaper."—MS. *Life of Mohabut Khan* (*Khan Khānān*), in *Briggs's* paper quoted below, 183.

1638.—"Il y a dans le Royaume de *Cucar* un certain peuple qu'ils appellent *Venezaras*, qui achettent le bled et le ris . . . pour le revendre dans l'*Indostan* . . . ou ils vont avec des *Cassilas* ou *Caravanes* de cinq ou six, et quelque fois de neuf ou dix mille bestes de somme. . ."—*Mandelato*, 215.

1793.—"Whilst the army halted on the 23rd, accounts were received from Captain Read . . . that his convoy of *brinjaries* had been attacked by a body of horse."—*Dirom*, 2.

1800.—"The *Brinjaries* I look upon in the light of servants of the public, of whose grain I have a right to regulate the sale . . . always taking care that they have a proportionate advantage."—A. Wellesley, in *Life of Sir T. Munro*, i. 264.

"The *Brinjaries* drop in by degrees."—*Wellington*, i. 175.

1810.—"Immediately facing us a troop of *Brinjarees* had taken up their residence for the night. These people travel from one end of India to the other, carrying salt, grain, assafetida, almost as necessary to an army as salt."—*Maria Graham*, 61.

1813.—“We met there a number of Vanjarrahs, or merchants, with large droves of oxen, laden with valuable articles from the interior country, to commute for salt on the sea-coast.”—*Forbes, Or. Mem.* i. 206; [2nd ed. i. 118; also see ii. 276 seqq.].

“As the Deccan is devoid of a single navigable river, and has no roads of this, except of wheel-carriages, the whole of this extensive intercourse is carried on by laden bullocks, the property of that class of people known as Bunjaras.”—*Acc. of Origin, Hist., and Manners of . . . Bunjaras*, by Capt. John Briggs, in *Tr. Lil. Soc. Bo. i. 61*.

1825.—“We passed a number of Brinjarees who were carrying salt. . . . They had all bows, . . . arrows, sword and shield. . . . Even the children had, many of them, bows and arrows suited to their strength, and I saw one young woman equipped in the same manner.”—*Hehr*, ii. 94.

1877.—“They were brinjarries, or carriers of grain, and were quietly encamped at a village about 21 miles off; trading most unobtrusively in grain and salt.”—*Meadows Taylor, Life*, ii. 17.

BRINJAUL, s. The name of a vegetable called in the W. Indies the Egg-plant, and more commonly known to the English in Bengal under that of *bangun* (prop. *baingan*). It is the *Solanum Melongena*, L., very commonly cultivated on the shores of the Mediterranean as well as in India and the ranean as well as in India and the East generally. Though not known in a wild state under this form, there is no reasonable doubt that *S. Melongena* is a derivative of the common Indian *S. insanum*, L. The word in the form *brinjal* is from the Portuguese, as we shall see. But probably there is no word of the kind which has undergone such extraordinary variety of modifications, whilst retaining the same meaning, as this. The Skt. is *bhāṅṭā*, *baigan*, *baingan*, *bhāṅṭā*, *H. bhāṅṭā*, *Ar. bāḍiṅṭā*, *P. bāḍiṅṭā*, *badigṭā*, *Port. berin-gela*, *bringiela*, *bringella*, *Low Latin melangolus*, *merangolus*, *Ital. melangola*, *melangolus*, *melansana*, &c. (see *P. della Valle*, below), French *aubergine* (from *alberengena*), *melongène*, *merangène*, and provincially *belingène*, *albergine*, *albergame*. (See *Marcel Devic*, p. 48.) *Littre*, we may remark, explains (*dormitante Homero*) *aubergine* as “*espèce de morelle*,” giving the etym. as “*diminutif de auberge*” (in the sense of a kind of peach). *Melongena* is no real Latin word, but a factitious

rendering of *melanzana*, or, as *Marcel Devic* says, “*Latin du botaniste*.” It looks as if the Skt. word were the original of all. The *H. baingan* again seems to have been modified from the *P. bāḍiṅṭā*, [or, as *Platts* asserts, direct from the Skt. *vāṅga*, *xāṅgana*, ‘the plant of Bengal,’] and *baingan* also through the *Ar.* to have been the parent of the Span. *berengena*, and so of all the other European names except the English ‘egg-plant.’ The Ital. *mela insana* is the most curious of these corruptions, framed by the usual effort after meaning, and connecting itself with the somewhat indigestible reputation of the vegetable as it is eaten in Italy, which is a fact. When cholera abroad it is considered (e.g. in Sicily) to be an act of folly to eat the *melanzana*. There is, however, behind this, some notion (exemplified in the quotation from *Lane’s Mod. Egypt.* below) connecting the *bāḍiṅṭā* with madness. [Burton, *Ar. Nights*, iii. 417.] And it would seem that the old Arab medical writers give it a bad character as an article of diet. Thus *Avicenna* says the *bāḍiṅṭā* generates melancholy and obstructions. To the N. O. *Solanaceae* many poisonous plants belong.

The word has been carried, with the vegetable, to the Archipelago, probably by the Portuguese, for the Malays call it *berinjala*. [On this *Mr. Skeat* writes: “The Malay form *brinjal*, from the Port., not *berinjala*, is given by *Clifford* and *Swettenham*, but it cannot be established as a Malay word, being almost certainly the Eng. *brinjal* done into Malay. It finds no place in *Klinkert*, and the native Malay word, which is the only word used in pure Peninsular Malay, is *terong* or *trong*. The form *berinjala*, I believe, must have come from the Islands if it really exists.”]

1551.—(At Goa). “And the excise from garden stuff under which are comprised these things, viz.: Radishes, beetroots, garlic, onions green and dry, green tamarind, lettuce, *conbatlinguas*, ginger, oranges, coriander, mint, cabbage, salted dill, mangoes, *brinjolas*, lemons, gourds, citrons, cucumbers, which articles none may sell in retail except the *Rendeiro* of this excise, or some one who has got permission from him. . . .”—*S. Botelho, Tombo*, 49.

a. 1680.—“*Trifolium quatuor virens* comendunt Arabes, montham *Judaci* crudam, i. 65. mala insana. . . .”—*Prosper Alpianus*, i. 65.

1611.—“We had a market there kept

upon the Strand of divers sorts of productions, towit . . . Pallingenies, cucumbers . . .—*N. Downton, in Purchas, i. 298.*

1616.—“It seems to me to be one of those fruits which are called in good Tuscan *petronciani*, but which by the Lombards are called *melanzane*, and by the vulgar at Rome *marignani*; and if my memory does not deceive me, by the Neapolitans in their *patois molegnane*.”—*P. della Valle, i. 197.*

1673.—“The Garden . . . planted with Potatoes, Yawms, Berenjaws, both hot plants . . .”—*Fryer, 101.*

1733.—“Then follow during the rest of the summer, *calabashes* . . . *bedin-janas*, and *tomatas*.”—*Shaw's Travels, 2nd ed. 1757, p. 141.*

c. 1740.—“This man (Balaji Rao), who had become absolute in Hindostan as well as in Decan, was fond of bread made of Badjah . . . he lived on raw Bringelas, on unripe mangoes, and on raw red pepper.”—*Scar Mutaghern, iii. 220.*

1782.—Sonnerat writes *Béringédes*.—i. 186.

1783.—Forrest spolls *brinjales* (*V. to Merqui, 40*); and (1810) Williamson *bringal* (*V. Afr. i. 133*). Forbes (1813), *bringal* and *berenjal* (*Or. Men. i. 32*) [in 2nd ed. i. 22, *bungal*], ii. 50; [in 2nd ed. i. 318]

1810.—“I saw last night at least two acres covered with *brinjal*, a species of *Solanum*.”—*Maria Graham, 21.*

1826.—“A plate of poached eggs, fried in sugar and butter, a dish of *baden-jans*, slit in the middle and boiled in grease.”—*Haji Baba, ed. 1835, p. 150.*

1835.—“The neighbours unanimously declared that the husband was mad. . . . One exclaimed: ‘There is no strength nor power but in God! God restore thee!’ Another said: ‘How sad! He was really a worthy man.’ A third remarked: ‘*Badingans* are very abundant just now.’”—*Lane, Mod. Egyptians, ed. 1860, 209.*

1860.—“Amongst other triumphs of the native cuisine were some singular, but by no means inelegant *chefs d'œuvre*, *brinjals* boiled and stuffed with savoury meats, but exhibiting ripe and undressed fruit growing on the same branch.”—*Tennent's Ceylon, ii. 161.* This dish is mentioned in the Sanskrit *Cookery Book*, which passes as by King Nala. It is managed by wrapping part of the fruit in wet cloths whilst the rest is being cooked.

BROACH, n.p. *Bharūch*, an ancient and still surviving city of Guzerat, on the River Nerbudda. The original forms of the name are *Bhrigu-kach-chha*, and *Bhūru-kachchha*, which last form appears in the Sunnar Cave Inscription No. ix., and this was written with fair correctness by the Greeks as *Bapryza* and *Bapryon*. “Illiterate Guzerattees would in attempting to

articulate *Bhreghoo-Khelra* (sic), lose the half in coalescence, and call it *Barigache*.”—*Drummond, Illus. of Guzerat, &c.*

c. B.C. 20.—“And then laughing, and stript naked, anointed and with his loin-cloth on, he leaped upon the pyre. And this inscription was set upon his tomb: *Zarmanochegas the Indian from Barygasa having rendered himself immortal after the hereditary custom of the Indians hath here*.”—*Nicolaus Damascus, in Strabo, xv. 72.* [Larsen takes the name *Zarmanochegas* to represent the Skt. *Śrāmanācharya*, teacher of the *Śrāmanas*, from which it would appear that he was a Buddhist priest.]

c. A.D. 80.—“On the right, at the very mouth of the gulf, there is a long and narrow strip of shoal. . . . And if one succeeds in getting into the gulf, still it is hard to hit the mouth of the river leading to *Barygaza*, owing to the land being so low . . . and when found it is difficult to enter, owing to the shoals of the river near the mouth. On this account there are at the entrance fishermen employed by the King . . . to meet ships as far off as *Syrastrene*, and by these they are piloted up to *Barygaza*.”—*Pripius, sect. 43.* It is very interesting to compare *Horsburgh* with this ancient account. “From the sands of Swallow to Broach a continued bank extends along the shore, which at Broach river projects out about 5 miles. . . . The tide flows here . . . velocity 6 knots . . . rising nearly 30 feet. . . . On the north side of the river, a great way up, the town of Broach is situated; vessels of considerable burden may proceed to this place, as the channels are deep in many places, but too intricate to be navigated without a pilot.”—*India Directory (in loco).*

c. 718.—*Barūs* is mentioned as one of the places against which Arab attacks were directed.—*See Elliot, i. 441.*

c. 1300.—“ . . . a river which lies between the *Sarsut* and *Ganges* . . . has a south-westerly course till it falls into the sea near *Bahrūch*.”—*Al-Birūnī, in Elliot, i. 49.*

A.D. 1321.—“After their blessed martyrdom, which occurred on the Thursday before Palm Sunday, in *Tinna* of India, I baptised about 90 persons in a certain city called *Parocco*, 10 days' journey distant therefrom . . .”—*Friar Jordanus, in Cathay, &c., 226.*

1552.—“A great and rich ship said to belong to *Melegue Gupji*, Lord of *Baroche*.”—*Barros, II. vi. 2.*

1555.—“Sultan Ahmed on his part marched upon *Bartj*.”—*Sidi 'Ali, 85.*

1615.—“It would be necessary to give credit unto two or three Guzeratis for some cloth to make a voyage to *Burrouse*.”—*Foster, Letters, iv. 91.]*

1617.—“We gave our host . . . a peccoe of *backar baroche* to his children to make

BUCK.

them 2 coates."—*Cock's Diary*, i. 330. [*Backar* here seems to represent a port connected with Broach, called in the *Ain* (ii. 213) *Bhantora* or *Bhalor*; Bayley gives *Bhalorah* as a village on the frontier of Gujerat.]

1623.—"Before the hour of complines . . . we arrived at the city of Barochi, or Behrag as they call it in Persian, under the walls of which, on the south side, flows a river called Norbedi."—*P. della Valle*, ii. 529; [*Hak. Soc.* i. 60].

1618.—In *Van Twist* (p. 11), it is written *Broichla*.

[1676.—"From Surat to Baroche, 22 coss."—*Tavernier*, ed. *Dall*, i. 66.]

1756.—"Bandar of Bhrsch."—(Bird's tr. of *Mirat-i-Ahmadi*, 115.

1803.—"I have the honour to enclose . . . papers which contain a detailed account of the . . . capture of Baroach."—*Wellington*, ii. 289.

BUCK, v. To prate, to chatter, to talk much and egotistically. *H. baknā*. [*A buck-stick* is a chatterer.]

1880.—"And then . . . he bucks with a quiet stubborn determination that would fill an American editor, or an Under Secretary of State with despair. He belongs to the 12-foot-tiger school, so perhaps he can't help it."—*Ali Baba*, 161.

BUCKAUL, s. Ar. II. *bakāl*, 'a shopkeeper'; a *bunya* (q. v. under **BANYAN**). In Ar. it means rather a 'second-hand' dealer.

[c. 1580.—"There is one east of the Valleys called *Banik*, more commonly termed *Baniya* (grain-merchant). The Persian name thereof *bakāl* . . ."—*Itin*, tr. *Jarrell*, iii. 118.]

1800.—" . . . a buceal of this place told me he would let me have 500 bags to-morrow."—*Wellington*, i. 196.

1826.—"Should I find our neighbour the Baqual . . . at who-a shop I used to spend in sweetmeats all the copper money that I could purloin from my father."—*Hajji Baba*, ed. 1835, 295.

BUCKSHAW, s. We have not been able to identify the fish so called, or the true form of the name. Perhaps it is only *H. bachcha*, *Mahr*. *Bachcha* (P. *bacha*, *Skt. vatsa*), 'the young of any creature.' But the *Konkani Diet.* gives *bousa*—peixe pequeno de qualquer sorte, 'little fish of any kind.' This is perhaps the real word; but it also may represent *bachcha*. The practice of manuring the coco-palms with putrid fish is still rife, as residents of the Government House at Parell never

forget. The fish in use is refuse *bummelo* (q. v.). [The word is really the *H. bachcha*, a well-known edible fish which abounds in the Ganges and other N. Indian rivers. It is either the *Pseudotyrphius garua*, or *P. murinus* of Day, *Fish. Ind.*, nos. 474 or 471; *Fan. Br. Ind.* i. 141, 137.]

1673.—" . . . Cocco Nuts, for Oyl, which latter they dunging with (*Bubsho*) Fish, the Land-Breezes brought a poysonous Smell on board Ship."—*Fryer*, 55. [Also see *Wheeler*, *Early Rec.*, 40.]

1727.—"The Air is somewhat unhealthy, which is chiefly imputed to their dunging their Cocco-nut trees with Buck-shoe, a sort of small Fishes which their Sea abounds in."—*A. Hamilton*, i. 181.

c. 1760.—" . . . manure for the coco-nut-trees . . . consisting of the small fry of fish, and called by the country name of *Buckshaw*."—*Grove*, i. 81.

[1883.—"*Mahār*, rohi and batchwa are found in the river Jumna."—*Gazetteer of Delhi District*, 21.]

BUCKSHAW, s. This is also used in *Cock's Diary* (i. 63, 99) for some kind of Indian piece-good, we know not what. [The word is not found in modern lists of piece-goods. It is perhaps a corruption of Pers. *buckhah*, 'a bundle,' used specially of clothes. *Tavernier* (see below) uses the word in its ordinary sense.

[1611.—"*Percalla*, *Boxshaes*."—*Tavernier*, ed. *Dall*, ii. 88.

[1615.—"80 pieces *Boxsha* gingams"; "*Per Puxshaws*, double piece, at 9 ma."—*Ibid.* iii. 156; iv. 50.

[1665.—"I went to lie down, my *bouchha* being all the time in the same place, half under the head of my bed and half outside."—*Tavernier*, ed. *Dall*, ii. 166.]

BUCKSHEESH, BUXEES, s. P.

(through P.—II. *bakshish*). Buona mano, Trinkgeld, pourboire; we don't seem to have in England any exact equivalent for the word, though the thing is so general; 'something for (the driver)' is a poor expression; tip is accurate, but is slang; gratuity is official or dictionary English.

[1625.—"*Bachshees* (as they say in the Arabick tongue) that is gratis freely."—*Purchas*, ii. 1310 [N.R.D.].

1759.—"To Presents:—
2 Pieces of flowered Velvet 532 7 0
1 ditto of Broad Cloth . . . 50 0 0
Buxis to the Servants . . . 50 0 0"

Cost of Entertainment to Juggut &c. In Long, 190.

c. 1760.—“... Buxle money.”—*Ires*, 51.
1810.—“... each mile will cost full one rupee (i.e. 2s. 6d.), besides various little disbursements by way of buxes, or presents, to every set of bearers.”—*Williamson*, *V. M.* ii. 235.

1823.—“These Christmas-boxes are said to be an ancient custom here, and I could almost fancy that our name of *bux* for this particular kind of present . . . is a corruption of buckishish, a gift or gratuity,” in Turkish, Persian, and Hindoostanee.”—*Heber*, i. 45.

1853.—“The relieved bearers opened the shutters, thrust in their torch, and their black heads, and most unceremoniously demanded buxes.”—*W. Arnold*, *Oatfield*, i. 239.

BUCKYNE, s. II. *bukityan*, the tree *Melia sempervirens*, Roxb. (N. O. *Meliaceae*). It has a considerable resemblance to the *nim* tree (see **NEEM**); and in Bengali is called *mahā-nim*, which is also the Skt. name, *mahā-nimba*. It is sometimes erroneously called Persian Lilac.

BUDDHA, BUDDHISM, BUDDHIST. These words are often written with a quite erroneous assumption of precision *Bhudda*, &c. All that we shall do here is to collect some of the earlier mentions of Buddha and the religion called by his name.

c. 200.—“Εἰς δὲ τῶν Ἰνδῶν αἱ τοῖς Βούττα περὶθεμένοι παραγγέλμασιν ἐν δὲ ὑπερβολῇν συμνόητος ἐς θεὸν περιήλασι.” *Clemens Alexandrinus*, *Strömation*, Liber I. (Oxford ed., 1715, i. 359).

c. 210.—“Wisdom and deeds have always from time to time been brought to mankind by the messengers of God. So in *one ago* they have been brought to mankind by the messenger called Buddha to India, in another by Zaradusht to Persia, in another by Jesus to the West. Thereupon this revelation has come down, this prophecy in this last age, through me, Māni, the messenger of the God of truth to Babylonian.”—*The Book of Māni*, called *Shāhūkān*, quoted by *Albirant*, in his *Chronology*, tr. by Sachau, p. 190.

c. 400.—“Apud Gymnosophistas Indiao quasi per manus hujus opinionis auctoritas traditur, quod Buddam principem dogmatis eorum, e latere suo virgo generaret. Nec hoc mirum de barbaris, quum Minervam quoque de capite Jovis, et Liberum patrem de femore ejus procreatos, docta fuxit Graecia.”—*St. Jerome*, *Adv. Jovinianum*, Lib. i. ed. Vallarsi, ii. 309.

c. 440.—“... Τηνικαῦτα γὰρ τὸ Ἐμπεδοκλέους τοῦ παρ' Ἑλλήσι φιλοσόφου δόγμα, διὰ τοῦ Μανιχαίου χριστιανισμὸν ὑπεκρίνατο . . . τοῦτον δὲ τοῦ Σκυνίου μαθητῆς γινεται Βούδδας, πρότερον Τερέβινθος καλού-

μενος . . . κ. τ. λ.” (see the same matter from *Georgii Cedrenus* below).—*Socratus*, *Hist. Eccles. Lib. I.* cap. 22.

c. 810.—“An certè Bragmanorum sequenur opinionem, ut quemadmodum illi sectae sunt auctorem Buddam, per virginis latus narrat exortum, ita nos Christum fuisse praedicemus? Vel magis sic nascitur Dei sapientia de virginis cerebro, quomodo Minerva de Jovis vertice, tripudium Liber Pater de femore? Ut Christolam de virginis partu non solennis natura, vel auctoritas sacras lectionis, sed supen-titio Gentilis, et commenta perdoceant fabulosa.”—*Ratramni Corbiciensis I. de Nativitate Xpi.*, cap. iii. in *L. D'Achéry*, *Syneclogium*, tom. i. p. 64, Paris, 1723.

c. 870.—“The Indians give in general the name of budd to anything connected with their worship, or which forms the object of their veneration. So, an idol is called budd.”—*Beladurs*, in *Elliot*, i. 123.

c. 901.—“Buddasaf was the founder of the Sahacan Religion . . . he preached to mankind renunciation (of this world) and the intumate contemplation of the superior worlds. . . . There was to be read on the gate of the Naobihār* at Balkh an inscription in the Persian tongue of which this is the interpretation: ‘The words of Buddasaf: In the courts of kings three things are needed, Sense, Patience, Wealth.’ Below had been written in Arabic: ‘Buddasaf lies. If a free man possesses any of the three, he will flee from the courts of Kings.’”—*Mas'udi*, iv. 15 and 19.

1000.—“... pseudo-prophets came forward, the number and history of whom it would be impossible to detail. . . . The first mentioned is Buddhasaf, who came forward in India.”—*Albirant*, *Chronology*, by Sachau, p. 186. This name given to Buddha is specially interesting as showing a step nearer the true *Bodhisattva*, the origin of the name *Iudæas*, under which Buddha became a Saint of the Church, and as elucidating Prof. Max Müller's ingenious suggestion of that origin (see *Chips*, &c., iv. 181; see also *Academy*, Sept. 1, 1883, p. 146).

c. 1030.—“A stone was found there in the temple of the great Buddha on which an inscription . . . purporting that the temple had been founded 60,000 years ago. . . .”—*Al'Uth*, in *Elliot*, ii. 39.

c. 1060.—“This madman then, Manēs (also called Scythianus) was by race a Brachman, and he had for his teacher Budas, formerly called Terabinthus, who having been brought up by Scythians in the learning of the Greeks became a follower of the sect of Empedocles (who said there were two first principles opposed to one another), and when he entered Persia declared that he had been born of a virgin, and had been brought up among the hills. . . . and this Budas (alias Terabinthus) did perish, crushed by an unclean spirit.”—*Georg. Cedrenus*, *Hist. Comp.*,

* Naobihār = Nava-Vihāra (‘New Buddhist Monastery’) is still the name of a district adjoining Balkh.

Bonn ed., 455 (old ed. i. 259). This wonderful jumble, mainly copied, as we see, from Socrates (*supra*), seems to bring Buddha and Manes together. "Many of the ideas of Manichæism were but fragments of Buddhism."—*E. B. Currell*, in *Smith's Dict. of Christ. Biog.*

c. 1190.—"Very grieved was Sârang Dova. Constantly he performed the worship of the Arihant; the Buddhist religion he adopted; he wore no sword."—*The Poem of Chandel Bardai*, paraphr. by Brames, in *Ind. Ant.* i. 271.

1610.—". . . This Prince is called in the histories of him by many names; his proper name was *Drauid Raja*; but that by which he has been known since they have held him for a saint is the *Budao*, which is as much as to say 'Sage' . . . and to this name the Gentiles throughout all India have dedicated great and superb Pagodas."—*Coste*, Dec. V., liv. vi. cap. 2.

[1615.—"The image of Dibottes, with the hudge colosso or bras imadre (or rather idoll) in it."—*Cocle's Diary*, i. 200.]

c. 1666.—"There is indeed another, a seventh Sect, which is called *Bauté*, whence do proceed 12 other different sects; but this is not so common as the others, the Votaries of it being hated and despised as a company of irreligious and atheistical people, nor do they live like the rest."—*Bernier*, l. T., ii. 107; [ed. *Constable*, 336].

1685.—"Above all these they have one to whom they pay much veneration, whom they call *Bodhi*; his figure is that of a man."—*Ribeiro*, f. 406.

1728.—"Before Gautama Budhum there have been known 26 *Budhus*—viz.: . . ."—*Valentijn*, v. (Ceylon) 369.

1753.—"Edrei nous instruit de cette circonstance, en disant que le *Malabar* est adorateur du *Bodda*. Les Brahmines du *Malabar* disent que c'est le nom que *Vishnu* a pris dans une de ses apparitions, et on connoît *Vishnu* pour une des trois principales divinités Indiennes. Suivant St. Jérôme et St. Clément d'Alexandrie, *Budda* ou *Butta* est le législateur des Gymnosophistes de l'Inde. La secte des *Shamans* ou *Samanéens*, qui est demeurée la dominante dans tous les royaumes d'au delà du Gange, a fait de *Budda* en cette qualité son objet d'adoration. C'est la première des divinités Chingulaises ou de Ceylan, selon *Ribeiro*. *Samano-Codon* (see **GAUTAMA**), la grande idole des Siamois, est par eux appelé *Putti*."—*D'Anville*, *Eclaircissements*, 75. What knowledge and apprehension, on a subject then so obscure, is shown by this great Geographer! Compare the pretentious ignorance of the flashy Abbe Raynal in the quotations under 1770.

1770.—"Among the deities of the second order, particular honours are paid to *Bud-dou*, who descended upon earth to take upon himself the office of mediator between God and mankind."—*Raynal* (tr. 1777), i. 91.

"The *Budzoists* are another sect of Japan, of which *Budzo* was the founder. . . . The

spirit of *Budzoism* is dreadful. It breathes nothing but penitence, excessive fear, and cruel severity."—*Ibid.* i. 138. Raynal in the two preceding passages shows that he was not aware that the religions alluded to in Ceylon and in Japan were the same.

1770.—"Il y avoit alors dans ces parties de l'Inde, et principalement à la Côte de Coromandel et à Ceylan, un Culte dont on ignore absolument les Dogmes; le Dieu *Baouth*, dont on ne connoit aujourd'hui, dans l'Inde que le Nom et l'objet de ce Culte; mais il est tout-à-fait aboli, si ce n'est, qu'il se trouve encore quelques familles d'Indiens séparées et incertaines des autres Castes, qui sont restées fidèles à *Baouth*, et qui ne reconnoissent pas la religion des Brames."—*Voyage de M. Gentil*, quoted by W. Chambers, in *As. Res.* i. 170.

1801.—"It is generally known that the religion of *Bouddhon* is the religion of the people of *Ceylon*, but no one is acquainted with its forms and precepts. I shall here relate what I have heard upon the subject."—*M. Jourdain*, in *As. Res.* vi. 393.

1806.—". . . The head is covered with the cone that ever adorns the head of the Chinese deity *Fo*, who has been often supposed to be the same as *Bouddh*."—*Salt*, *Carew of Salisbury*, in *Tr. Lat. Soc.* No. i. 50.

1810.—"Among the *Bluddists* there are no distinct castes."—*Maria Graham*, 89.

It is remarkable how many poems on the subject of Buddha have appeared of late years. We have noted:

1. *Buddha, Epische Dichtung in Zwanzig Gesängen*, i.e. an Epic Poem in 20 cantos (in ottava rima). Von Joseph Vittor Widmann, Bern. 1860.

2. *The Story of Gautama Buddha and his Creed: An Epic by Richard Phillips Longmans*, 1871. This is also printed in octaves, but each octave consists of 4 heroic couplets.

3. *Vasudharratta, a Buddhist Idyll*; by Dean Plumtre. Republished in *Things New and Old*, 1884. The subject is the story of the Courtesan of Mathura ("Vasavadatta and Upagupta"), which is given in Burnouf's *Introd. à l'Histoire du Bouddhisme Indien*, 146-148; a touching story, even in its original crude form.

It opens:
"Where proud *Mathoura* rears her hundred towers. . . ."

The Skt. Dict. gives indeed an alternative *Mathura*, but *Mathura* is the usual name, whence Anglo-Ind. *Muttra*.

4. The brilliant Poem of Sir Edwin Arnold, called *The Light of Asia*, or the *Great Renunciation*, being the *Life and*

Teaching of Gautama, Prince of India, and Founder of Buddhism, as told in verse by an Indian Buddhist, 1879.

BUDGE-BUDGE, n. p. A village on the Hooghly R., 15 m. below Calcutta, where stood a fort which was captured by Clive when advancing on Calcutta to recapture it, in December, 1756. The *Imperial Gazetteer* gives the true name as *Baj-baj*, [but Hamilton writes *Bhaja-bhuj*].

1756.—“On the 20th December, at six o'clock in the morning, the admiral having landed the Company's troops the evening before at *Mayapour*, under the command of Lieutenant-Colonel Clive, cannonaded Bougee Bougee Fort, which was strong and built of mud, and had a wet ditch round it.”—*Ives*, 99.

1757.—The Author of *Memoir of the Revolution in Bengal* calls it *Budbudgia*, (1763), Luke Scrutton *Budge Boodjee*.

BUDGEROW, s. A lumbering keelless barge, formerly much used by Europeans travelling on the Gangetic rivers. Two-thirds of the length aft was occupied by cabins with Venetian windows. Wilson gives the word as *H.* and *B. bajra*; Shakespear gives *H. bajra* and *bajra*, with an improbable suggestion of derivation from *bajar*, ‘hard or heavy.’ Among Blochmann's extracts from Mahomedan accounts of the conquest of Assam we find, in a detail of Mir Jumla's fleet in his expedition of 1662, mention of 4 *bajras* (*J. As. Soc. Ben.* xli. pt. 1. 73). The same extracts contain mention of war-sloops called *bach'haris* (pp. 57, 75, 81), but these last must be different. *Bajra* may possibly have been applied in the sense of ‘thunder-bolt.’ This may seem unsuited to the modern budgerow, but is not more so than the title of ‘lightning-darter’ is to the modern *Burkundauze* (q.v.)! We remember how Joinville says of the approach of the great galley of the Count of Jaffa:—“*Sembloit que foudre cheist des cieux*.” It is however perhaps more probable that *bajra* may have been a variation of *bagla*. And this is especially suggested by the existence of the Portuguese form *pajeres*, and of the Ar. form *bagura* (see under **BUGGALOW**). Mr. Edye, Master Shipwright of the Naval Yard in Trincomalee, in a paper on the Native Craft of India and Ceylon, speaks of the

Baggala or *Budgerow*, as if he had been accustomed to hear the words used indiscriminately. (See *J. R. A. S.*, vol. i. p. 12). [There is a drawing of a modern Budgerow in *Grant, Rural Life*, p. 6.]

c. 1570.—“Their barks be light and armed with oares, like to Foistes . . . and they call these barks *Bazaras* and *Patuas*” (in Bengal).—*Cesar Fredericke*, E. T. in *Hall*. ii. 353.

1662.—(Blochmann's Ext. as above).

1705.—“ . . . des *Bazaras* qui sont de grands bateaux.”—*Luillier*, 62.

1723.—“Le lendemain nous parâmes sur les *Bazaras* de la compagnie de France.”—*Lett. Edif.* xii. 269.

1727.—“ . . . in the evening to recreate themselves in Chaises or Palankins; . . . or by water in their *Budgeroes*, which is a convenient Boat.”—*A. Hamilton*, ii. 12.

1737.—“Charges, *Budgerows* . . . Ra. 281. G. 3.”—*MS. Account from Fl. William*, in India Office.

1780.—“A gentleman's *Bugerow* was drove ashore near Chaun-paul Gaut . . .” —*Hick's Bengal Gazette*, May 13th.

1781.—“The boats used by the natives for travelling, and also by the Europeans, are the *budgerows*, which both sail and row.”—*Hodges*, 39.

1783.—“ . . . his boat, which, though in Kashmir (it) was thought magnificent, would not have been disarmed in the station of a Kitchen-tender to a Bengal budgero.”—*G. Forster, Journey*, ii. 10.

1781.—“I shall not be at liberty to enter my *budgerow* till the end of July, and must be again at Calcutta on the 22nd of October.”—*Sir W. Jones, in Mem.* ii. 38.

1785.—“Mr. Hastings went aboard his *Budgerow*, and proceeded down the river, as soon as the tide served, to embark for Europe on the *Berrington*.”—*In Seton-Karr*, i. 86.

1791.—“By order of the Governor-General in Council . . . will be sold the Hon'ble Company's *Budgerow*, named the *Sonamookhee* . . . the *Budgerow* lays in the nullah opposite to Chitpore.”—*Ibid.* ii. 114.

1830.—

“Upon the bosom of the tide
Vessels of every fabric ride;
The fisher's skill, the light canoe,

The *Bujra* broad, the *Bholia* trim,
Or *Pinnaces* that gallant swim,
With favouring breeze—or dull and slow
Against the heady current go . . .”

H. H. Wilson, in Bengal Annual, 29.

* This (*Sonamukhi*, ‘Chri so-loma’) has continued to be the name of the Viceroy's river yacht (probably) to this day. It was so in Lord Canning's time, then represented by a barge adapted to be towed by a steamer.

RUDGROOK.

BUDGROOK, s. Port. *bazarucco*.
A coin of low denomination, and of
varying value and metal (copper, tin,
lead, and tuttenagne), formerly current
at Goa and elsewhere on the Western
Coast, as well as at some other places
on the Indian seas. It was also adopted
from the Portuguese in the earliest
English coinage at Bombay. The
earliest Goa coinage, that of Alhu-
querque (1510), the *leal* or *bazarucco*
was equal to 2 *reis*, of which *reis* there
went 480 to the gold *crúzado* (*Gerson*
da Cunha). The name appears to have
been a native one in use in Goa at
the time of the conquest, but its
etymology is uncertain. In *Vau*
Noort's *Voyage* (1648) the word is
derived from *bazdr*, and said to mean
'market-money' (perhaps *bizār-rāki*,
the last word being used for a copper
coin in Canarese). [This view is ac-
cepted by Gray in his notes on *Pyrard*
(*Hak. Soc.* ii. 68), and by *Burnell*
(*Hak. Soc.* ii. 143). (*s.v.*) gives
(*Linchoten*, *Admin. Man. Gloss.*) 'market-
Madras, *Admin. Man. Gloss.* 'market-
the Can. form as *bajara-rokkia*, 'market-
money.'] C. P. Brown (MS. notes)
makes the word = *baḍaga-rāka*, which
he says would in Canarese be 'base-
penny,' and he ingeniously quotes
Shakespeare's "beggary denier," and
Horace's "*vilem asem*." This is
adopted in substance by Mr. E.
Thomas, who points out that *rūki*
or *rūkki* is in *Mahratti* (see *Molencorth*,
s.v.) one-twelfth of an *anna*. But the
words of *Khāfi Khān* below suggest
that the word may be a corruption
of the P. *buzurg*, 'big,' and according
to *Wilson*, *budrākh* (*s.v.*) is used in
Mahratti as a dialectic corruption of
buzurg. This derivation may be
partially corroborated by the fact that
at *Mocha* there is, or was formerly,
a coin (which had become a money
of account only, 80 to the dollar) called
kabir, i.e. 'big' (see *Orington*, 463, and
Milburn, i. 98). If we could attach
any value to *Pyrard's* spelling—
houstruques—this would be in favour
of the same etymology; as is also the
form *besorg* given by *Mandelslo*. [For
a full examination of the value of the
budgroom based on the most recent
authorities, see *Whiteway*, *Reise of the*
Port. Power, p. 68.]

1654.—Bazarucos at Maluco (Moluccas)
 50=1 tanga, at 60 reis to the tanga, 5 tangas
 =1 pardao. "Os quares bazarucos so faz"

conta de 200 cruzeiros" (i.e. to the tanga).—
Nunes, 41. — *Parrot*, in *Habl.*

[1581.—Basaruchies, Barlet, in Haki.
SHROFF.]

1598.—"They pay two Basarukes, which is as much as a Hollander's Dout. . . . It is molten money of Iaddo Tinne."—*Janschoten*, Sec. i. 180, 212].

1609.—"Le plus bas argent, sont Basa-
rucas . . . et sont fait de mauvais l'estain."
in *Navigations des Hollandais*,

—Montmann, in Navigation
i. 53r. il y en a de plusieurs sortes
Boursuques

c. 1610.—"Il y en a de plusieurs sortes. La première est appelée **Boursurques**. Il y a dont il en faut 75 pour une **Tanque**, dont il en faut d'autre **Boursurques** vieilles, dont il en faut 105 pour le **Tanque**. . . Il y a de cette monnoye qui est de fer, et d'autre de **entlin**, metal de **Chino**" (see **CALAY**).—*Purari*, n. 39; see also 21; [*Hak. Sen*, n. 33, 63].

metal du China (Hak. Soc. n. 33, 67)
 39; see also 21; (Hak. Soc. n. 33, 67)
 1011.—“Or a Viceroy coins false money;
 for so I may call it, as the people lo-a by it.
 For copper is worth 40 *cram*, but they can
 FINE the hundred weight, at the rate of 60 and 70.
 The basarucos at the other hand, keeping a
 keen eye on our affairs, and seeing what
 a huge profit there is, coin there on the
 mainland a great quantity of basarucos,
 and gradually smuggle them into Got,
 making a pitiful of gold.” *Canto, Dialogo do*
Baldado Pratico, 138.

1633.—"They have (at Gombroon) a certain Copper Coin which they call *Besorg*, whereof 6 make a *Pera*, and 10 *Pera* make a *Chay* (*Shahi*) which is worth about *Sixpence* English."—*V. and Tr. of J. A. Mandelstam*, into the *L. India*, L. T. 1669, p. 8.

1672.—"Their coins (at Tanor in Malabar) . . . of Copper, a Buscrook, 20 of which make a Panam."—*FRYER*, 51. [He also spelled Busrook. See quotation under

the word **Budbrook**. REAS.] "Barges, Picos and Budgrooks."

1677.—"Rupees, Piceas and — in Charles II.
—Letters Patent of Charles II. in Charles II.
the E. I. Co., p. 111.
"The Budgerooks (at Muskat) are
— than anythin,

1711. — "The Budgerooks (it Muskat) are
misk Mettle, rather like from than anything
else, have a Cross on one side, and were
coin'd by the Portugue-e. Thirty of them
make a silver Mamooda, of about eight
Pence Value." — *Lecky*, 211.

c. 1720-30.—"They (the Portuguese) also use bits of copper which they call *buguz*," and four of these *buguz* pass for a *fulé*.—*Khāfi Khān*, in *Elliot*, v. 315.

c. 1760.—"At Goa the sceraphim is worth
240 Portugal Rees, or about 16d. sterling;
2 reas make a basaraco, 15 basaracos a par-
rintin, 42 rintine a tangas, 4 tangas a pavi,
2 pavos a pagoda of gold."—Gouveia, i. 282.

1838. "Only eight or ten loads (of coffee) were imported this year, including two loads of 'Kopei' (see **COPECK**), the copper currency of Russia, known in this country by the name of **Baghruckha**. They are converted to the same use as copper."—*Report from Kabul*, by A. Burnes; in *Punjab Trade Report*, App. p. iii.

This may possibly contain some indication of the true form of this obscure word, but I have derived no light from it myself. The *budgrook* was apparently current at Muscat down to the beginning of last century (see *Altburn*, i. 116).

BUDLEE, s. A substitute in public or domestic service. H. *badli*, 'exchange; a person taken in exchange; a locum tenens'; from Ar. *badal*, 'he changed.' (See MUDDLE.)

BUDMÁSH, s. One following evil courses; Fr. *mauvais sujet*; It. *malandrino*. Properly *bad-ma'dash*, from P. *bad*, 'evil,' and Ar. *ma'dash*, 'means of livelihood.'

1844.—" . . . the reputation which John Lawrence acquired . . . by the masterly manœuvring of a body of police with whom he descended on a nest of gamblers and cut-throats, 'budmashes' of every description, and took them all prisoners."—*Bosworth Smith's Life of Lt. Lawrence*, i. 178.

1866.—"The truth of the matter is that I was foolish enough to pay these budmashes beforehand, and they have thrown me over"—*The Dawn of Bengal*, by G. O. Trevelyan, in *Fraser*, p. 385.

BUDZAT, s. H from P. *bad-ot*, 'evil race,' a low fellow, 'a bad lot,' a blackguard

1866.—"*Cholmondeley*. Why the shaitan didn't you come before, you lazy old budzart?"—*The Dawn of Bengal*, p. 215.

BUFFALO, s. This is of course originally from the Latin *bubalus*, which we have in older English forms, *buffle* and *buff* and *bugle*, through the French. The present form probably came from India, as it seems to be the Port. *bufalo*. The proper meaning of *bubalus*, according to Pliny, was not an animal of the ox-kind (*βουβαλός* was a kind of African antelope); but in Martial, as quoted, it would seem to bear the vulgar sense, rejected by Pliny.

At an early period of our connection with India the name of *buffalo* appears to have been given erroneously to the common Indian ox, whence came the still surviving misnomer of London shops, 'buffalo humps.' (See also the quotation from *Orington*.) The *buffalo* has no hump. Buffalo tongues are another matter, and an old luxury, as the third quotation shows. The ox having appropriated the name of the buffalo, the true Indian domestic buffalo was differentiated as the 'water

buffalo,' a phrase still maintained by the British soldier in India. This has probably misled Mr. Blochmann, who uses the term 'water buffalo,' in his excellent English version of the *Atm* (e.g. i. 219). We find the same phrase in *Barkley's Five Years in Bulgaria*, 1876: "Besides their bullocks every well-to-do Turk had a drove of water-buffaloes" (32). Also in *Collingwood's Rambles of a Naturalist* (1868), p. 43, and in *Miss Bird's Golden Chersonese* (1883), 60, 274. [The unscientific use of the word as applied to the American Bison is as old as the end of the 18th century (see *N.E.D.*)]

The domestic bullalo is apparently derived from the wild buffalo (*Bubalus arni*, Jerd.; *Bos bubalus*, Blanford), whose favourite habitat is in the swampy sites of the Sunderbunds and Eastern Bengal, but whose haunts extend north-eastward to the head of the Assam valley, in the Terai west to Oudh, and south nearly to the Godavery; not beyond this in the Peninsula, though the animal is found in the north and north-east of Ceylon.

The domestic buffalo exists not only in India but in Java, Sumatra, and Manilla, in Mazanderan, Mesopotamia, Babylonia, Adherbijan, Egypt, Turkey, and Italy. It does not seem to be known how or when it was introduced into Italy.—(See *Helm*.) [According to the *Encycl. Britt.* (9th ed. iv. 442), it was introduced into Greece and Italy towards the close of the 6th century.]

c. A.D. 70.—"Howbeit that country bringeth forth certain kinds of goodly great wild beastes: to wit the Bisontes, maimed with a collar, like Lions; and the Vri [Urus], a mightie strong beast, and a swift, which the ignorant people call *Buffles* (*bubalus*), whereas indeed the *Buffle* is bred in Africa, and carrieth some resemblance of a calfe rather, or a Stag."—*Pliny*, by Ph. Holland, i. 199-200.

c. A.D. 90.—

"Ille tulit geminos facili cervicæ juvencos
Illi cessat atrox bubalus atque bison."

Martial, De Spectaculis, xxiv.

c. 1580.—"Veneti mercatores linguas *Bubalorum*, tanquam mensis optimas, sale conditas, in magna copia Venetas mittunt."—*Prosper Alpinus, Hist. Nat. Aegypti*, P. I. p. 228.

1585.—"Here be many Tigers, wild Bufts, and great store of wilde Foula. . ."—*R. Pich*, in *Hall* ii. 389.

"Here are many wilde buffes and Elephanta."—*Ibid.* 391.

BUGGALOW.

"The King (Akbar) hath . . . as they doo credibly report, 1000 Elephants, 30,000 horses, 1400 tame deers, 800 conebines; such store of ounces, tigers, Buffles, cocks and Bankes, that it is very strange to see."—*Ibid.* 386.

1539.—"They doo plough and till their ground with kine, bufalos, and bulles."—*Mendoza's China*, tr. by *Parker*, ii. 56.

[c. 1590.—Two methods of snaring the buffalo are described in *Ain*, *Mochmann*, tr. i. 293.]

1593.—"There is also an infinite number of wild buffa that goe wandering about the deserts."—*Pignatelli*, *L. T. in Harleian Coll. of Voyages*, ii. 516.

[1623.—"The inhabitants (of Malabar) keep Cows, or buffalos."—*P. della Valle*, *Itak. Soc.* ii. 207.]

1630.—"As to Kine and Buffaloes . . . they be-mearse the floors of their houses with their dung, and thinke the ground sanctified by such pollution."—*Lord, Discoverie of the Arabian Religion*, 60-61.

1614.—"We tooke coach to Idvorno, thur the Great Duke's new Parke, full of huge curke-trees; the underwood all myrtills, amongst which were many buffalos feeding, a kind of wild ox, short nos'd, horns reversed."— *Evelyn*, Oct. 21.

1666.—" . . . it produces Elephants in great number, oxen and buffaloes (*bufaras*)."—*Parie y Souza*, i. 189.

1639.—" . . . both of this kind (of Oxen), and the Buffaloes, are remarkable for a big piece of Fleah that rises above Six Inches high between their Shoulders, which is the choicest and delicatest piece of Meat upon them, especially put into a dish of Palau."—*Orington*, 254.

1803.—" . . . the Buffalo milk, and curd, and butter simply churned and clarified, is in common use among these Indians, whilst the dainties of the Cow Dairy is pre-ferred to voluptuarians, as Fleeties, or impotent alone, by vicious (sic) appetites, or impotent alone, as that of the caprine and asine is at home."—*Drammond*, *Illus. of Guzerat*, &c.

1810.—"The tank which fed his fields was there. . . There from the intolerant heat

The buffaloes retreat;
Only their nostrils raised to meet the air,
Amid the shell'ring element they rest."

Churr of Kikama ix. 7.

1878.—"I had in my possession a head of a cow buffalo that measures 13 feet 8 inches in circumference, and 6 feet 6 inches between the tips—the largest buffalo head in the world."—*Pallik*, *Sport in Br. Burma*, &c., i. 107.

BUGGALOW, s. *Mahr. bagla, bagala*. A name commonly given on the W. coast of India to Arab vessels of the old native form. It is also in common use in the Red Sea (*bakala*) for the larger native vessels, all built

of teak from India. It seems to be a corruption of the Span. and Port. *bajel*, *bazel*, *baizel*, *bazella*, from the Lat. *basellum* (see *Dic.*, *Etym. Wörterb.* i. 439, s. v.). *Coharruvius* (1611) gives in his

Sp. Dict. "*Bazel*, quasi *vasel*" as a generic name for a vessel of any kind going on the sea, and quotes St. Isidore, who identifies it with *phaselus*, and from whom we transcribe the passage below. It remains doubtful whether this word was introduced into the East by the Portuguese, or had at an earlier date passed into Arabic marine use. The latter is most probable. In *Correa* (c. 1561) this word occurs in the form *pajer*, pl. *pajeres* (j and z being interchangeable in Sp. and Port. See *Lendas*, i. 2, pp. 592, 619, &c.). In *Pinto* we have another form. Among the models in the Fisheries Exhibition (1883), there was "*A Zarcoyal* or *Bagarah* from Aden." [On the other hand *Burton* (*Ar. Nights*, i. 119) describes the word from the *Ar. baglah*, 'a she-mule.' Also see **BUDGELOW**.]

c. 636.—"*Phaelus* est navigium quod nos corrupto *basellum* dicimus." De quo *Virgilius*: *Pertinetur phaelus*."—*Isidorus Hispalensis*, *Originum et Etymol.* lib. xix.

c. 1539.—"*Partida* a nao para Goa, Fernão do Momia . . . seguiu com cinco na volta do porto de Datal, onde chegou no outro dia a nove horas, e tomando nolle hã pagual de Malavara, carregado de algodão e de pimenta, por logo a tormenta o Capitão e o piloto delle, e quatro conferários. . . ."—*Pinto*, ch. viii.

1812.—"As store and horse boats for that service, Capt. Oliver, I find, would prefer the large class of native buggalas, by which so much of the trade of this coast with Scinde, Cutch . . . is carried on."—*Sir G. Arthur*, in *Ind. Admin.* of *Lord Ellenborough*, 222.

[1900.—"His tiny baggala, which mounted ten tiny guns, is now employed in trade."—*Brink*, *Southern Arabia*, 8.]

BUGGY, s. In India this is a (two-wheeled) gig with a hood, like the gentleman's cab that was in vogue in London about 1830-40, before broughams came in. Latham puts a (1) after the word, and the earliest examples that he gives are from the second quarter of this century (from *Præd* and *I. D'Ismeli*). Though we trace the word much further back, we have not discovered its birthplace or etymology. The word, though used in England, has never been very common there; it is better known both in

Ireland and in America. Littré gives *boghei* as French also. The American *buggy* is defined by Noah Webster as "a light, one-horse, four-wheel vehicle, usually with one seat, and with or without a calash-top." Cuthbert Bede shows (*N. & Q.* 5 ser. v. p. 445) that the adjective 'buggy' is used in the Eastern Midlands for 'conceited.' This suggests a possible origin. "When the Hunterian spelling-controversy raged in India, a learned Member of Council is said to have stated that he approved the change until ——— began to spell *buggy* as *bagi*. Then he gave it up."—(*M. G. Kentinge*.) I have recently seen this spelling in print. [The *N.E.D.* leaves the etymology unsettled, merely saying that it has been connected with *bogie* and *bug*. The earliest quotation given is that of 1773 below.]

1773.—"Thurs-day 3d (Jane). At the sessions at Hicks's Hall two boys were indicted for driving a post-coach and four against a single horse-chaise, throwing out the driver of it, and breaking the chaise to pieces. Justice Welch, the Chairman, took notice of the frequency of the British custom among the post drivers, and their insensibility in making it a matter of sport, ludicrously denigrating mischief of this kind 'Running down the Buggies.'—The prisoners were sentenced to be confined in Newgate for 12 months."—*Gentleman's Magazine*, xlii, 287.

1780.—

"Shall D(onal)d come with Butts and tons
And knock down Epigrams and Puns!
With Chairs, old Cots, and Buggies trick
yo?"

Forbid it, Phœbus, and forbid it, Hiccy!"
In *Hicky's Bengal Gazette*, May 13th.

"... go twice round the Race-Course as hard as we can set legs to ground, but we are beat hollow by Bob Crochet's Horses driven by Miss Fanny Hardheart, who in her career oversets Tim Capnas the Attorney in his Buggy. . . ."—In *India Gazette*, Dec. 23rd.

1782.—"Wanted, an excellent Buggy Horse about 15 Hands high, that will trot 15 miles an hour."—*India Gazette*, Sept. 14.

1784.—"For sale at Mr. Mann's, Rada Bazar. A Phaeton, a four-spring'd Buggy, and a two-spring'd ditto. . . ."—*Calcutta Gazette*, in *Ston-harr*, i. 41.

1793.—"For sale. A good Buggy and Horse. . . ."—*Bombay Courier*, Jan. 20th.

1824.—". . . the Archdeacon's buggy and horse had every appearance of issuing from the back-gate of a college in Cambridge on Sunday morning."—*Rever*, i. 182 (ed. 1844).

[1837.—"The vehicles of the place (Mong-

hir), amounting to four Buggies (that is a foolish term for a cabriolet, but as it is the only vehicle in use in India, and as *buggy* is the only name for said vehicle, I give it up), . . . were enabled for our use."—*Miss Eden, Up the Country*, i. 11.]

c. 1838.—"But substitute for him an average ordinary, uninteresting Minister; obese, dumpy . . . with a second-rate wife—dusty, delinquent— . . . or let him be seen in one of those Shem-Ham-and-Japhet buggies, made on Mount Ararat soon after the subsidence of the water. . . ."—*Saturday Smith*, 3rd Letter to Archdeacon Singleton.

1848.—"Joseph wants me to see if his—his buggy is at the door."

"What is a buggy, papa?"

"It is a one-horse palanquin," said the old gentleman, who was a wag in his way."—*Fanny Fair*, ch. iii.

1872.—"He drove his charger in his old buggy."—*A True Reformer*, ch. i.

1878.—"I don't like your new Bombay buggy. With much practice I have learned to get into it, I am hanged if I can ever get out."—*Overland Times of India*, 4th Feb.

1879.—"Driven by that huncer for news which impels special correspondents, he had actually ventured to drive in a 'spider,' apparently a kind of buggy, from the Tugela to Ginghovo."—*Spiegelator*, May 21th.

BUGIS, n.p. Name given by the Malays to the dominant race of the island of Celebes, originating in the S.-Western limb of the island; the people calling themselves *Wugis*. But the name used to be applied in the Archipelago to native soldiers in European service, raised in any of the islands. Compare the analogous use of *Telinga* (q.v.) formerly in India.

[1615.—"All these in the Kingdom of Macassar . . . besides Bugies, Mander and Tolovni."—*Juster, Letters*, iii. 152.]

1650.—"Thereupon the *Hollanders* resolved to unite their forces with the *Bougueses*, that were in rebellion against their Sovereign."—*Tavernier*, i. T. ii. 102.

1658.—"These Buggasses are a sort of warlike trading Malaysians and mercenary soldiers of India. I know not well whence they come, unless from Macassar in the Isle of Celebes."—*Dampier*, ii. 103.

[1697.—". . . with the help of Buggesses. . . ."—*Hedge, Diary*, Hak. Soc. ii. cxvii.]

1768.—"The Dutch were commanded by Colonel Roussely, a French soldier of fortune. They consisted of nearly 700 Europeans, and as many buggesses, besides country troops."—*Narr. of Dutch attempt in Hoogly*, in *Malcolm's Clive*, ii. 87.

1783.—"Buggesses, inhabitants of Celebes."—*Torrer, Voyages in Morqui*, p. 59.

1783.—"The word *Buggess* has become among Europeans consonant to soldier, in the east of India, as Sepoy is in the West."—*Ibid.* 78.

1811.—"We had fallen in with a fleet of nine *Buggess* prows, when we went out towards Pulo Mancey."—*Lord Minto in India*, 279.

1878.—"The *Bugis* are evidently a distinct race from the Malays, and come originally from the southern part of the Island of Celebes."—*McNair, Perak*, 130.

BULBUL, s. The word *bulbul* is originally Persian (no doubt intended to imitate the bird's note), and applied to a bird which does duty with Persian poets for the nightingale. Whatever the Persian *bulbul* may be correctly, the application of the name to certain species in India "has led to many misconceptions about their powers of voice and song," says Jerdon. These species belong to the family *Brachypodidae*, or short-legged thrushes, and the true *bulbuls* to the sub-family *Pycnonotinae*, e.g. genera *Hypsipetes*, *Hemixos*, *Alcurus*, *Oriniger*, *Ixos*, *Kelartia*, *Rubrigula*, *Brachypodius*, *Otocompsa*, *Pycnonotus* (*P. pygæus*, common Bengal *Bulbul*; *P. haemorrhous*, common Madras *Bulbul*). Another sub-family, *Phyllornithinae*, contains various species which Jerdon calls *green Bulbuls*.

[A lady having asked the late Lord Robertson, a Judge of the Court of Session, "What sort of animal is the *bulb-bul*?" he replied, "I suppose, Ma'am, it must be the mate of the *coo-coo*."—3rd ser., *N. & Q.* v. 81.]

1784.—"We are literally lulled to sleep by Persian nightingales, and cease to wonder that the *Bulbul*, with a thousand tales, makes such a figure in Persian poetry."—*Sir W. Jones, in Memoirs, &c.*, ii. 37.

1813.—"The *bulbul* or Persian nightingale. . . I never heard one that possessed the charming variety of the English nightingale. . . whether the Indian *bulbul* and that of Iran entirely correspond I have some doubts."—*Forbes, Oriental Memoirs*, i. 50; [2nd ed. i. 34].

1848.—"It is one's nature to sing and the other's to hoot," he said, laughing, "and with such a sweet voice as you have yourself, you must belong to the *Bulbul* faction."—*Vanity Fair*, ii. ch. xxvii.

BULGAR, BOLGAR, s. *P. bulghâr*. The general Asiatic name for what we call 'Russia leather,' from the fact that the region of manufacture and export was originally *Bolghâr* on the Volga, a kingdom which stood for

many centuries, and gave place to *Kazan* in the beginning of the 15th century. The word was usual also among Anglo-Indians till the beginning of last century, and is still in native Hindustani use. A native (mythical) account of the manufacture is given in *Buden-Powell's Punjab Handbook*, 1872, and this fanciful etymology: "as the scent is derived from soaking in the pits (*ghâr*), the leather is called *Bulghâr*" (p. 124).

1298.—"He bestows on each of those 12,000 Barons . . . likewise a pair of boots of *Borgal*, curiously wrought with silver thread."—*Marco Polo*, 2nd ed. i. 331. See also the note on this passage.

c. 1333.—"I wore on my feet boots (or stockings) of wool; over these a pair of linen lined, and over all a thin pair of *Borghâll*, i.e. of horse-leather lined with wolf skin."—*Ibn Batuta*, ii. 445.

[1614.—"Of your *Bullgaryan* hides there are brought hither some 150."—*Foster, Letters*, iii. 67.]

1623.—Offer of Sheriff Freeman and Mr. Coxo to furnish the Company with "*Bulgary* red hides."—*Court Minutes, in Scinsbury*, iii. 181.

1624.—"Purefy and Hayward, Factors at Isphahan to the E. I. Co., have bartered morse-teeth and '*bulgars*' for carpets."—*Ibid.* p. 263.

1673.—"They carry also *Bulgar*-Hides, which they form into Tanks to bathe themselves."—*Fryer*, 398.

c. 1680.—"Putting on a certain dress made of *Bulgar*-leather, stuffed with cotton."—*Sir Mutezkerin*, iii. 357.

1759.—Among expenses on account of the Nabob of Bengal's visit to Calcutta we find:

"To 50 pair of *Bulgar* Hides at 13 per pair, Rs. 702 : 0 : 0."—*Long*, 193.

1786.—Among "a very capital and choicest assortment of Europe goods" we find "*Bulgar* Hides."—*Cal. Gazette*, June 8, in *Ston-Kerr*, i. 177.

1811.—"Most of us furnished at least one of our servants with a kind of bottle, holding nearly three quarts, made of *bulghâr* . . . or Russia-leather."—*W. Ouseley's Travels*, i. 217.

In Tibetan the word is *bulhari*.

BULKUT, s. A large decked ferry-boat; from Telug. *ballu*, a board. (C. P. Brown).

BULLUMTEER, s. Anglo-Sepoy dialect for '*Volunteer*.' This distinctive title was applied to certain regiments of the old Bengal Army, whose terms of enlistment embraced service

beyond sea; and in the days of that army various ludicrous stories were current in connection with the name.

BUMBA, s. H. *bamba*, from Port. *bomba*, 'a pump.' Haex (1631) gives: "*Bomba*, organum pneumaticum quo aqua hauritur," as a Malay word. This is incorrect, of course, as to the origin of the word, but it shows its early adoption into an Eastern language. The word is applied at Ahmedabad to the water-towers, but this is modern; [and so is the general application of the word in N. India to a canal distributary].

1572.—

"Alto, disse o mestre rijamento,
Alto tudo no mar, não falto acordo
Vão outros dar a bomba, não cessando;
A' bomba que nos moso alagando."

Cumdees, vi. 72.

By Burton:

"Heave!" roared the Master with a mighty roar,
'Heave overboard your all, together's the word!
Others go work the pumps, and with a will;
The pumps! and sharp, look sharp, before she fill!"

BUMMELO, s. A small fish, abounding on all the coasts of India and the Archipelago; *Harporodon neherus* of Buch. Hamilton; the specific name being taken from the Bengali name *nehare*. The fish is a great delicacy when fresh caught and fried. When dried it becomes the famous Bombay Duck (see **DUCKS**, **BOMBAY**), which is now imported into England.

The origin of either name is obscure. Molesworth gives the word as Mahratti with the spelling *bombil*, or *bombila* (p. 595 a). *Bummelo* occurs in the Supp. (1797) to Bluteau's Dict. in the Portuguese form *bambulim*, as "the name of a very savoury fish in India." The same word *bambulim* is also explained to mean '*humas pregas na saya a moda*,' 'certain plaits in the fashionable ruff,' but we know not if there is any connection between the two. The form *Bombay Duck* has an analogy to *Digby Chicks* which are sold in the London shops, also a kind of dried fish, pilchards we believe, and the name may have originated in imitation of this or some similar

English name. [The *Digby Chick* is said to be a small herring cured in a peculiar manner at *Digby*, in Lincolnshire: but the Americans derive them from *Digby* in Nova Scotia; see 8 ser. N. & Q. vii. 247.]

In an old chart of Chittagong River (by B. Plinist, 1764, published by A. Dalrymple, 1785) we find a point called *Bumbello Point*.

1673.—"Up the Bay a Mile lies Mas-i-goung, a great Fishing-Town, peculiarly notable for a Fish called *Bumbelow*, the Sustenance of the Poorer sort."—*Fryer*, 67.

1785.—"My friend General Campbell, Governor of Madras, tells me that they make Speldings in the East Indies, particularly at Botalay, where they call them *Bumbaloes*."—Note by *Doswell* in his *Tour to the Hebrides*, under August 18th, 1773.

1810.—"The *bumbalo* is like a large sand-eel; it is dried in the sun, and is usually eaten at breakfast with kedgeroa."—*Marin Graham*, 25.

1813.—Forbes has *bumbalo*; *Or. Mem.* i. 53, [2nd ed., i. 39].

1877.—"*Bummalow* or *Bohil*, the dried fish still called '*Bombay Duck*.'"—*Burton, Sind Revisited*, i. 68.

BUNCUS, BUNCO, s. An old word for cheroot. Apparently from the Malay *bungkus*, 'a wrapper, bundle, thing wrapped.'

1711.—"Tobacco . . . for want of Pipes they smoke in *Buncos*, as on the *Comandul* Coast. A *Bunco* is a little Tobacco wrapt up in the Leaf of a Tree, about the Bigness of one's little Finger, they light one end, and draw the Smoke thro' the other . . . these are curiously made up, and sold 20 or 30 in a bundle."—*Lockyer*, 61.

1726.—"After a meal, and on other occasions it is one of their greatest delights, both men and women, old and young, to eat *Pinang* (areca), and to smoke tobacco, which the women do with a *Bongkos*, or dry leaf rolled up, and the men with a *Gorregorri* (a little can or flower pot) whereby they both manage to pass most of their time."—*Valentijn*, v. *Chorom*, 65. [*Gorregorri* is Malay *guri-guri*, 'a small earthenware pot, also used for holding provisions' (*Alinkert*).]

[In the retinue of *Grandeers* in Java]:

"One with a coconut shell mounted in gold or silver to hold their tobacco or *bongkookes* (i.e. tobacco in rolled leaves)." — *Valentijn*, iv. 61.

c. 1760.—"The tobacco leaf, simply rolled up, in about a finger's length, which they call a *buncus*, and is, I fancy, of the same make as what the West Indians term a *segari*; and of this the *Gentoos* chiefly make use."—*Grove*, i. 146.

BUND, s. Any artificial embankment, a dam, dyke, or causeway. *H. band*. The root is both Skt. (*bandh*) and P., but the common word, used as it is without aspirate, seems to have come from the latter. The word is common in Persia (e.g. see **BENDAMEER**). It is also naturalised in the Anglo-Chinese ports. It is there applied especially to the embanked quay along the shore of the settlements. In Hong Kong alone this is called (not *bund*, but) *prai* (Port. 'shore' [see **PRAYA**]), probably adopted from Macao.

1810.—"The great bund or dyke."—*Williamson, V. M.* ii. 279.

1860.—"The natives have a tradition that the destruction of the bund was effected by a foreign enemy."—*Tennent's Ceylon*, ii. 504.

1875.—"... it is pleasant to see the Chinese . . . being propelled along the bund in their hand carts."—*Thomson's Malacca*, &c., 408.

1876.—"... so I took a stroll on Tien-Tsin bund."—*Gill, River of Golden Sand*, i. 28.

BUNDER, s. P. *bandar*, a landing-place or quay; a seaport; a harbour; (and sometimes also a custom-house). The old Ital. *scala*, mod. *scalo*, is the nearest equivalent in most of the senses that occurs to us. We have (c. 1565) the *Mir-bandar*, or Port Master, in Sind (*Elliot*, i. 277) [cf. *Shabunder*]. The Portuguese often wrote the word *bandel*. *Bunder* is in S. India the popular native name of *Masulipatam*, or *Malchi-bandar*.

c. 1344.—"The profit of the treasury, which they call *bandar*, consists in the right of buying a certain portion of all sorts of cargo at a fixed price, whether the goods be only worth that or more; and this is called the *Lav* of the *Bandar*."—*Ibn Batuta*, iv. 120.

c. 1346.—"So we landed at the *bandar*, which is a large collection of houses on the sea-shore."—*Ibid.* 228.

1552.—"Coga-atar sent word to Affonso d'Albuquerque that on the coast of the main land opposite, at a port which is called *Bandar Angon* . . . were arrived two ambassadors of the King of Shiraz."—*Darros*, II. ii. 4.

[1616.—"Besides the danger in intercepting our boats to and from the shore, &c., their firing from the *Banda* would be with much difficulty."—*Foster, Letters*, iv. 323.]

1673.—"We fortify four Houses, have *Bunders* or Docks for our Vessels, to which belong Yards for Seamen, Soldiers, and Stores."—*Fryer*, 115.

1809.—"On the new *bunder* or pier."—*Maria Graham*, 11.

[1847, 1860.—See quotations under **APOLLO BUNDER**.]

BUNDER-BOAT, s. A boat in use on the Bombay and Madras coast for communicating with ships at anchor, and also much employed by officers of the civil departments (Salt, &c.) in going up and down the coast. It is rigged as Bp. Heber describes, with a cabin amidships.

1825.—"We crossed over . . . in a stout boat called here a *bunder* boat. I suppose from '*bunder*' a harbour, with two masts, and two lateen sails. . . ."—*Heber*, ii. 121, ed. 1844.

BUNDOBUST, s. P.-H.—*band-o-bast*, lit. 'tying and binding.' Any system or mode of regulation; discipline; a revenue settlement.

[1768.—"Mr. Rumbold advises us . . . he proposes making a tour through that province . . . and to settle the *Bandobust* for the ensuing year."—*Letter to the Court of Directors*, in *Verelst, View of Bengal*, App. 77.]

c. 1843.—"There must be *bahut achch'hā bandobast* (i.e. very good order or discipline) in your country," said an aged Khānsamā (in Hindustani) to one of the present writers. "When I have gone to the Sandheads to meet a young gentleman from *Bilāyat*, if I gave him a cup of tea, '*tānki tānki*,' said he. Three months afterwards this was all changed; bad language, violence, no more *tānki*."

1880.—"There is not a more fearful wild-fowl than your travelling M.P. This unhappy creature, whose mind is a perfect blank regarding *Faujdarī* and *Bando-bast*. . . ."—*Ali Baba*, 181.

BUNDOOK, s. H. *bandūk*, from Ar. *bunduk*. The common H. term for a musket or matchlock. The history of the word is very curious. *Bunduk*, pl. *banādīk*, was a name applied by the Arabs to filberts (as some allege) because they came from Venice (*Banadīk*, comp. German *Venedig*). The name was transferred to the nut-like pellets shot from cross-bows, and thence the cross-bows or arblasts were called *bunduk*, elliptically for *kans al-b*, 'pellet-bow.' From cross-bows the name was transferred again to firearms, as in the parallel case of *arquebus*. [Al-Bandukāni, 'the man of the pellet-bow,' was one of the names by which the Caliph Hārūn-al-Rashīd was known, and Al Zahir Baybars

al-Bandukdār, the fourth Baharite Soldan (A.D. 1260-77) was so entitled because he had been slave to a Bandukdār, or Master of Artillery (Burton, *Ar. Nights*, xii. 38).]

[1875.—“Bandūgis, or orderlies of the Maharaja, carrying long guns in a loose red cloth cover.”—*Dreiv, Jummoo and Kashmir*, 74.]

BUNGALOW, s. H. and Mahr. *banglā*. The most usual class of house occupied by Europeans in the interior of India; being on one story, and covered by a pyramidal roof, which in the normal bungalow is of thatch, but may be of tiles without impairing its title to be called a *bungalow*. Most of the houses of officers in Indian cantonments are of this character. In reference to the style of the house, *bungalow* is sometimes employed in contradistinction to the (usually more pretentious) *pukka house*; by which latter term is implied a masonry house with a terraced roof. A *bungalow* may also be a small building of the type which we have described, but of temporary material, in a garden, on a terraced roof for sleeping in, &c. &c. The word has also been adopted by the French in the East, and by Europeans generally in Ceylon, China, Japan, and the coast of Africa.

Wilson writes the word *banglā*, giving it as a Bengālī word, and as probably derived from *Banga*, Bengal. This is fundamentally the etymology mentioned by Bp. Heber in his *Journal* (see below), and that etymology is corroborated by our first quotation, from a native historian, as well as by that from F. Buchanan. It is to be remembered that in Hindustan proper the adjective ‘of or belonging to Bengal’ is constantly pronounced as *banglā* or *banglā*. Thus one of the eras used in E. India is distinguished as the *Banglā* era. The probability is that, when Europeans began to build houses of this character in Behar and Upper India, these were called *Banglā* or ‘Bengal-fashion’ houses; that the name was adopted by the Europeans themselves and their followers, and so was brought back to Bengal itself, as well as carried to other parts of India. [“In Bengal, and notably in the districts near Calcutta, native houses to this day are divided into *ath-chala*, *chau-chala*, and *Bangala*, or eight-

roofed, four-roofed, and Bengālī, or common huts. The first term does not imply that the house has eight coverings, but that the roof has four distinct sides with four more projections, so as to cover a verandah all round the house, which is square. The *Bangala*, or Bengālī house, or *bungalow* has a sloping roof on two sides and two gable ends. Doubtless the term was taken up by the first settlers in Bengal from the native style of edifice, was materially improved, and was thence carried to other parts of India. It is not necessary to assume that the first bungalows were erected in Behar.” (*Saturday Rev.*, 17th April 1886, in a review of the first ed. of this book).]

A.H. 1041=A.D. 1633.—“Under the rule of the Bengālīs (*darahd-i-Bangālīyān*) a party of Frank merchants, who are inhabitants of Sundip, came trading to Sātgañw. One kos above that place they occupied some ground on the banks of the estuary. Under the pretence that a building was necessary for their transactions in buying and selling, they erected several houses in the Bengālī style.”—*Dadshāhnāma*, in *Elliot*, vii. 31.

c. 1680.—In the tracing of an old Dutch chart in the India Office, which may be assigned to about this date, as it has no indication of Calcutta, we find at Hoogly: “Ougli . . . *Hollantse Logie* . . . *Bangalaer of Speelhuys*,” i.e. “Hoogly . . . Dutch Factory . . . Bungalow, or Pleasure-house.”

1711.—“*Mr. Herring, the Pilot's, Directions for bringing of Ships down the River of Hughley.*”

“From Gull Gat all along the *Hughley Shore* until below the *New Chaney* almost as far as the *Dutch Bungalow* lies a Sand. . . .”—*Thornton, The English Pilot*, Pt. III. p. 54.

1711.—“*Natty Bungelo or Nedds Bangalla River* lies in this Reach (Tanna) on the Larboard side. . . .”—*Ibid.* 56. The place in the chart is *Nedds Bengalla*, and seems to have been near the present Akra on the Hoogly.

1747.—“*Nabob's Camp* near the Hedge of the Bounds, building a *Bangallaa*, raising Mudd Walls round the Camp, making Gun Carriages, &c. . . . (Pagodas) 55 : 10 : 73.”—*Act. of Extraordinary Charges* . . . January, at Fort St. David, *M.S. Records in India Office*.

1758.—“I was talking with my friends in Dr. Fullerton's *bangla* when news came of Ram Narain's being defeated.”—*Sir Mutagherin*, ii. 103.

1780.—“To be Sold or Let, A Commodious Bungalow and out Houses . . . situated on the Road leading from the Hospital to the Burying Ground, and directly opposite to the Avenue in front of Sir Elijah Impey's House. . . .”—*The India Gazette*, Dec. 23.

1781-83.—"Bungalows are buildings in India, generally raised on a base of brick, one, two, or three feet from the ground, and consist of only one story: the plan of them usually is a large room in the center for an eating and sitting room, and rooms at each corner for sleeping; the whole is covered with one general thatch, which comes low to each side; the spaces between the angle rooms are *riranders* or open porticoes . . . sometimes the center *riranders* at each end are converted into rooms."—*Hedges, Travels*, 146.

1784.—"To be let at Chinsurah . . . That large and commodious House. . . . The out-buildings are—a warehouse and two large *bottle-cellar*s, 6 store-rooms, a cook-room, and a garden, with a bungalow near the house."—*Cal. Gazette*, in *Sidon-Karr*, i. 40.

1787.—"At Barrackpore many of the Bungalows much damaged, though none entirely destroyed."—*Ibid.*, p. 213.

1793.—". . . the bungalow, or Summer-house. . . ."—*Dixon*, 211.

"For Sale, a Bungalow situated between the two Tombstones, in the Island of Conlaba."—*Bombay Courier*, Jan. 12.

1794.—"The candid critic will not however expect the parched plains of India, or bungaloes in the land-winds, will hardly tempt the Aonian maids went to disport on the banks of Tiber and Thames. . . ."—*Hugh Boyd*, 170.

1800.—"We came to a small bungalow or garden-house, at the point of the hill, from which there is, I think, the finest view I ever saw."—*Maria Graham*, 10.

c. 1810.—"The style of private edifices that is proper and peculiar to Bengal consists of a hut with a pent roof constructed of two sloping sides which meet in a ridge forming the segment of a circle. . . . This kind of hut, it is said, from being peculiar to Bengal, is called by the natives *Banggola*, a name which has been somewhat altered by Europeans, and applied by them to all their buildings in the cottage style, although none of them have the proper shape, and many of them are excellent brick houses."—*Buchanan's Dinagepore* (in *Eastern India*, ii. 922).

1817.—"The *Fori-bangala* is made like two thatched houses or bangalas, placed side by side. . . . These temples are dedicated to different gods, but are not now frequently seen in Bengal."—*Ward's Mivoc*, bk. II. ch. i.

c. 1818.—"As soon as the sun is down we will go over to the Captain's bungalow."—*Mrs Sherwood, Stories*, &c., ed. 1873, p. 1. The original editions of this book contain an engraving of "The Captain's Bungalow at Cawnpore" (c. 1811-12), which shows that no material change has occurred in the character of such dwellings down to the present time.

1824.—"The house itself of Barrackpore . . . barely accommodates Lord Amherst's own family; and his aides-de-camp and visitors sleep in bungalows built at some

little distance from it in the Park. Bungalow, a corruption of Bengalee, is the general name in this country for any structure in the cottage style, and only of one floor. Some of these are spacious and comfortable dwellings. . . ."—*Heber*, ed. 1844, i. 33.

1872.—"L'emplacement du bungalow avait été choisi avec un soin tout particulier."—*Rev. des Deux Mondes*, tom., xviii. 930.

1875.—"The little groups of officers dispersed to their respective bungalows to dress and breakfast."—*The Dilemma*, ch. i.

[In Oudh the name was specially applied to Fyzabad.

1868.—"Fyzabad . . . was founded by the first rulers of the reigning family, and called for some time Bungalow, from a bungalow which they built on the verge of the stream."—*Steuart, Journey through the Kingdom of Oudh*, i. 137.]

BUNGALOW, DAWK, s.

A rest-house for the accommodation of travellers, formerly maintained (and still to a reduced extent) by the paternal care of the Government of India. The *matériel* of the accommodation was humble enough, but comprised the things essential for the weary traveller—shelter, a bed and table, a bath-room, and a servant furnishing food at a very moderate cost. On principal lines of thoroughfare these bungalows were at a distance of 10 to 16 miles apart, so that it was possible for a traveller to make his journey by marches without carrying a tent. On some less frequented roads they were 40 or 50 miles apart, adapted to a night's run in a palankin.

1853.—"Dāk-bungalows have been described by some Oriental travellers as the 'Inns of India.' Playful satirists!"—*Outfield*, ii. 17.

1860.—"The Dawk Bungalow; or, his Appointment Poeka!"—*By G. O. Treregan*, in *Fraser's Magazine*, vol. 73, p. 216.

1878.—"I am inclined to think the value of life to a dāk bungalow fowl must be very trifling."—*In my Indian Garden*, 11.

BUNGY, s. H. *bhangi*. The name of a low caste, habitually employed as sweepers, and in the lowest menial offices, the man being a house sweeper and dog-boy, [his wife an *Ayah*]. Its members are found throughout Northern and Western India, and every European household has a servant of this class. The colloquial application of the term *bungy* to such

servants is however peculiar to Bombay, [but the word is commonly used in the N.W.P. but always with a contemptuous significance]. In the Bengal Pry. he is generally called *Mehtar* (q.v.), and by politer natives *Halalkhor* (see *HALALCORE*), &c. In Madras *toti* (see *TOTTY*) is the usual word; in W. India *Dher* or *Dhed*. Wilson suggests that the caste name may be derived from *bhāng* (see *BANG*), and this is possible enough, as the class is generally given to strong drink and intoxicating drugs.

1826.—“The *Kalpa* or Skinner, and the *Banghee*, or Sweeper, are yet one step below the *Dher*.”—*Tr. Lit. Soc. Bombay*, iii. 362.

BUNOW, s. and v. H. *baniō*, used in the sense of ‘preparation, fabrication,’ &c., but properly the imperative of *baniōi*, ‘to make, prepare, fabricate.’ The Anglo-Indian word is applied to anything fictitious or factitious, ‘a cram, a shave, a sham’; or, as a verb, to the manufacture of the like. The following lines have been found among old papers belonging to an officer who was at the Court of the Nawāb Sa’idat ‘Ali at Lucknow, at the beginning of the last century :—

“Young Grant and Ford the other day
Would fain have had some Sport,
But Hound nor Beagle none had they,
Nor aught of Canine sort.
A luckless *Perry** came most pat
When Ford—‘we’ve Dogs enow’
Here *Maitre*—*Kaira gur Doom ko Kant*
Juld! Terrier bunnow!†

“So Saadut with the like design
(I mean, to form a Pack)
To*****t gave a Feather fine
And Red Coat to his Back;
A Persian Sword to clog his side,
And Boots Hussar *sub-nyah*,‡
Then eyed his Handiwork with Pride,
Crying *Mejir myn bunnayah*!!!”§
“Appointed to be said or sung in all
Mosques, Mutts, Tuckahs, or Eodgahs
within the Reserved Dominions.”||

1853.—“You will see within a week if

* i.e. Pariah dog

† “Mehtar!” cut his ears and tail, quick; *fabricate* a Terrier!”

‡ All new.

§ “See, I have *fabricated* a Major!”

|| The writer of these lines is believed to have been Captain Robert Skirving, of Croy, Galloway, a brother of Archibald Skirving, a Scotch artist of repute, and the son of Archibald Skirving, of East Lothian, the author of a once famous ballad on the battle of Prestonpans. Captain Skirving served in the Bengal army from about 1780 to 1806, and died about 1840.

this is anything more than a *banau*.”—*Oakfield*, ii. 58.

[1870.—“We shall be satisfied with choosing for illustration, out of many, one kind of benowed or prepared evidence.”—*Charters, Med. Jurisprud.*, 86.]

BURDWAN, n.p. A town 67 m. N.W. of Calcutta — *Bardrān*, but in its original Skt. form *Vardhamāna*, ‘thriving, prosperous,’ a name which we find in Ptolemy (*Bardamāna*), though in another part of India. Some closer approximation to the ancient form must have been current till the middle of 18th century, for Holwell, writing in 1765, speaks of “*Burdwan*, the principal town of *Burdomaan*” (*Hist. Events*, &c., i. 112; see also 122, 125).

BURGHER. This word has three distinct applications.

a. s. This is only used in Ceylon. It is the Dutch word *burger*, ‘citizen.’ The Dutch admitted people of mixed descent to a kind of citizenship, and these people were distinguished by this name from pure natives. The word now indicates any persons who claim to be of partly European descent, and is used in the same sense as ‘half-caste’ and ‘*Eurasian*’ in India Proper. [In its higher sense it is still used by the Boers of the Transvaal.]

1807.—“The greater part of them were admitted by the Dutch to all the privileges of citizens under the denomination of *Burghers*.”—*Cordiner, Desc. of Ceylon*.

1877.—“About 60 years ago the *Burghers* of Ceylon occupied a position similar to that of the *Eurasians* of India at the present moment.”—*Calcutta Review*, cxvii. 180-1.

b. n.p. People of the Nilgherry Hills, properly *Badagas*, or ‘*North-erners*.’—See under **BADEGA**.

c. s. A rafter, H. *bargu*.

BURKUNDAUZE, s. An armed retainer; an armed policeman, or other armed unmounted employé of a civil department; from Ar.-P. *bar-kandaz*, ‘lightning-darter,’ a word of the same class as *jān-bāz*, &c. [Also see **BUXERRY**.]

1726.—“2000 men on foot, called *Birkandes*, and 2000 pioneers to make the road, called *Birdars* (see **BILDAR**).”—*Valentijn*, iv. *Suratte*, 276.

1793.—“Capt. Welsh has succeeded in driving the Bengal *Berkendosses* out of Assam.”—*Cornwallis*, ii. 207.

1791.—"Notice is hereby given that persons desirous of sending exports of burkandazes or other armed men, with merchandise, are to apply for passports."—*In Selon-Karr*, ii. 130.

[1832.—"The whole line of march is guarded in each procession by burkhanda-hars (matchlock men), who fire singly, at intervals, on the way."—*Mrs Meer Hassan Ali*, i. 87.]

BURMA, BURMAH (with **BURMESE**, &c.) n.p. The name by which we designate the ancient kingdom and nation occupying the central basin of the Irrawadi River. "British Burma" is constituted of the provinces conquered from that kingdom in the two wars of 1824-26 and 1852-53, viz. (in the first) Arakan, Martaban, Tenasserim, and (in the second) Pegu. [Upper Burma and the Shan States were annexed after the third war of 1885.]

1885.] The name is taken from *Mran-mā*, the national name of the Burmese people, which they themselves generally pronounce *Bam-mā*, unless when speaking formally and emphatically. Sir Arthur Phayre considers that this name was in all probability adopted by the Mongoloid tribes of the Upper Irawadi, on their conversion to Buddhism by missionaries from Gangetic India, and is identical with that (*Brām-mā*) by which the first and holy inhabitants of the world are styled in the (Pali) Buddhist Scriptures. *Brahma-desa* was the term applied to the country by a Singhalese monk returning thence to Ceylon, in conversation with one of the present writers. It is however the view of Bp. Bigandet and of Prof. Forchhammer, supported by considerable arguments, that *Mran*, *Myan*, or *Myen* was the original name of the Burmese people, and is traceable in the names given to them by their neighbours; e.g. by Chinese *Mien* (and in Marco Polo); by Kakhyens, *Myen* or *Mren*; by Shans, *Mān*; by Sgaw Karens, *Paya*; by Pgwaw Karens, *Payān*; by Paloungs, *Pardn*, &c.* Prof. F. considers that *Mran-mā* (with this honorific suffix) does not date beyond the 14th century. [In *J. R. A. Soc.* (1894, p. 152 seq.), Mr. St John suggests that the word *Myamma* is derived

* Forehammer argues further that the original name was Ran or Yan, with *m̥*, *m̥ʷ*, or *pa* as a pre-nominal accent.

from *myan*, 'swift,' and *ma*, 'strong,' and was taken as a sobriquet by the people at some early date, perhaps in the time of Anawrahta, A.D. 1150.]

1510.—“Having passed the Kingdom of Bengale, along the coast which turns to the South, there is another Kingdom of Gentiles, called Berma. . . . They frequently are at war with the King of Peign. We have no further information respecting this country, because it has no shipping.”—*Barbosa*, 181.

because it has no shipping. — Bureau,
["Verma." See quotation under
ARAKAN. — the war lasted on and the

ARAKAN.
[1538.—"But the war lasted on and the
Bramās took all the kingdom."—*Corrae*,
iii. 851.]

1513.—"And folk coming to know of the
secrecy with which the force was being
despatched, a great desire took possession
of all to know whether the Governor in-
tended to send so large an armament,
there being no rumour to go after, and
nothing being known of any other cause
why ships should be despatched in secret
at such a time. So some gentlemen spoke
of it to the Governor, and much importuned
him to tell them whether they were going,
and the Governor, all the more bent on
concealment of his intentions, told them that
the expedition was going to Pegu to fight
with the Bramas who had taken that
Kingdom."—*Ibid.* iv. 298.

c. 1645.—"How the King of Bramā undertook the conquest of this kingdom of Sīto (Siam), and of what happened till his arrival at the City of Odiā."—P. M. Pinto (orig.)
cap. 185.

[1553.—"Bremá." See quotation under
TOMAY.]

1606.—"Although one's whole life were wasted in de-cribing the super-bitions of these Gentiles—the Pegu and the Bramas,—one could not have done with the half, therefore I only treat of some, in passing, as I am now about to do."—*Conta, vin.* cap. xii.

[1639.—"His (King of Pegu's) Guard consists of a great number of Soldiers, with them called **Brahmans**, is kept at the second Port."—*Mundelslo, Travels*, E. T. ii. 118.]

1680.—"ARTICLES of COMMERCE to be proposed to the King of Barma and Pegu, in behalf of the English Nation for the settling of a Trade in those countries."—*Fi. St. Geo. Cons.*, in *Notes and Exts.*, lii. 7.

1727.—"The Dominions of Burma are at present very large, reaching from Moravi near Tanacerein, to the Province of Yunnan in China."—A. Hamilton, ii. 41.

1759.—"The Bûrahmahs are much more numerous than the Peguese and more addicted to commerce; even in Pegu there are 100 to 1."—Letter in *Dalrymple*, O. R., i. 99. The writer appears desirous to convey by his unusual spelling some accurate reproduction of the name as he had heard it. His testimony as to the

* Forchhammer argues further that the original name was Ran or Yan, with *m̥*, *m̥ʷ*, or *pa* as a pre-nominal accent.

predominance of Burmese in Peru, at that date even, is remarkable.

[1763.—"Burmah." See quotation under MUNNEEPORE.

[1767.—"Buraghamagh." See quotation under BONAPARANTA.

[1782.—"Bahmans." See quotation under GAUTAMA.]

1793.—"Burmah borders on Pegu to the north, and occupies both banks of the river as far as the frontiers of China."—*Renell's Memoir*, 297.

[1795.—"Birman." See quotation under SHAN.

[c. 1819.—"In fact in their own language, their name is not Burmese, which we have borrowed from the Portuguese, but Blamma."—*Singuriano*, 35.]

BURRA-BEEBEE, s. H. *bari bibi*. 'Grande dame.' This is a kind of slang word applied in Anglo-Indian society to the lady who claims precedence at a party. [Nowadays *Bari Mem* is the term applied to the chief lady in a Station.]

1807.—"At table I have hitherto been allowed but one dish, namely the Burro Beebe, or lady of the highest rank."—*Lord Minto in India*, 29.

1818.—"The ladies carry their burrah-bishship into the steamers when they go to England. . . . My friend endeavoured in vain to persuade them that whatever their social importance in the 'City of Palaces,' they would be but small folk in London."—*Chor Chor*, by *Vernon's Falkland*, i. 92.

[BURRA-DIN, s. H. *bari-din*. A 'great day,' the term applied by natives to a great festival of Europeans, particularly to Christmas Day.

[1880.—"This being the Burra Din, or great day, the fact of an animal being shut was interpreted by the men as a favourable augury."—*Bull, Jungle Life*, 279.]

BURRA-KHANA, s. H. *bari khana*. 'Big dinner'; a term of the same character as the two last, applied to a vast and solemn entertainment.

[1880.—"To go out to a burra khana, or big dinner, which is succeeded in the same or some other house by a larger evening party."—*Wilson, Abode of Snore*, 51.]

BURRA SAHIB. H. *bari* 'great'; 'the great Sahib (or Master)', a term constantly occurring, whether in a family to distinguish the father- or the elder brother, in a station to indicate the Collector, Commissioner, or whatever officer may be the recognised head of the society, or in a depart-

ment to designate the head of that department, local or remote.

[1880.—"At any rate a few of the great lords and ladies (Burra Sahib and Burra Mem Sahib) did speak to me without being driven to it."—*Lady Dufferin*, 31.]

BURRAMPOOTER, n.p. Properly (Skt.) *Brahmaputra* ('the son of Brahma'), the great river *Brahmaputra* of which Assam is the valley. Rising within 100 miles of the source of the Ganges, these rivers, after being separated by 17 degrees of longitude, join before entering the sea. There is no distinct recognition of this great river by the ancients, but the *Thardanes* or *Oidanes*, of Curtius and Strabo, described as a large river in the remoter parts of India, abounding in dolphins and crocodiles, probably represents this river under one of its Skt. names, *Hudim*.

1552.—Burro does not mention the name before us, but the *Brahmaputra* seems to be the river of *Cooch*, which traversing the kingdom so called (*Gour*) and that of *Comotay*, and that of *Coch* (see **SILHET**), runs above (*Chet*) (see **CHITTAGONG**), in that notable arm of the Ganges which passes through the island of Sumatram.

c. 1590.—"There is another very large river called *Berhampooter*, which runs from Khatai to Cooh (see **COOCH BEHAR**) and from thence through *Burrah* to the sea."—*Lyons, Al-Burra* (Gladwin) ed. 1590, ff. 6; [ed. *Jarret*, ii. 121].

1725.—"Out of the same mountains we see . . . a great river flowing which . . . divides into two branches, whereof the easterly one on account of its size is called the Great *Barrempooter*."—*Valestia*, v. 154.

1753.—"Un peu au-dessous de Dila, le Gange est joint par une grosse rivière, qui sort de la frontière du Tibet. Le nom de *Bramanpoutre* qu'on lui trouve dans quelques cartes est une corruption de celui de *Brahmaputren*, qui dans le langage du pays signifie tirant son origine de Brahmin."—*D'Anville, Eclaircissements*, 62.

1767.—"Just before the Ganges falls into the Bay of Bengal, it receives the *Baramputroy* or *Assam River*. The *Assam River* is larger than the Ganges. . . . It is a perfect Sea of fresh Water after the Junction of the two Rivers. . . ."—*MS. Letter of James Rennell*, d. 10th March.

1793.—". . . till the year 1763, the *Burrampooter*, as a capital river, was unknown in Europe. On tracing this river in 1765, I was no less surprised at finding it rather larger than the Ganges, than at its course previous to its entering Bengal. . . . I could no longer doubt that the *Burrampooter* and *Simpoo* were one and the same river."—*Rennell, Memoir*, 3rd ed. 356.

BURREL, s. II. *bharal*; *Oris na-hura*, Hodgson. The blue wild sheep of the Himalaya. [Blanford, *Mamm.* 499, with illustration.]

BURSAUTEE, s. II. *barsatti*, from *barsat*, 'the Rains.'

a. The word properly is applied to a disease to which horses are liable in the rains, pustular eruptions breaking out on the head and fore parts of the body.

[1828.—"That very extraordinary disease, the *bursattee*."—*Or. Sport. Mag.*, reprint, 1873, i. 125.

[1832.—"Horses are subject to an infectious disease, which generally makes its appearance in the rainy season, and therefore called *burhsaatie*."—*Mrs Morr Hassan Ali*, ii. 27.]

b. But the word is also applied to a waterproof cloak, or the like. (See **BRANDY COORTEE**.)

1850.—"The scenery has now been arranged for the second part of the Simla season . . . and the appropriate costume for both sexes is the decorous *bursatti*."—*Pioneer Mail*, July 8.

BUS, adv. P.-H. *bas*, 'enough.' Used commonly as a kind of interjection: 'Enough! Stop! *Ohr jam satia! Basta, basta!*' Few Hindustani words stick closer by the returned Anglo-Indian. The Italian expression, though of obscure etymology, can hardly have any connection with *bas*. But in use it always feels like a mere expansion of it!

1853.—"'And if you pass,' say my dear good-natured friends, 'you may get an appointment. *Bus!* (you see my Hindoostanee knowledge already carries me the length of that emphatic monosyllable). . . ."—*Outfield*, 2nd ed. i. 42.

BUSHIRE, n.p. The principal modern Persian seaport on the Persian Gulf; properly *Abūshahr*.

1727.—"Bowchier is also a Maritime Town. . . . It stands on an Island, and has a pretty good Trade."—*A. Hamilton*, i. 80.

BUSTEE, s. An inhabited quarter, a village. II. *busti*, from Skt. *vas* = 'dwell.' Many years ago a native in Upper India said to a European assistant in the Canal Department: "You Feringis talk much of your country and its power, but we know that the whole of you come from five villages" (*pāneh basti*). The word is applied

in Calcutta to the separate groups of huts in the humbler native quarters, the sanitary state of which has often been held up to reprobation.

[1880.—"There is a dreary bustee in the neighbourhood which is said to make the most of any cholera that may be going."—*R. Kipling, City of Dreadful Night*, 51.]

BUTLER, s. In the Madras and Bombay Presidencies this is the title usually applied to the head-servant of any English or quasi-English household. He generally makes the daily market, has charge of domestic stores, and superintends the table. As his profession is one which affords a large scope for feathering a nest at the expense of a foreign master, it is often followed at Madras by men of comparatively good caste. (See **CON-SUMAR**.)

1616.—"Yocky the butler, being sick, asked lyeense to goo to his howse to take phisick."—*Cocks*, i. 135.

1689.—". . . the Butlers are enjoind to take an account of the Place each Night, before they depart home, that they (the Peons) might be examin'd before they stir, if ought be wanting."—*Livington*, 393.

1732.—"Wanted a Person to act as Steward or Butler in a Gentleman's House, he must understand Hairdressing."—*Indian Gazette*, March 2.

1789.—"No person considers himself as comfortably accommodated without entertaining a *Dulash* at 4 pagodas per month, a Butler at 3, a Peon at 2, a Cook at 3, a Compradore at 2, and kitchen boy at 1 pagoda."—*Munro's Narrative of Operations*, p. 27.

1873.—"Glancing round, my eye fell on the pantry department . . . and the butler trimming the reading lamp."—*Camp Life in India, Fraser's Mag.*, June, 696.

1879.—". . . the moment when it occurred to him (i.e. the Young-young Prince of Burma) that he ought really to assume the guise of a Madras butler, and be off to the Residency, was the happiest inspiration of his life."—*Standard*, July 11.

BUTLER-ENGLISH. The broken English spoken by native servants in the Madras Presidency; which is not very much better than the Pigeon-English of China. It is a singular dialect; the present participle (e.g.) being used for the future indicative, and the preterite indicative being formed by 'done'; thus *I telling* = 'I will tell'; *I done tell* = 'I have told'; *done come* = 'actually arrived.' Peculiar meanings are also attached to

words; thus *family* = 'wife.' The oddest characteristic about this jargon is (or was) that masters used it in speaking to their servants as well as servants to their masters.

BUXEE, s. A military paymaster; H. *bakhshi*. This is a word of complex and curious history.

In origin it is believed to be the Mongol or Turki corruption of the Skt. *bhikṣu*, 'a beggar,' and thence a Buddhist or religious mendicant or member of the ascetic order, bound by his discipline to obtain his daily food by begging.* *Bakshi* was the word commonly applied by the Tartars of the host of Chingiz and his successors, and after them by the Persian writers of the Mongol era, to the regular Buddhist clergy; and thus the word appears under various forms in the works of medieval European writers from whom examples are quoted below. Many of the class came to Persia and the west with Hulākū and with Kātū Khān; and as the writers in the Tartar camps were probably found chiefly among the *bakhshs*, the word underwent exactly the same transfer of meaning as our *clerk*, and came to signify a *literatus*, scribe or secretary. Thus in the Latino-Perso-Turkish vocabulary, which belonged to Petrarch and is preserved at Venice, the word *scriba* is rendered in Comanian, *i.e.* the then Turkish of the Crimea, as *Bacsi*. The change of meaning did not stop here.

Abu'l-Enāl in his account of Kashmir (in the *Ain*, [ed. Jarratt, vi. 212]) recalls the fact that *bakhshi* was the title given by the learned among Persian and Arabic writers to the Buddhist priests whom the Tibetans styled *lmas*. But in the time of Baber, say circa 1600, among the Mongols the word had come to mean *surgeon*; a change analogous again, in some measure, to our colloquial use of *doctor*. The modern Mongols, according to Pallas, use the word in the sense of 'Teacher,' and apply it to the most venerable or learned priest of a community. Among

the Kirghiz Kazāks, who profess Mahomedanism, it has come to bear the character which Marco Polo more or less associates with it, and means a mere conjurer or medicine-man; whilst in Western Turkestan it signifies a 'Bard' or 'Minstrel.' [Vambery in his *Sketches of Central Asia* (p. 81) speaks of a *Bakhshi* as a troubadour.]

By a further transfer of meaning, of which all the steps are not clear, in another direction, under the Mahomedan Emperors of India the word *bakhshi* was applied to an officer high in military administration, whose office is sometimes rendered 'Master of the Horse' (of horse, it is to be remembered, the whole substance of the army consisted), but whose duties sometimes, if not habitually, embraced those of Paymaster-General, as well as, in a manner, of Commander-in-Chief, or Chief of the Staff. [Mr. Irvine, who gives a detailed account of the *Bakhshi* under the latter Moguls (*J. R. A. Soc.*, July 1896, p. 539 *seq.*), prefers to call him Adjutant-General.] More properly perhaps this was the position of the *Mir Bakhshi*, who had other *bakhshs* under him. *Bakhshi* in military command continued in the armies of the Mah-rattas, of Hyder Ali, and of other native powers. But both the Persian spelling and the modern connection of the title with *pay* indicate a probability that some confusion of association had arisen between the old Tartar title and the P. *bakhsh*, 'portion,' *bakhshidan*, 'to give,' *bakhshish*, 'payment.' In the early days of the Council of Fort William we find the title *Buxee* applied to a European Civil officer, through whom payments were made (see *Long* and *Saton-Karr*, *passim*). This is obsolete, but the word is still in the Anglo-Indian Army the recognised designation of a *Paymaster*.

This is the best known existing use of the word. But under some Native Governments it is still the designation of a high officer of state. And according to the *Calcutta Glossary* it has been used in the N.W.P. for 'a collector of a house-tax' (1) and the like; in Bengal for 'a superintendent of peons'; in Mysore for 'a treasurer,' &c. [In the N.W.P. the *Bakhshi*, popularly known to natives as '*Bakhshi Tikhs*,' 'Tax Bakhshi,' is the person in charge

* In a note with which we were favoured by the late Prof. Anton Schiefner, he expressed doubts whether the *Bakhshi* of the Tibetans and Mongols was not of early introduction through the Uighurs from some other corrupted Sanskrit word, or even of pre-buddhist derivation from an Iranian source. We do not find the word in Jacob's Tibetan Dictionary.

of one of the minor towns which are not under a Municipal Board, but are managed by a *Panch*, or body of assessors, who raise the income needed for watch and ward and conservancy by means of a graduated house assessment.] See an interesting note on this word in *Quatremère, H. des Mongols*, 184 sqq.; also see *Marco Polo*, Bk. i. ch. 61, note.

1298.—"There is another marvel performed by those Bakaï, of whom I have been speaking as knowing so many enchantments. . . ."—*Marco Polo*, Bk. i. ch. 61.

c. 1300.—"Although there are many *Bakhshis*, Chinese, Indian and others, those of Tibet are most esteemed."—*Rashid-uddin*, quoted by *J. Olson*, ii. 370.

c. 1300.—"Et sciendum, quod Tartar quosdam homines super omnes de mundo honorant: *bokhtas*, scilicet quosdam pontifices ydolorum."—*Itinellus de Monteacris*, in *Peregrinatores*, IV. p. 117.

c. 1808.—"Ταύτα γὰρ Κορυφαῖς ἐκείνων πρὸς βασιλῆα διεβέβαιον, πρῶτος δὲ τῶν ἱεροφάντων, τοῦτομα τοῦτο ἐξέλληξεῖται."—*Georg. Pachymeres de Andronico Palatologo*, Lib. vii. The last part of the name of this *Kutimpaxis*, 'the first of the sacred magi,' appears to be *Bakhshi*; the whole perhaps to be *Khoja-Bakhshi*, or *Küchin-Bakhshi*.

c. 1340.—"The Kings of this country sprung from Jingshi Khan . . . followed exactly the *gusak* (or laws) of that Prince and the dogmas received in his family, which consisted in revering the sun, and conforming in all things to the advice of the *Bakhshis*."—*Shihab-uddin*, in *Not. et Extr.* xiii. 237.

1420.—"In this city of Kamehou there is an idol temple 500 cubits square. In the middle is an idol lying at length, which measures 50 paces. . . . Behind this image . . . figure of *Bakhshis* as large as life. . . ."—*Shah Rukh's Mission to China*, in *Cathay*, i. cccii.

1615.—"Then I moved him for his favor for an *English* Factory to be Resident in the Town, which heo willingly granted, and gave present order to the Buxy, to draw a *Pirna* both for their coming vi, and for their residence."—*Sir T. Roe*, in *Purchase*, i. 511; [*Lak. Soc.* i. 93.]

c. 1660.—" . . . obliged me to take a Salary from the *Grand Mogul* in the quality of a Physician, and a little after from *Danechmend-Khan*, the most knowing man of *Asia*, who had been *Bakhshis*, or Great Master of the Horse."—*Bernier*, L.T. p. 2; [*ed. Constable*, p. 4].

1701.—"The friendship of the Buxie is not so much desired for the post he is now in, but that he is of a very good family, and has many relations near the King."—*Ju Wheeler*, i. 378.

1706-7.—"So the Emperor appointed a

nobleman to act as the *bakshi* of *Kám Bakhsh*, and to him he intrusted the Prince, with instructions to take care of him. The *bakshi* was Sultan Husan, otherwise called *Mir Malang*."—*Dawson's Elliot*, vi. 385.

1711.—"To his Excellency Zulikar Khan Bahadur, Nurronit Sing (*Nur-at-Jang*) *Bakshes* of the whole Empire."—*Address of a Letter from President and Council of Fort St. George*, in *Wheeler*, ii. 160.

1712.—"Chun Dihjhaan . . . first *Bakshi* general, or Master-Master of the horsemen."—*Valentijn*, iv. (Suratte), 295.

1753.—"The Buxey acquaints the Board he has been using his endeavours to get sundry artificers for the Negrins."—*In Long*, 43.

1756.—Barth. Platod represents the bad treatment he had met with for "strictly adhering to his duty during the Buxy-ship of Messrs. Bellamy and Kempe"; and "the abuses in the post of Buxy."—*Letter to the Hon. the Court of Directors*, &c., p. 3.

1763.—"The buxey or general of the army, at the head of a select body, closed the procession."—*Orms*, i. 26 (reprint).

1766.—"The Buxey lays before the Board an account of charges incurred in the Buxey *Connah* . . . for the relief of people saved from the *Palmworth*."—*Ft. William, Cons.*, Long, 457.

1783.—"The bukshy allowed it would be prudent in the Sultan not to hazard the event."—*Diron*, 50.

1804.—"A bukshy and a body of horse belonging to this same man were opposed to me in the action of the 5th; whom I dare say that I shall have the pleasure of meeting shortly at the *Peshwah's* durlar."—*Wilmington*, iii. 80.

1811.—"There appear to have been different descriptions of *Bukhtahs* (in Tippee's service). The *Bukhtahs* of *Ku-hoon* were a sort of commissaries and paymasters, and were subordinate to the *spahdar*. If not to the *Resaldár*, or commandant of a battalion. The *Meer Bukhtah*, however, took rank of the *Sipahdar*. The *Bukhtahs* of the *Fisham* and *Jyasho* were, I believe, the superior officers of these corps respectively."—*Note to Tippee's Letters*, 165.

1823.—"In the *Mahratta* armies the prince is deemed the *Sirdar* or Commander; next to him is the *Bukshes* or Paymaster, who is vested with the principal charge and responsibility, and is considered accountable for all military expenses and disbursements."—*Malcolm*, *Central India*, i. 534.

1827.—"Doubt it not—the soldiers of the *Beegum Mootee Mahul* . . . are less hard than mine. I am myself the *Bukshes* . . . and her *Sirdars* are at my devotion."—*Waller Scott*, *The Surgeon's Daughter*, ch. xii.

1861.—"To the best of my memory he was accused of having done his best to urge the people of *Dhar* to rise against our Government, and several of the witnesses deposed to this effect; amongst them the *Bukshi*."—*Mem. on Dhar*, by *Major MacMullen*.

1874.—“Before the depositions were taken down, the *gomasta* of the planter drew aside the Bakshi, who is a police-officer next to the *dargah*.”—*Gatinda Samanta*, ii. 235.

BUXERRY, s. A matchlock man; apparently used in much the same sense as *Burkundauze* (q.v.) now obsolete. We have not found this term excepting in documents pertaining to the middle decades of 18th century in Bengal; [but see references supplied by Mr. Irvine below;] nor have we found any satisfactory etymology. *Buzo* is in Port. a gun-barrel (Germ. *Buchse*); which suggests some possible word *buzaro*. There is however none such in Bluteau, who has, on the other hand, “*Butgeros*, an Indian term, artillery-men, &c.,” and quotes from *Hist. Orient* iii. 7: “*Butgers* sunt in qui quinque tormentis prædicuntur.” This does not throw much light. *Bayar*, ‘thunderbolt,’ may have given vogue to a word in analogy to *P. bart-mander*, ‘lightning-clatter,’ but we find no such word. As an additional conjecture, however, we may suggest *Bakstria*, from the possible circumstance that such men were recruited in the country about *Bah-dr* (*Buzar*), i.e. the *Shahabad* district, which up to 1857 was a great recruiting ground for sepoys. [There can be no doubt that this last suggestion gives the correct origin of the word. Buchanan Hamilton, *Eastern India*, i. 471, describes the large number of men who joined the native army from this part of the country.]

[1690.—The Mogul army was divided into three classes—*Suddrān*, or mounted men, *Tophānah*, artillery, *Ashādr*, infantry and artificers.

[“*Ashām*—*Bundūghī-i-jangi*—*Bakari-yah*—*ra* *Bundelah* *Ashām*, i.e. regular matchlock-men, *Bakariyāhs* and *Bundelāhs*.”—*Dastār-ul-amāl*, written about 1690-1; B. Museum MS., No. 1611, fol. 54b.]

1718.—“Ordered the Zemindars to send *Buxeries* to clear the boats and bring them up as Prisoners.”—*Pt. William Cons.*, April, in *Long*, p. 6.

“We received a letter from . . . Council at Cossimbazar . . . advising of their having sent Ensign McKinn with all the Military that were able to travel, 160 *buxeries*, 4 field pieces, and a large quantity of ammunition to Cutway.”—*Ibid.*, p. 1.

1749.—“Having frequent reports of several struggling parties of this handitti plundering about this place, we on the 2d November ordered the Zemindars to entertain one

hundred *buxeries* and fifty pikemen over and above what were then in pay for the protection of the outskirts of your Honor’s town.”—*Letter to Court*, Jan. 13, *Ibid.*, p. 21.

1755.—“Agreed, we despatch Lieutenant John Harding of a command of soldiers 25 *Buxaries* in order to clear these boats if stopped in their way to this place.”—*Ibid.*, 55.

“In an account for this year we find among charges on behalf of William Wallis, Esq., Chief at Cossimbazar:

Rs.
“1 *Buxeries* . . . 20 (year) . 210.”
MS. Records in India Office.

1761.—“The 5th they made their last effort with all the *Sepoys* and *Buxeries* they could assemble.”—In *Long*, 251.

“The number of *Buxerries* or matchlock-men was therefore augmented to 1509.”—*Orre* (reprint), ii. 69.

“In a few minutes they killed 6 *buxerries*.”—*Ibid.*, 65; see also 279.

1772.—“*Buckserrias*. Foot soldiers who a common arms are only sword and target.”—*Glossary in Grant’s Voyages*, 2nd ed. [This is copied, as Mr. Irvine shows, from the Glossary of 1757 prefixed to An Address to the Proprietors of E. I. Stock, in *Hobbes’s Indian Trade*, 2nd ed., 1770.]

1778.—“*Buxerries*—Foot soldiers, whose common arms are swords and targets or spears.”—*Indian Vocabulary* (Stockdale’s).

1850.—“Another point to which Clive turned his attention . . . was the organization of an efficient native regular force. . . . Hitherto the native troops employed at Calcutta . . . designated *Buxerries* were nothing more than *Berbandās*, armed and equipped in the usual native manner.”—*Brown, Hist. of the Rise and Progress of the Bengal Army*, i. 92.

BYDE, or **BEDE HORSE**, s. A note by Kirkpatrick to the passage below from *Tippoo’s Letters* says *Byde Horse* are “the same as *Pindirchs*, *Loories*, and *Kuzziks*” (see **PINDARRY**, **LOOTY**, **COSSACK**). In the *Life of Hyder Ali* by Hussain ‘Ali Khān Kirmani, tr. by Miles, we read that Hyder’s *Kuzziks* were under the command of “Ghazi Khan *Bede*.” But whether this leader was so called from leading the “*Bede*” Horse, or gave his name to them, does not appear. Miles has the highly intelligent note: “*Bede* is another name for (*Kuzzak*): Kirkpatrick supposed the word *Bede* meant infantry, which, I believe, it does not” (p. 36). The quotation from the *Life of Tippoo* seems to indicate that it was the name of a caste. And we find in *Sherring’s Indian Tribes and Castes*, among those of Mysore, mention of the *Bedar* as a

tribe, probably of huntsmen, dark, tall, and warlike. Formerly many were employed as soldiers, and served in Hyder's wars (iii. 153; see also the same tribe in the S. Mahratta country, ii. 321). Assuming -ar to be a plural sign, we have here probably the "Bedes" who gave their name to these plundering horse. The Bedar are mentioned as one of the predatory classes of the peninsula, along with Marawars, Kallars, Ramüsis (see RAMOOSY), &c., in Sir Walter Elliot's paper (*J. Ethnol. Soc.*, 1869, N.S. pp. 112-13). But more will be found regarding them in a paper by the late Gen. Briggs, the translator of Ferishta's Hist. (*J. R. A. Soc.* xiii.). Besides Bedar, Bednor (or Nagar) in Mysore seems to take its name from this tribe. [See *Rice, Mysore*, i. 255.]

1758.—". . . The Cavalry of the Rao . . . received such a defeat from Hyder's Bedes or Kuzzeke that they fled and never looked behind them until they arrived at Goori Bundar."—*Hist. of Hydr. Naik*, p. 120.

1785.—"Byde Horse, out of employ, have committed great excesses and depredations in the Sircar's dominions."—*Letters of Tippee Sultan*, 6.

1802.—"The Kakur and Chapno horse . . . (Although these are included in the Bede tribe, they carry off the palm even from them in the arts of robbery) . . ."—*H. of Tipü*, by Hussein 'Ali Khon Kirmani, tr. by Miles, p. 76.

[BYLEE, s. A small two-wheeled vehicle drawn by two oxen. II. *bahal*, *bahl*, *bail*, which has no connection, as is generally supposed, with *bail*, 'an ox'; but is derived from the Skt. *rah*, 'to carry.' The *bylee* is used only for passengers, and a larger and more imposing vehicle of the same class is the *Rut*. There is a good drawing of a Punjab *bylee* in *Kipling's Beast and Man* (p. 117); also see the note on the quotation from Forbes under HACKERY.

[1811.—"A native bylee will usually produce, in gold and silver of great purity, ten times the weight of precious metals to be obtained from a general officer's equipage."—*Society in India*, i. 162.

[1851.—"Most of the party . . . were in a barouch, but the rich man himself [one of the Muttra Seths] still adheres to the primitive conveyance of a bylle, a thing like a footboard on two wheels, generally drawn by two oxen, but in which he drives a splendid pair of white horses, sitting cross-legged the while!"—*Mrs Mackenzie, Life in the Mission*, &c., ii. 203.]

C

CABAYA, s. This word, though of Asiatic origin, was perhaps introduced into India by the Portuguese, whose writers of the 16th century apply it to the surcoat or long tunic of muslin, which is one of the most common native garments of the better classes in India. The word seems to be one of those which the Portuguese had received in older times from the Arabic (*labi*, 'a vesture'). From Dozy's remarks this would seem in Barbary to take the form *kabitya*. Whether from Arabic or from Portuguese, the word has been introduced into the Malay countries, and is in common use in Java for the light cotton surcoat worn by Europeans, both ladies and gentlemen, in dishabille. The word is not now used in India Proper, unless by the Portuguese. But it has become familiar in Dutch, from its use in Java. (Mr. Gray, in his notes to *Pyrard* (i. 372), thinks that the word was introduced before the time of the Portuguese, and remarks that *kabaya* in Ceylon means a coat or jacket worn by a European or native.)

c. 1510.—"There was in her an Embassador who had brought *Idalean* (Idalean) a very rich Cabaya . . . which he would not accept of, for that thereby he would not acknowledge himself subject to the Turk."—*Ceylan's Pinto*, pp. 10-11.

1552.—". . . he ordered him then to bestow a cabaya."—*Custanbeda*, iv. 433. See also Stanley's *Correa*, 132.

1551.—"And moreover there are given to these Kings (Malabar Rajas) when they come to receive these allowances, to each of them a cabaya of silk, or of scarlet, of 1 eulais, and a cap or two, and two sheath-knives."—*S. Batello, Tombo*, 29.

1572.—
"Laurem da fina purpura as cabayas,
Lastram os panno da tecida seda."
Camões, ii. 93.

"Cabaya de damasco rico a dino
Da Tyria cor, entro elles estimada."
Ibid. 95.

In these two passages Burton translates *caflan*.

1585.—"The King is apparelled with a Cable mado like a shirt tied with strings on one side."—*J. Pitch*, in *Hall*, ii. 386.

1598.—"They wear sometimes when they go abroad a thinne cotton linnen gowne called Cabala. . . ."—*Linschoten*, 70; [Ilak. Soc. i. 247].

c. 1610.—“Cotte jaquette ou soutane, qu'ils appellent *Likase* (P. *libas*, 'clothing') ou *Cabaya*, est de toille de Cotton fort fine et blanche, qui leur va ju-qu'aux talons.”—*Pyrard de Laval*, i. 285; [Hak. Soc. i. 372].

[1611.—“The white Cabas which you have with you at Bantam would sell here.”—*Foster, Letters*, ii. 41.]

1645.—“Vne Cabaya qui est vne sorte de vestement comme vne large soutane couverte par le devant, à manches fort larges.”—*Cardin, Rel. de la Prov. du Japon*, 60.

1659.—“It is a distinction between the Moors and *Bannians*, the Moors tie their Cabas always on the right side, and the *Bannians* on the left. . . .”—*Ovington*, 311. This distinction is still true.

1660.—“I afterwards understood that the dress they were wearing was a sort of native garment, which there in the country they call *sarong* or *kabaya*, but I found it very unbecoming.”—*Max Havelaar*, 43 [There is some mistake here, *sarong* and *Kabaya* are quite different.]

1678.—“Over all this is worn (by Malay women) a long loose dressing-gown style of garment called the *kabaya*. This robe falls to the middle of the leg, and is fastened down the front with circular brooches.”—*McNair, Pearl*, &c., 151.

CABOB, *s.* *Ar.-H. Labith*. This word is used in Anglo-Indian households generically for roast meat. [It usually follows the name of the dish, e.g. *murgh labith*, 'roast fowl'.] But specifically it is applied to the dish described in the quotations from Fryer and Ovington.

c. 1580.—“Altero modo . . . ipsam (carnem) in parva frustra dissectam, et voraculis ferreis acuum modo mixtam, super crates forrens igne supposito positam torrefaciunt, quam succo limonum aspersam avidè esitant.”—*Prosper Alpinius*, Pt. i. 222.

1673.—“Cabob is Roastment on skewers, cut in little round peeces no bigger than a Sixpence, and Ginger and Garlick put between each.”—*Fryer*, 401.

1689.—“Cabob, that is Boef or Mutton cut in small peeces, sprinkled with salt and pepper, and dight with Oil and Garlick, which have been mixt together in a dish, and then roasted on a Spit, with sweet Herbs put between and stuff in them, and lasted with Oil and Garlick all the while.”—*Ovington*, 397.

1814.—“I often partook with my Arabs of a dish common in Arabia called *Kabob* or *Kab-ab*, which is meat cut into small peeces and placed on thin skewers, alternately between slices of onion and green ginger, seasoned with pepper, salt, and *kinā*, fried in ghee, to be ate with rice and dholl.”—*Foster, Or. Mem.* ii. 180; [2nd ed. ii. 82; in i. 315 he writes *Kebab*].

[1876.—“*Larop* (a name which is naturalised with us as *Cabobs*), small bits of meat roasted on a spit. . . .”—*Seymour, Turkish*, i. 125.]

CABOOK, *s.* This is the Ceylon term for the substance called in India *Laterite* (q.v.), and in Madras by the native name *Moorum* (q.v.). The word is perhaps the Port. *cabuco* or *carouco*, ‘a quarry.’ It is not in Singh. Dictionaries. [Mr. Ferguson says that it is a corruption of the Port. *pedras de cavouca*, ‘quarry-stones,’ the last word being by a misapprehension applied to the stones themselves. The earliest instance of the use of the word he has met with occurs in the *Travels* of Dr. Aegidius Darlmann (1687-89), who describes *kaphok* stone as ‘like small pebbles lying in a hard clay, so that if a large square stone is allowed to lie for some time in the water, the clay dissolves and the pebbles fall in a heap together; but if this stone is laid in good mortar, so that the water cannot get at it, it does good service’ (*J. As. Soc. Ceylon*, x. 162). The word is not in the ordinary Singhalese Dict., but A. Mendis Gunasekara in his *Singhalese Grammar* (1891), among words derived from the Port., gives *labuk-gil* (*cabuco*), *cabook* (stone), ‘laterite.’]

1831.—“The soil varies in different situations on the Island. In the country round Colombo it consists of a strong red clay, or marl, called *Cabook*, mixed with sande ferruginous particles.”—*Ceylon Gazette*, 33.

” “The houses are built with *cabook*, and neatly whitewashed with *chinnam*.”—*Ibid.* 75.

1860.—“A peculiarity which is one of the first to strike a stranger who lands at Galle or Colombo is the bright red colour of the streets and roads. . . . and the ubiquity of the fine red dust which penetrates every crevice and imparts its own tint to every neglected article. Natives resident in these localities are easily recognisable elsewhere by the general hue of their dress. This is occasioned by the prevalence . . . of *laterite*, or, as the Singhalese call it, *cabook*.”—*Travels in Ceylon*, i. 17.

CABUL, CAUBOOL, &c., *n.p.* This name (*Kābul*) of the chief city of N. Afghanistan, now so familiar, is perhaps traceable in Ptolemy, who gives in that same region a people called *Kαβολῖται*, and a city called *Kάβουρα*. Perhaps, however, one or both may be corroborated by the *ῥάβδος Kαβαλῆν* of the Periplus. The

CACOUILL.

accent of Kābul is most distinctly on the first and long syllable, but English mouths are very perverse in error here. Moore accents the last syllable:

"... pomegranates fall
Of melting sweetness, and the pears
And summer apples that Kabul
In all its thousand gardens bear."
Light of the Harem.

Mr. Arnold does likewise in *Solara*,
and *Ruslan*:
"But as a troop of pedlars from Cabool,
Cross underneath the Indian Can-
cans. . ."

It was told characteristically of the late Lord Ellenborough that, after his arrival in India, though for months he heard the name correctly spoken by his councillors and his staff, he persisted in calling it *Cabool* till he met Dost Mahomed Khan. After the interview the Governor-General announced as a new discovery, from the Amir's pronunciation, that *Cabul* was the correct form.

1552.—Barros calls it "a Cidade Cabol, Metropoli dos Mogoles."—IV. vi. 1.
[c. 1590.—"The territory of Kābul comprises twenty Tumāns."—*Atin*, tr. Jarrett, ii. 410.]

1850.—
"Ah Cabul! word of woo and latter shame,
Where proud old England's flag, dis-
honoured, sank
Beneath the Crescent; and the butcher
knives
Bent down like reeds the bayonets that
had flashed
From Flasey on to snow-capt Caucasus,
In triumph through a hundred years of
war."
The Dargah Tree, a Poem.

CACOUILL, s. This occurs in the App. to the *Journal d'Antoine Galland*, at Constantinople in 1673: "Dragues de Cacoill, drogue qu'on use dans le Cahne," i.e. in coffee (ii. 206). This is Pers. Arab. *Lakula* for Cardamom, as in the quotation from Garcia. We may remark that *Kakula* was a place somewhere on the Gulf of Siam, famous for its fine aloes-wood (see *Ibn Batuta*, iv. 240-44). And a bastard kind of Cardamom appears to be exported from Siam, *Anomum zanthoides*, Wal.

1563.—"O. Aricocha gives a chapter on the cacalla, dividing it into the bigger and the less . . . calling one of them *cacalla quibir*, and the other *cacalla cegner* [Ar. *kabir*, *qaghir*], which is as much as to say

greater cardamom and smaller cardamom."—*Garcia De O.*, i. 17.
1769.—"These Vakoos . . . stated that the Rani (of Bodnoro) would pay a yearly sum of 100,000 *lloons* or Pagodas, besides a tribute of other valuable articles, such as *Eguf* (betel), Dates, Sandal wood, *Kakul* black pepper, &c."—*List of Ngdur* *Nail*, 133.

CADDY, s. i.e. tea-caddy. This is possibly, as Crawford suggests, from *Catty* (q.v.), and may have been originally applied to a small box containing a catty or two of tea. The suggestion is confirmed in this advertisement:
1792.—"By R Henderson . . . A Quantity of Tea in Quarter Chests and Caddies, imported last season."—*Madras Courier*, Dec. 2.

CADET, s. (From Prov. *cadet*, and Low Lat. *capitellum*, [dim. of *caput*, 'head'] Skeat). This word is of course by no means exclusively Anglo-Indian, but it was in exceptionally common and familiar use in India, as all young officers appointed to the Indian army went out to that country as *cadets*, and were only promoted to ensigncies and posted to regiments after their arrival—in older days sometimes a considerable time after their arrival. In those days there was a building in Fort William known as the 'cadet Barrack', and for some time early in last century the cadets after their arrival were sent to a sort of college at Baromet; a system which led to no good, and was speedily abolished.

1763.—"We should very gladly comply with your request for sending you young persons to be brought up as assistants in the Engineering branch, but as we find it extremely difficult to procure such, you will do well to employ any who have a talent that way among the cadets or others."—*Genl's Letter*, in *Lang*, 200.

1760.—"Upon our leaving England, the cadets and writers used the great cabin promiscuously, but finding they were troublesome and quarrelsome, we brought a Bill into the house for their appointment."

—*Life of Lord Trymmonth*, i. 15.
1781.—"The Cadets of the end of the years 1771 and beginning of 1772 served in the country four years as Cadets and carried the musket all the time."—*Letter in Hildy's Bengal Gazette*, Sept. 23.

CADJAN, s. Jav. and Malay *kajang*, [or according to Mr. Skeat, *kajang*], meaning 'palm-leaves,' especially those

of the Nipa (q.v.) palm, dressed for thatching or matting. Favre's Diet. renders the word *feuilles entrelacées*. It has been introduced by foreigners into S. and W. India, where it is used in two senses:

a. Coco-palm leaves matted, the common substitute for thatch in S. India.

1673.—"... flags especially in their Villages (by them called *Cajans*, being Coco-tree branches) upheld with some sticks, supplying both Sides and Coverings to their Cottages."—*Fryer*, 17. In his Explanatory Index Fryer gives '*Cajan*, a bough of a Toddy-tree.'

c. 1680.—"*Ex us (foliis) quoque radices matras, Cadjang vocatas, continentur, quibus aedium muri et novum orna, quum frumentum aliquod in us deponere velimus, obteguntur*."—*Rumphius*, i. 11.

1727.—"We travelled 8 or 10 miles before we came to his (the (annore Raja's) Palace, which was built with Twigs, and covered with *Cadjans* or Cocoa-nut Tree Leaves woven together."—*A. Hamilton*, i. 11.

1802.—"The lower classes (at Bombay) content themselves with small huts, mostly of clay, and roofed with *cadjan*."—*Marso Graham*, 4.

1860.—"Houses are timbered with its wood, and roofed with its plated fronds, which under the name of *cadjans*, are likewise employed for constructing partitions and fences."—*Trenn's Ceylon*, ii. 126.

b. A strip of fan-palm leaf, i.e. either of the Talipot (q.v.) or of the Palmyra, prepared for writing on; and so a document written on such a strip. (See **OLLAH**.)

1707.—"The officer at the Bridge Gate bringing in this morning to the Governor a *Cajan* letter that he found hung upon a post near the Gate, which when translated seemed to be from a body of the Right Hand Caste."—In *Wheeler*, ii. 78.

1716.—"The President acquaints the Board that he has intercepted a villainous letter or *Cajan*."—*Ibid.* ii. 231.

1839.—"At Rajahmundry ... the people used to sit in our reading room for hours, copying our books on their own little *cadjan* leaves."—*Letters from Madras*, 276.

CADJOWA, s. [*P. kajitcah*]. A kind of frame or pannier, of which a pair are slung across a camel, sometimes made like litters to carry women or sick persons, sometimes to contain sundries of camp equipage.

1645.—"He entered the town with 8 or 10 camels, the two *Cajavas* or Litters on each side of the Camel being close shut. ... But instead of Women, he had put into

every *Cajava* two Soldiers."—*Toussaint*, E. T. ii. 61; [ed. *Dell*, i. 141].

1740.—"The camel appropriated to the accommodation of passengers, carries two persons, who are lodged in a kind of pannier, laid loosely on the back of the animal. This pannier, termed in the Persian *Kidjahwah*, is a wooden frame, with the sides and bottom of netted cords, of about 3 feet long and 2 broad, and 2 in depth ... the journey being usually made in the night-time, it becomes the only place of his rest. ... Had I been even much accustomed to this manner of travelling, it must have been irksome; but a total want of practice made it excessively grievous."—*Priest's Journal*, ed. 1808, ii. 101-3.

GAEL, n.p. Properly *Kadyt* (Tam. *Kāṭṭu*, 'to be hot'), 'a lagoon' or 'back-water.' Once a famous port near the extreme south of India at the mouth of the Tamraparni R., in the Gulf of Mannar, and on the coast of Tinnevely, it was long abandoned. Two or three miles higher up the river lies the site of *Korkai* or *Kelāi*, the *Kāṭṭu* of the Greeks, each port in succession having been destroyed by the retirement of the sea. Tutikorin, six miles N., may be considered the modern and humbler representative of those ancient marts; [see *Stuart, Mar. of Tinnevely*, 34 seq.].

1293.—"Call is a great and noble city. ... It is at this city that all the ships touch that come from the west."—*Marco Polo*, Bk. iii. ch. 21.

1412.—"The Coast, which includes Callicut with some neighbouring ports, and which extends as far as Kabel (read *Kāyel*) a place situated opposite the Island of Serendib. ..."—*Abdurrazak, in India in the 15th Cent.*, 19.

1441.—"*Ultra eis urbs est Cahila, qui locus margaritarum ... proficit*."—*Cortis, in Poggins, De Var. Fortunae*.

1498.—"Another Kingdom, *Caell*, which has a Moorish King, whilst the people are Christian. It is ten days from Calcut by sea ... here there be many pearls."—*Rotario de V. da Gama*, 108.

1514.—"*Passando oltre al Capo Comedi (C. Comorin), sono gentili; e intra esso o Gael il dore si pe et lo perle*."—*Gior. da Erpoli*, 70.

1516.—"Further along the coast is a city called *Caell*, which also belongs to the King of Coulam, peopled by Moors and Gentooes, great traders. It has a good harbour, whither come many ships of Malabar; others of Charamandel and Benguala."—*Barboza, in Lisbon Coll.*, 357-8.

CAFFER, CAFFRE, COFFREE, &c., n.p. The word is properly the

Ar. *Kāfir*, pl. *Kofra*, 'an infidel, an unbeliever in Islām.' As the Arabs applied this to Pagan negroes, among others, the Portuguese at an early date took it up in this sense, and our countrymen from them. A further appropriation in one direction has since made the name specifically that of the black tribes of South Africa, whom we now call, or till recently did call, *Caffres*. It was also applied in the Philippine Islands to the Papuas of N. Guinea, and the Alfuras of the Moluccas, brought into the slave-market.

In another direction the word has become a quasi-proper name of the (more or less) fair, and non-Mahomedan, tribes of Hindu-Kush, sometimes called more specifically the *Sikh-pesh* or 'black-robed' *Cāfirs*.

The term is often applied malevolently by Mahomedans to Christians, and this is probably the origin of the mistake pervading some of the early Portuguese narratives, especially the *Roteiro* of *Vasco da Gama*, which described many of the Hindu and Indo-Chinese States as being Christian.*

[c. 1300.—"*Kāfir*." See under *LACK*.]
c. 1404.—Of a people near China: "They were Christians after the manner of those of Cathay."—*Lavajo* by *Martham*, 141.

"And of India: "The people of India are Christians, the Lord and most part of the people, after the manner of the Greeks; and among them also are other Christians who mark themselves with fire in the face, and their creed is different from that of the others; for those who thus mark themselves with fire are less esteemed than the others, and among them are Moors and Jews, but they are subject to the Christians."—*Clavijo*, (orig.) § cxxi.; comp. *Markham*, 153.4. Here we have (1) the confusion of Abyssinia with India; and (2) the confusion of some medieval writers with India Proper.

c. 1470.—"The sea is infested with pirates, all of whom are *Kofars*, neither Christians nor Mussulmans; they pray to stone idols, and know not Christ."—*Athan.* *Nitika*, in *India in the XVth Cent.*, p. 11.

1552.—" . . . he learned that the whole people of the Island of S. Lourenço . . . were black *Caffres* with curly hair like those of Mozambique."—*Barros*, II. i. 1.

* Thus: "*Chomandaria* (i.e. *Coromandel*) he de *Christãoes* e o *rey* *Christão*." So also *Ceylam*, *Camatarra*, *Malacca* (Malacca), *Peyro*, &c., are all described as Christian states with Christian kings. Also the so-called Indian Christians who came on board *Da Gama* at *Mellinde* seem to have been Hindu fanatics.

1563.—"In the year 1484 there came to Portugal the King of Benin, a *Caffre* by nation, and he became a Christian."—*Stanley's Correia* p. 8.

1572.—
"Verão os *Caffres* asperos e avaros
Tirar a linda dama seus vestidos."
Camões, v. 47.

By Burton:

"shall see the *Caffres*, greedy race and fero
"strip the fair Lady of her niment torn."

1582.—"These men are called *Caffres*
and are Gentiles."—*Costeada* (by N.L.), f. 42b.

c. 1610.—"Il estoit fils d'un *Cafre* d'Ethi-
opie, et d'une femme de ces isles, ce qu'on
appelle *Malastre*."—*Pyrrard de Laval*, l. 220;
[Hak. Soc. i. 307].

[c. 1610.—" . . . a Christian whom they
call *Caparou*."—*Ibid.*, Hak. Soc. i. 261.]

1614.—"That knave Simon the *Caffro*,
not what the writer took him for—he is a
knave, and better lost than found."—*Sains-
bury*, i. 356.

[1615.—"*Odola* and *Gala* are *Capbarrs*
which signifieth misbelievers."—*Sir T. Roe*,
Hak. Soc. i. 23.]

1653.—" . . . toy mesme qui passe pour
un *Kiaffer*, ou homme sans Dieu, parmi les
Mussulmans."—*De la Boulaye-le-Gouz*, 310
(ed. 1657).

c. 1665.—"It will appear in the sequel of
this History, that the pretence used by
Aurang-Zeb, his third Brother, to cut off
his (*Dara's*) head, was that he was turned
Kafer, that is to say, an Infidel, of no Re-
ligion, an Idolator."—*Bernier*, E. T. p. 3;
[ed. *Constable*, p. 7].

1673.—"They show their Greatness by
their number of Sumbreeroes and *Coffrees*,
whereby it is dangerous to walk late."—
Fryer, 74.

"Beggars of the Mussliemen Cast,
that if they see a Christian in good Clothes
 . . . are presently upon their Punctilios with
God Almighty, and interrogate him, Why
he suffers him to go afoot and in Rags, and
this *Coffery* (Unbeliever) to vaunt it thus?"
—*Ibid.* 91.

1678.—"The Justices of the Choultry to
turn *Padry Pasquall*, a Popish Priest, out of
town, not to return again, and if it proves
to be true that he attempted to seduce Mr.
Mohun's Coffre Franck from the Protestant
religion."—*Fl.* St. Geo. Cons. in *Notes and
Exts.*, Pt. i. p. 72.

1759.—"Blacks, whites, *Coffries*, and even
the natives of the country (*Pogri*) have not
been exempted, but all universally have been
subject to intermittent Fevers and Fluxes."
(at *Negrus*).—In *Dalrymple*, Or. Rep. i. 124.

Among expenses of the Council at
Calcutta in entertaining the Nabob we find
"Purchasing a *Coffra* boy, Rs. 500."—*In
Long*, 194.

1781.—"To be sold by Private Sale—Two
Coffree Boys, who can play remarkably

well on the French Horn, about 18 Years of Age; belonging to a Portuguese Paddria lately deceased. For particulars apply to the Vicar of the Portuguese Church, Calcutta, March 17th, 1781."—*The India Gazette or Public Advertiser*, No. 19.

1781.—"Run away from his Master, a good-looking Coffree Boy, about 20 years old, and about 6 feet 7 inches in height. . . . When he went off he had a high temper."—*Ibid* Dec. 29.

1782.—"On Tuesday next will be sold three Coffree Boys, two of whom play the French Horn. . . . a three wheel'd Buggy, and a variety of other articles."—*India Gazette*, June 15.

1799.—"He (Tipu) had given himself out as a Champion of the Faith, who was to drive the English Caffers out of India."—*Latter in Life of Sir T. Munro*, i. 221.

1800.—"The Caffre slaves, who had been introduced for the purpose of cultivating the lands, rose upon their masters, and seizing on the boats belonging to the island, effected their escape."—*Signes, Embassy to Ava*, p. 10.

c. 1800.—

"And if I were forty years younger, and my life before me to choose, I wouldn't be lectured by Kafirs, or swindled by fat Hindoos."

Sir A. C. Lyall, The Old Penderee

CAPILA, s. Arab. *ladila*; a body or convoy of travellers, a Caravan (q.v.). Also used in some of the following quotations for a sea convoy.

1552.—"Those roads of which we speak are the general routes of the Caffas, which are sometimes of 3,000 or 4,000 men . . . for the country is very perilous because of both hill-people and plain-people, who haunt the roads to rob travellers."—*Barnes*, IV. vi. 1.

1596.—"The ships of *Chatina* (see **CHETTY**) of these parts are not to sail along the coast of Malavar to the north except in a *caffila*, that they may come and go more securely, and not be cut off by the Malavars and other corsairs."—*Proclamation of Goa Viceroy*, in *Archiv. Port. Or.*, fasc. iii. 661.

[1608.—"Two Caffilen, that is companies of people and Camellees."—*Linschoten*, Hak. Soc. ii. 169.]

[1616.—"A *cafflowe* consisting of 200 broadcloths," &c.—*Foster, Letters*, iv. 276.]

[1617.—"By the sailing of the *Goa Caffila*."—*Sir T. Roe*, Hak. Soc. ii. 402.]

1623.—"Non navigammo di notte, perchè in *caffila* era molto grande, al mio parere di più di ducento vascelli."—*P. della Valle*, ii. 537; [and comp. Hak. Soc. i. 18].

1630.—" . . . some of the *Ramahs* . . . making Outradores prey on the *Caffaloes* passing by the Way. . . ."—*Lord, Banian's Religion*, 81.

1672.—"Several times yearly numerous *caffilas* of merchant barques, collected in the Portuguese towns, traverse this channel (the Gulf of Cambay), and these always await the greater security of the full moon. It is also observed that the vessels which go through with this voyage should not be joined and fastened with iron, for so great is the abundance of loadstone in the bottom, that indubitably such vessels go to pieces and break up."—*P. Vincenzo*, 109. A curious survival of the old legend of the Loadstone Rocks.

1673.—" . . . Time enough before the *Caphalas* out of the Country come with their Wares."—*Freer*, 86.

1727.—"In A.D. 1699, a pretty rich *Caffila* was robbed by a Band of 4 or 5000 villains . . . which struck Terror on all that had commerce at *Tatta*."—*A. Hamilton*, i. 116.

1667.—"It was a curious sight to see, as was seen in those days, a carriage enter one of the northern gates of Palermo preceded and followed by a large convoy of armed and mounted travellers, a kind of *Caffila*, that could have been more in place in the epic and chivalry of one of James's romances than in the latter half of the 18th century."—*Quarterly Review*, Jan., 101-2.

CAFIRISTAN, n.p. *P. Kafiristan*, the country of *Kafirs*, i.e. of the pagan tribes of the Hindu Kush noticed in the article **Caffir**.

c. 1511.—"In Cheghānserāi there are neither grapes nor vineyards; but they bring the wines down the river from *Kafiristan*. . . . So prevalent is the use of wine among them that every *Kafir* has a *khaj*, or leathern bottle of wine about his neck; they drink wine instead of water."—*Autobog. of Kafir*, p. 111.

[c. 1590.—The *Kafirs* in the *Tímias* of Alishang and Najras are mentioned in the *Ain*, tr. *Jarrett*, ii. 406.]

1603.—" . . . they fell in with a certain pilgrim and devotee, from whom they learned that at a distance of 30 days' journey there was a city called *Capperstam*, into which no Mahomedan was allowed to enter. . . ."—*Journey of Brual. Gov.* in *Cuthay*, &c. ii. 531.

CAIMAL, s. A Nair chief; a word often occurring in the old Portuguese historians. It is Malayál. *kaimal*.

1501.—"So they consulted with the Zamorin, and the Moors offered their agency to send and poison the wells at Cochin, so as to kill all the Portuguese, and also to send Nairs in disguise to kill any of our people that they found in the palm-woods, and away from the town. . . . And meanwhile the Mangate *Caimal*, and the *Caimal* of Primbalam, and the *Caimal* of Diampier, seeing that the Zamorin's affairs were going

from bad to worse, and that the castles which the Italians were making were all wind and nonsense, that it was already August when ships might be arriving from Portugal . . . departed to their own estates with a multitude of their followers, and sent to the King of Cochin their oaths of allegiance."—*Corr.*, i. 482.

1566.—" . . . certain lords bearing title, whom they call *Caimals*" (*reimars*).—*Journal de Goa, Chron. del Rei Dom Emmanuel*, p. 49.

1806.—"The Malabars give the name of *Caimals* (*Caimas*) to certain great lords of vassals, who are with their governments haughty as kings; but most of them have confederation and alliance with some of the great kings, whom they stand bound to aid and defend . . ."—*Gouvea*, i. 27r.

1631.—

"*Picário sous Caimals prozoz e mortos*."—*Malacca Conquistada*, v. 10.

CAIQUE, s. The small skiff used at Constantinople, Turkish *kâik*. Is it by accident, or by a radical connection through Turkish tribes on the Arctic shores of Siberia, that the Greenlanders' *kayak* is so closely identical? [The *Stenf. Diet.* says that the latter word is Esquimaux, and recognises no connection with the former.]

CAJAN, s. This is a name given by Sprengel (*Cajanus indicus*), and by Linnaeus (*Cytisus cajan*), to the leguminous shrub which gives *dhall* (q.v.). A kindred plant has been called *Dalichos catjang*, Willdenow. We do not know the origin of this name. The *Cajan* was introduced to America by the slave-traders from Africa. De Candolle finds it impossible to say whether its native region is India or Africa. (See **DHALL**, **CALAVANCE**.) [According to Mr. Skeat the word is Malay. *poko'kachang*, 'the plant which gives beans,' quite a different word from *kojang* which gives us *Cadjan*.]

CAJEPUT, s. The name of a fragrant essential oil produced especially in Celebes and the neighbouring island of Bouru. A large quantity is exported from Singapore and Batavia. It is used most frequently as an external application, but also internally, especially (of late) in cases of cholera. The name is taken from the Malay *kayu-putih*, i.e. '*Lignum album*.' Fielet (see p. 140) gives six different trees as producing the oil, which is derived from the distillation of the leaves.

The chief of these trees is *Melaleuca leucadendron*, L., a tree diffused from the Malay Peninsula to N.S. Wales. The drug and tree were first described by Rumphius, who died 1693. (See *Hambury and Plückiger*, 247 [and *Wallace, Malay Arch.*, ed. 1890, p. 294].)

CAKSEN, s. This is Sea H. for *Cossienin* (Roebuck).

CALALUZ, s. A kind of swift rowing vessel often mentioned by the Portuguese writers as used in the Indian Archipelago. We do not know the etymology, nor the exact character of the craft. [According to Mr. Skeat, the word is Jav. *kelulus*, *kalulus*, spelt *keloeles* by Klinkert, and explained by him as a kind of vessel. The word seems to be derived from *kelors*, 'to go right through anything,' and thus the literal translation would be 'the threader,' the reference being, as in the case of most Malay boat names, to the special figure-head from which the boat was supposed to derive its whole character.]

[1513.—*Calanz*, according to Mr. Whiteway, is the form of the word in *Audrade's Letter to Albuquerque of Feb. 22nd*.—*India Office MS.*]

1525.—"4 great *lancharas*, and 6 *calaluzes* and *manchuas* which row very fast."—*Leon.*, 8.

1539.—"The King (of Achin) set forward with the greatest possible despatch, a great armament of 200 rowing vessels, of which the greater part were *lancharas*, *joangas*, and *calaluzes*, besides 15 high-sided junks."—*F. M. Pinto*, cap. xxxii.

1552.—"The King of Siam . . . ordered to be built a fleet of some 200 sail, almost all *lancharas* and *calaluzes*, which are rowing-vessels."—*Barroet*, II. v. 1.

1613.—"And having embarked with some companions in a *calelaz* or rowing vessel. . . ."—*Godinho de Erédia*, f. 51.

CALAMANDER WOOD, s. A beautiful kind of rose-wood got from a Ceylon tree (*Diospyros quercifolia*). Tennent regards the name as a Dutch corruption of *Coromandel* wood (i. 118), and Drury, we see, calls one of the ebony-trees (*D. melanoxylon*) "*Coromandel-ebony*." Forbes Watson gives as Singhalese names of the wood *Calamanderi*, *Kalumederiye*, &c., and the *midiriyā*, *Kalumaderiya* is given with this term *Kalumaderiya* in Clough's Singh. Diet.; still meaning in Clough's information, it in absence of further information, it

may remain doubtful if this be not a borrowed word. It may be worth while to observe that, according to Tavernier, [ed. *Bail*, ii. 4] the "painted calicoes" or "chites" of Masulipatam were called "Calmendar, that is to say, done with a pencil" (*Kalam-dâr*), and possibly this appellation may have been given by traders to a delicately veined wood. [The *N.E.D.* suggests that the Singh terms quoted above may be adaptations from the Dutch.]

1777.—"In the Cingalese language Calaminder is said to signify a black staining tree. The heart, or woody part of it, is extremely handsome, with whitish or pale yellow and black or brown veins, streaks and waves."—*Thunberg*, iv. 205-6.

1813.—"Calaminder wood" appears among Ceylon products in *Milburn*, i. 315.

1825.—"A great deal of the furniture in Ceylon is made of ebony, as well as of the Calamander tree . . . which is become scarce from the improvident use formerly made of it."—*Heber* (1811), ii. 161.

1831.—"The forests in the neighbourhood afford timber of every kind (Calamander excepted)."—*Chitty, Ceylon Gazetteer*, 193.

CALAMBAC, s. The finest kind of aloes-wood. Crawford gives the word as Javanese, *kalambak*, but it perhaps came with the article from *Champa* (q.v.).

1510.—"There are three sorts of aloes-wood. The first and most perfect sort is called *Calampat*."—*Varthema*, 235.

1516.—" . . . It must be said that the very fine calembuco and the other eagle-wood is worth at Calicut 1000 maravedis the pound."—*Barbosa*, 201.

1539.—"This Ambassador, that was Brother-in-law to the King of the Rutas . . . brought him a rich Present of Wood of Aloes, Calambac, and 5 quintals of Benjamin in flowers."—*F. M. Pinto*, in Cogan's tr. p. 15 (orig. cap. xiii.).

1551.—(Campar, in Sumatra) "has nothing but forests which yield aloeswood, called in India *Calambuco*."—*Costanbeda*, bk. iii. cap. 63, p. 213, quoted by *Crawford*, Des. Dic. 7.

1552.—"Past this kingdom of Camboja begins the other Kingdom called *Campe* (*Champa*), in the mountains of which grows the genuine aloes-wood, which the Moors of those parts call *Calambuc*."—*Narro*, i. ix. 1.

[c. 1590.—"*Kalanbak* (calembic) is the wood of a tree brought from Zibâd; it is heavy and full of veins. Some believe it to be the raw wood of aloes."—*Ain*, ed. *Blochmann*, i. 81.

[c. 1610.—"From this river (the Ganges) comes that excellent wood *Calamba*, which

is believed to come from the Earthly Paradise."—*Pynard de Lancel*, Hak. Soc. i. 333.]

1613.—"And the Calamba is the most fragrant *medulla* of the said tree."—*Udinus de Eredia*, f. 15r.

[1615.—"*Lumra* (a black gum), gumack, collomback."—*Foster, Letters*, iv. 87.]

1618.—"We opened the ij chistes which came from Syam with callamback and silk, and waid it out."—*Cori's Diary*, ii. 51.

1771.—"Les Mahomelans font de ce *Kalambac* des chapelets qu'ils portent à la main par amusement. Ce bois quand il est chauffé ou un peu frotté, rend un odeur agréable."—*Niebuhr, Desc. de l'Arabie*, 127.

See EAGLE-WOOD and ALOES.

CALASH, s. French *caliche*, said by Littré to be a Slav word, [and so *N.E.D.*]. In Bayly's Diet. it is *calash* and *calocher*. [The *N.E.D.* does not recognise the latter form; the former is as early as 1679]. This seems to have been the earliest precursor of the buggy in Eastern settlements. Bayly defines it as 'a small open chariot.' The quotation below refers to Batavia, and the President in question was the Pres. of the English Factory at Chusan, who, with his council, had been expelled from China, and was halting at Batavia on his way to India.

1702.—"The Shalander riding home in his Calash this Morning, and seeing the President sitting without the door at his Lodgings, alighted and came and Sat with the President near an hour . . . what moved the Shalander to speak so plainly to the President thereof he know not, but observed that the Shalander was in his Glasses at his first alighting from his Calash."—*Progr. "Monday, 30th March," MS. Report in India Office*.

CALAVANCE, s. A kind of bean; acc. to the quotation from Osbeck, *Dolichos sinensis*. The word was once common in English use, but seems forgotten, unless still used at sea. Sir Joseph Hooker writes: "When I was in the Navy, haricot beans were in constant use as a substitute for potatoes and in Brazil and elsewhere, were called Calavances. I do not remember whether they were the seed of *Phaseolus lunatus* or *vulgaris*, or of *Dolichos sinensis*, alias *Caljang*" (see **CAJAN**). The word comes from the Span. *garbanzos*, which De Candolle mentions as Castilian for '*pois chiche*,' or *Cicer arietinum*, and as used also in Basque under the form *garbantzia*,

[or garbatzu, from *garan*, 'seed,' *antsu*, 'dry,' *N.E.D.*]

1620.—". . . from hence they make their provision in abundance, viz. beafo and porko . . . garvances, or small penzo or beanes. . . ."—*Cock's Diary*, ii. 311.

c. 1630.—". . . in their Canoes brought us . . . green pepper, caravance, Buffols, Hens, Eggs, and other things."—*Sir T. Herbert*, ed. 1665, p. 350.

1719.—"I was forc'd to give them an extraordinary meal every day, either of *Farina* or *calavances*, which at once made a considerable consumption of our water and firing."—*Shelzocke's Voyage*, 62.

1739.—"But *garvances* are prepared in a different manner, neither do they grow soft like other pulse, by boiling. . . ."—*Shaw's Travels*, ed. 1757, p. 140.

1752.—". . . *Callivances* (*Dolichos sinensis*)."—*Osbeck*, i. 301.

1774.—"When I asked any of the men of Dory why they had no gardens of plantains and *Kalavansas* . . . I learnt . . . that the Harfoms supply them."—*Forrest*, i. to *N. Guinea*, 109.

1814.—"His Majesty is authorized to permit for a limited time by Order in Council, the Importation from any Port or Place whatever of . . . any Beans called Kidnoy, French Beans, Tares, Lentiles, *Callivances*, and all other sorts of Pulse."—*Act 51 Geo. III. cap. xxxvi.*

CALAY, s. Tin; also v., to tin copper vessels.—H. *kala'* *karnat*. The word is Ar. *kala'*, 'tin,' which according to certain Arabic writers was so called from a mine in India called *kala'*. In spite of the different initial and terminal letters, it seems at least possible that the place meant was the same that the old Arab geographers called *Kalah*, near which they place mines of tin (*al-Kala'*), and which was certainly somewhere about the coast of Malacca, possibly, as has been suggested, at *Kadah* * or as we write it, *Quedda*. [See *Ain*, tr. *Jarrett*, iii. 48.]

The tin produce of that region is well known. *Kalang* is indeed also a name of tin in Malay, which may have been the true origin of the word before us. It may be added that the small State of Salangor between Malacca and Perak was formerly known as *Nagri-Kalang*, or the 'Tin Country,' and that the place on the coast where the British Resident lives

* It may be observed, however, that *kedda* in Malay indicates the estuary of a navigable river, and denominates many small ports in the Malay region. The *Kalah* of the early Arabs is probably the *Kādā* *πάδας* of Ptolemy's Tables.

is called *Klang* (see *Miss Bird, Golden Chersonese*, 210, 215). The Portuguese have the forms *calaim* and *calin*, with the nasal termination so frequent in their Eastern borrowings. Bluteau explains *calaim* as 'Tin of India, finer than ours.' The old writers seem to have hesitated about the identity with tin, and the word is confounded in one quotation below with *Tootnague* (q.v.). The French use *calin*. In the P. version of the Book of Numbers (ch. xxxi. v. 22) *kala'* is used for 'tin.' See on this word *Quatremère* in the *Journal des Savans*, Dec. 1846.

c. 920.—"Kalah is the focus of the trade in aloe-wood, in camphor, in sandalwood, in ivory, in the lead which is called *al-Kala'*."—*Relation des Voyages*, &c., i. 94.

c. 1151.—"Thence to the Isles of Lankailia is reckoned two days, and from the latter to the Island of Kalah 5. . . There is in this last island an abundant mine of tin (*al-Kala'*). The metal is very pure and brilliant."—*Edrisi*, by *Jambert*, i. 80.

1552.—"Tin, which the people of the country call *Calam*."—*Castelneda*, iii. 213. It is mentioned as a staple of Malacca in ii. 186.

1606.—"That all the chalices which were neither of gold, nor silver, nor of tin, nor of *calaim*, should be broken up and destroyed."—*Gourou, Synodo*, f. 29b.

1610.—"They carry (to Hormuz) . . . clove, cinnamon, pepper, cardamom, ginger, mace, nutmeg, sugar, *calaya*, or tin."—*Relaciones de P. Teixeira*, 332.

c. 1610.—". . . money . . . not only of gold and silver, but also of another metal, which is called *calin*, which is white like tin, but harder, purer, and finer, and which is much used in the Indies."—*Poyard de Laval* (1679) i. 161; [Bibl. Soc. i. 251, with Gray's note].

1613.—"And he also reconnoitred all the sites of mines, of gold, silver, mercury, tin or *calam*, and iron and other metals . . ."—*Godinho de Eredia*, f. 53.

[1614.—"Calaym." See quotation under **TOOTNAGUE**.]

1616.—". . . il y a (i.e. in Siam) plusieurs mines de *calain*, qui est un metal metoyen, entre le plomb et l'estain."—*Cardim, Rel. de la Prov. de Japon*, 163.

1726.—"The goods exported hither (from Pegu) are . . . *Kalin* (a metal coming very near silver) . . ."—*Valentijn*, v. 123.

1770.—"They send only one vessel (viz. the Dutch to Siam) which transports Javanese horses, and is freighted with sugar, spices, and linon; for which they receive in return *calin*, at 70 livres 100 weight."—*Raynal* (tr. 1777), i. 203.

1780.—". . . the port of Quedah; there is a trade for *calin* or *tutenague* . . . to

export to different parts of the Indies."—*In Dunn, N. Directory*, 338.

1791-5.—In the *Travels to China* of the younger DeGuignes, Calin is mentioned as a kind of tin imported into China from Batavia and Malacca.—iii. 367.

CALCUTTA, n.p. B. *Kalikatta*, or *Kalikatta*, a name of uncertain etymology. The first mention that we are aware of occurs in the *Ain-i-Albari*. It is well to note that in some early charts, such as that in Valentijn, and the oldest in the *English Pilot*, though Calcutta is not entered, there is a place on the Hoogly *Calcuta*, or *Calcuti*, which leads to mistake. It is far below, near the modern Pulta. [With reference to the quotations below from Lullier and Sonnerat, Sir H. Yule writes (*Hedges, Diary*, Hak. Soc. ii. xcvi.): "In Orme's *Historical Fragments*, Job Charnock is described as 'Governor of the Factory at Golgot near Hughley.' This name Golgot and the corresponding Golghāt in an extract from Muhabbat Khān indicate the name of the particular locality where the English Factory at Hugh was situated. And some confusion of this name with that of Calcutta may have led to the curious error of the Frenchman Lullier and Sonnerat, the former of whom calls Calcutta *Golgouthie*, while the latter says: 'Les Anglais prononcent et écrivent *Golgota*.'"]

c. 1690.—"*Kalikata wa Daloya wa Barbalpur, 3 Mahal*."—*Ain*. (orig.) i. 408; [tr. *Jarrett*, n. 141].

[1698.—"Soe myself accompanied with Capt. Haddock and the 120 soldiers we carried from hence embarked, and about the 20th September arrived at Calcutta."—*Hedges, Diary*, Hak. Soc. ii. lxxix.]

1698.—"This avaricious disposition the English plied with presents, which in 1698 obtained his permission to purchase from the Zemindar . . . the towns of Sootanuttty, Calcutta, and Goompore, with their districts extending about 3 miles along the eastern bank of the river."—*Orme*, *repr.* ii. 71.

1702.—"The next Morning we pass'd by the English Factory belonging to the old Company, which they call Golgotha, and is a handsome Building, to which were adding stately Warehouses."—*Voyage to the E. Indies*, by Le Sieur Lullier, E. T. 1715, p. 259.

1726.—"The ships which sail thither (to Hugh) first pass by the English Lodge in Collecatté, 9 miles (Dutch miles) lower down than ours, and after that the French

one called Chandarnagor. . . ."—*Valentijn*, v. 162.

1727.—"The Company has a pretty good Hospital at Calcutta, where many go in to undergo the Penance of Physic, but few come out to give an Account of its Operation. . . . One Year I was there, and there were reckoned in August about 1200 English, some Military, some Servants to the Company, some private Merchants residing in the Town, and some Seamen belong to Shipping lying at the Town, and before the beginning of January there were 460 Burials registered in the Clerk's Books of Mortality."—*A. Hamilton*, ii. 9 and 6.

c. 1742.—"I had occasion to stop at the city of Firāhdānga (Chandernagore) which is inhabited by a tribe of Frenchmen. The city of Calcutta, which is on the other side of the water, and inhabited by a tribe of English who have settled there, is much more extensive and thickly populated. . . ."—*Aldul Karim Khān*, in *Elliot*, viii. 127.

1753.—"Au desous d'Ugli immédiatement est l'établissement Hollandoit de Shinsura, puis Shandernagor, établissement François, puis la loge Danoise (Serampore), et plus bas, sur la rive opposée, qui est celui de la gauche on descend, Banki-bazar, où les Ostendois n'ont pu se maintenir; enfin Collicotta aux Anglois, à quelques lieues de Banki-bazar, et du même côté."—*D'Anville, Éclaircissements*, 61. With this compare: "Almost opposite to the Danois Factory is Banki-lankzal, a Place where the Ostend Company settled a Factory, but, in Anno 1723, they quarrelled with the Fowzdaar or Governor of Hughly, and he forced the Ostenders to quit. . . ."—*A. Hamilton*, ii. 18.

1752.—"Les Anglais pourroient retirer aujourd'hui des sommes immenses de l'Inde, s'ils avoient eu l'attention de mieux composer le conseil suprême de Calcutta."—*Sonnerat, Voyage*, i. 14.

CALEEFA, s. Ar. *Khalifa*, the Caliph or Vice-gerent, a word which we do not introduce here in its high Mahommedan use, but because of its quaint application in Anglo-Indian households, at least in Upper India, to two classes of domestic servants, the tailor and the cook, and sometimes to the barber and farrier. The first is always so addressed by his fellow-servants (*Khalifa-jī*). In South India the cook is called *Maistry*, i.e. *artiste*. In Sicily, we may note, he is always called *Monsi* (!) an indication of what ought to be his nationality. The root of the word *Khalifa*, according to Prof. Sayce, means 'to change,' and another

* "Capitale des Établissements Anglais dans le Bengale. Les Anglais prononcent et écrivent *Golgota*." (!)

derivative, *Khulif*, 'exchange or agio' is the origin of the Greek *καλλίβος* (*Princ. of Philology*, 2nd ed., 213).

c. 1253.—"... vindront marchant en l'ost qui nous distrent et conterent que li roys des Tartarins avoit prise la citei de Baudas ot l'apostole des Sarraïns . . . lequel on apeloit le calife de Baudas. . . ."—*Joinville*, cxiv.

1298.—"Baudas is a great city, which used to be the seat of the Calif of all the Saracens in the world, just as Rome is the seat of the Pope of all the Christians."—*Marco Polo*, Bk. I. ch. 6.

1552.—"To which the Sheikh replied that he was the vassal of the Soldan of Cairo, and that without his permission who was the sovereign Califa of the Prophet Mahamed, he could hold no communication with people who so persecuted his followers. . . ."—*Barros*, li. i. 2.

1738.—"Muzeratty, the late Kaleefa, or Lieutenant of this province, assured me that he saw a bone belonging to one of them (ancient stone coffins) which was near two of their *drass* (i.e. 36 inches) in length."—*Shaw's Travels in Barbary*, ed. 1757, p. 30.

1747.—"As to the house, and the patrimonial lands, together with the appendages of the murdered minister, they were pre-empted by the Qhalif of the age, that is by the Emperor himself, to his own daughter."—*Sir Mutaqherin*, iii. 37.

c. 1760 (?).—

"I hate all Kings and the thrones they sit on,
From the King of France to the Caliph of Britain."

These lines were found among the papers of Fr. Charles Edward, and supposed to be of his. But Lord Stanhope, in the 2nd ed. of his *Affair*, says he finds that they are slightly altered from a poem by Lord Rochester. This we cannot find. [The original lines of Rochester (*Poems on State Affairs*, i. 171) run:

"I hate all Monarchs, and the thrones they sit on,
From the Hector of France to the Cully of Britain."

[1813.—"The most skilful among them (the wrestlers) is appointed *khuleefa*, or superintendent for the season. . . ."—*Broughton, Letters*, ed. 1892, p. 184.]

CALEEON, CALYOON, s. P. *kaliyin*, a water-pipe for smoking; the Persian form of the Hubble-Bubble (q.v.).

[1812.—"A Persian visit, when the guest is a distinguished personage, generally consists of three acts: first, the *kaleoun*, or water pipe. . . ."—*Morier, Journey through Persia*, &c., p. 13.]

1828.—"The elder of the men met to

smoke their *calleeons* under the shade."—*The Kuzulbash*, i. 59.

[1880.—"Kallidna." See quotation under JULIBDAR.]

CALICO, s. Cotton cloth, ordinarily of tolerably fine texture. The word appears in the 17th century sometimes in the form of *Calicut*, but possibly this may have been a purism, for *calicoes* or *callico* occurs in English earlier, or at least more commonly in early voyages. [Callaca in 1578, *Draper's Dict.* p. 42.] The word may have come to us through the French *calicot*, which through retaining the *t* to the eye, does not do so to the ear. The quotations sufficiently illustrate the use of the word and its origin from Calicut. The fine cotton stuffs of Malabar are already mentioned by Marco Polo (ii. 379). Possibly they may have been all brought from beyond the Ghauts, as the Malabar cotton, ripening during the rains, is not usable, and the cotton stuffs now used in Malabar all come from Madurn (see *Fryer* below; and *Terry* under CALICUT). The Germans, we may note, call the turkey *Calcutische Hahn*, though it comes no more from Calicut than it does from Turkey. [See TURKEY.]

1579.—"3 grent and large Canowes, in each whorof were certaine of the greatest personages that were about him, attired all of them in white Lawne, or cloth of Calicut."—*Drake, World Encompassed*, Hak. Soc. 139.

1591.—"The commodities of the shippes that come from Bengala bee . . . fine Calicut cloth, Pintado, and Rice."—*Barker's Lancaster*, in *Hall*, ii. 592.

1592.—"The calicoes were book-calicoes, calico launes, broad white calicoes, starched calicoes, coarse white calicoes, browne coarse calicoes."—*Desc. of the Great Carrack Madre de Dios*.

1602.—"And at his departuro gane a robe, and a Tucke of Calico wrought with gold."—*Lancaster's Voyage*, in *Purchas*, i. 153.

1604.—"It doth appear by the abbreviatio of the Accounts sent home out of the Indies that there remained in the hands of the Agent, Master Starkey, 482 fardels of Calicos."—In *Middleton's Voyage*, Hak. Soc. App. iii. 13.

"I can fit you, gentlemen, with fine calicoes too, for doublets; the only sweet fashion now, most delicate and courtly: a meek gentle callico, cut upon two double affable tafetas; all most neat, feat, and unmatchable."—*Dekker, The Honest Whore*, Act. II. Sc. v.

1605.—" . . . about their loynes they (the

Javaneses) wears a kind of Callico-cloth."—*Edm. Scot, ibid.* 165.

1603.—"They esteem not so much of money as of Calicut clothes, Pintados, and such like stuffs."—*John Davis, ibid.* 136.

1612.—"Callico copboard claihs, the piece . . . xlv."—*Rates and Valuations, &c. (Scotland), p.* 291.

1616.—"Angarezia . . . inhabited by Moores trading with the Maine, and other three Eastorne llands with their Cattoll and fruits, for Callicoos or other linnen to cover them."—*Sir T. Roe, in Purchas*; [with some verbal differences in Hak. Soc. i. 17].

1627.—"Calicut, tela delicata Indica. II. Calicid, dicta à Calicut, Indiae regione ubi conficitur."—*Alinsken, 2nd ed., s.v.*

1673.—"Staple Commodities are Calicuts, white and painted."—*Fryer, 34.*

"Calicut for Spico . . . and no Cloath, though it give the name of Calicut to all in India, it being the first Port from whence they are known to be brought into Europe."—*Ibid.* 86.

1707.—"The Governor lays before the Council the insolent action of Captain Leaton, who on Sunday last marched part of his company . . . over the Company's Calicoes that lay a dyeing."—*Minute in Wheeler, ii.* 48.

1720.—Act 7 Geo. I. cap. vii. "An Act to preserve and encourage the woollen and silk manufacture of this kingdom, and for more effectual employing of the Poor, by prohibiting the Use and Wear of all printed, painted, stained or dyed Calicoes in Apparel, Household Stuff, Furniture, or otherwise. . . ."—*Stat. at Large, v.* 229.

1812.—

"Like Iris' bow down darts the painted clue,
Starred, striped, and spotted, yellow, red,
and blue,
Old calico, torn silk, and muslin new."

Rejection Address (Crabbe).

CALICUT, n.p. In the Middle Ages the chief city, and one of the chief ports of Malabar, and the residence of the Zamorin (q.v.). The name *Kalikōdu* is said to mean the 'Cock-Fortress.' [Logan (*Man. Malabar*, i. 241 note) gives *koli*, 'fowl,' and *kothu*, 'corner or empty space,' or *lotta*, 'a fort.' There was a legend, of the Dido type, that all the space within cock-crow was once granted to the Zamorin.]

c. 1343.—"We proceeded from Fandamaina to Kalikut, one of the chief ports of Malabar. The people of Chin, of Java, of Sallan, of Mahal (Maldives), of Yemen, and Fars frequent it, and the traders of different regions meet there. Its port is among the greatest in the world."—*Jon Batuta, iv.* 89.

c. 1430.—"Collicuthiam deinceps petiit, urbem maritimam, octo millibus passuum

ambitu, nobile totius Indiae emporium, pipere, lacca, gingibere, cinnamomo crassiore,* kebuli, zedonia fertilis."—*Conti, in Poggins, De Var. Fortunae.*

1442.—"Calicut is a perfectly secure harbour, which like that of Ormuz brings together merchants from every city and from every country."—*Abdurrazak, in India in XVth Cent., p.* 13.

c. 1475.—"Calicut is a port for the whole Indian sea. . . . The country produces pepper, ginger, colour plants, muscat [nutmeg?], cloves, cinnamon, aromatic roots, *adruk* [green ginger] . . . and everything is cheap, and servants and maidens are very good."—*11th. Nikitin, ibid., p.* 20.

1493.—"We departed thence, with the pilot whom the king gave us, for a city which is called Qualecut."—*Roteiro de V. da Gama, 40.*

1572.—

"Já tôra de tormenta, e dos primeiros
Mares, o temor não do peito vou;
Diz-me alegre o Piloto Melindano,
'Terra ho de Calicut, se não me engano.'"
Camões, vi. 12.

By Burton:

"now, 'scaped the tempest and the first
sea-dread,
fled from each bottom terrors vain, and
cried
the Melindanian Pilot in delight,
'Calicut-land, if aught I see aright!'"

1618.—"Of that wool they make divers sorts of Callico, which had that name (as I suppose) from Callicutts, not far from Goa, where that kind of cloth was first bought by the Portuguese."—*Terry, in Purchas.* [In ed. 1777, p. 105, Callicute.]

CALINGULA, s. A sluice or escape. Tami. *kalingal*; much used in reports of irrigation works in S. India.

[1883.—"Much has been done in the way of providing sluices for minor channels of supply, and calingulaks, or water weirs for surplus vents."—*Vinayakami Ravi, Man. of Tanjore, p.* 332.]

CALPUTTEE, s. A caulker; also the process of caulking; II. and Beng. *kālapatti* and *kālapātti*, and these no doubt from the Port. *calafate*. But this again is oriental in origin, from the Arabic *kālafat*, the 'process of caulking.' It is true that Dozy (see p. 376) and also Jal (see his *Index*, ii. 589) doubt the last derivation, and are disposed to connect the Portuguese

* Not 'a larger kind of cinnamon,' or 'cinnamon which is known there by the name of *crassa*' (*canellae quae grossae appellantur*), as Mr. Winter Jones oddly renders, but *canella grossa*, i.e. 'coarse' cinnamon, alias *cassia*.

and Spanish words, and the Italian *calafattare*, &c., with the Latin *calafacere*, a view which M. Marcel Devic rejects. The latter word would apply well enough to the process of *pitching* a vessel as practised in the Mediterranean, where we have seen the vessel careened over, and a great fire of thorns kindled under it to keep the pitch fluid. But caulking is not pitching; and when both form and meaning correspond so exactly, and when we know so many other marine terms in the Mediterranean to have been taken from the Arabic, there does not seem to be room for reasonable doubt in this case. The Emperor Michael V. (A.D. 1041) was called *καλαφάρης*, because he was the son of a caulker (see *Ducange, Gloss. Græc.*, who quotes *Zonaras*).

1554. — (At Mozambique) . . . "To two *calafattas* . . . of the said brigantines, at the rate annually of 20,000 *reis* each, with the rate annually for maintenance and 6 9000 *reis* each for millet to each, of which no measures of millet to each, of which no count is taken." — *Simão Botelho, Tombo*, li.

c. 1620. — "S'il estoit besoin de *calfader* le Vaisseau . . . on y enroit beaucoup de peine dans ce Port, principalement si on est contraint de se servir des Charpentiers et des *Calfadeurs* du Pays; parce qu'ils dependent tous du Gouverneur de Bombain." — *Routier* . . . *des Indes Orient.*, par Aleixo da Motta, in Thevenot's Collection.

CALUAT, s. This in some old travels is used for *Ar. Khilwat*, 'privacy, a private interview' (*C. P. Brown, MS.*).

1404. — "And this Garden they call *Tallacia*, and in their tongue they call it *Calbet*." — *Clavijo*, § cix. Comp. *Marham*, 130.

[1670. — "Still deeper in the square is the third tent, called *Caluet-Kane*, the retired spot, or the place of the privy Council." — *Dernier*, ed. *Constable*, 361.]

1822. — "I must tell you what a good fellow the little Raja of Tallaca is. When I visited him we sat on two musnads without exchanging one single word, in a very respectable *darbar*; but the moment we retired to a *Khilwat* the Raja produced his Civil and Criminal Register, and his Minute of demands, collections and balances for the 1st quarter, and began explaining the state of his country as eagerly as a young Collector." — *Elphinstone*, in *Life*, ii. 144.

[1824. — "The *khelwet* or private room in which the doctor was seated." — *Hajji Baba*, p. 87.]

CALUETE, CALOETE, s. The punishment of impalement; Malayäl. *kalnekki* (pron. *etti*). [See **IMPALE**.]

1510. — "The said wood is fixed in the middle of the back of the malefactor, and passes through his body . . . this torture is called '*uncalvet*.'" — *Varthema*, 147.

1582. — "The Capitaine General for to encourage them the more, commanded before them all to pitch a long staff in the ground, the which was made sharp at ye one end. The same among the Malabars is called *Calveto*, upon ye which they do execute justice of death, unto the poorest or vilest people of the country." — *Castañeda*, tr. by N. L., ff. 142r, 143.

1606. — "The Queen marvelled much at the thing, and to content them she ordered the sorcerer to be delivered over for punishment, and to be set on the *caloete*, which is a very sharp stake fixed firmly in the ground . . ." &c. — *Gourea*, f. 47v; see also f. 168.

CALYAN, n.p. The name of more than one city of fame in W. and S. India; *Skt. Kalyāna*, 'beautiful, noble, propitious.' One of these is the place still known as *Kalyān*, on the Ulas river, more usually called by the name of the city, 33 m. N.E. of Bombay. This is a very ancient port, and is probably the one mentioned by Cosmas below. It appears as the residence of a donor in an inscription on the Kanheri caves in Salsette (see *Fergusson and Burgess*, p. 349). Another *Kalyāna* was the capital of the Chalukyas of the Deccan in the 9th-12th centuries. This is in the Nizam's district of Naldurg, about 40 miles E.N.E. of the fortress called by that name. A third *Kalyāna* was a port of Canara, between Mangalore and Kundapur, in lat. 13° 28' or thereabouts, on the same river as *Bacanore* (q.v.). [This is apparently the place which Tavernier (ed. *Ball*, ii. 206) calls *Callian Bondi* or *Kalyān Bandar*.] The quotations refer to the first Calyan.

c. A.D. 80-90. — "The local marts which occur in order after Barygaza are Akabaru, Sappara, Kalliana, a city which was raised to the rank of a regular mart in the time of Saraganes, but, since Sandanes became its master, its trade has been put under restrictions; for if Greek vessels, even by accident, enter its ports, a guard is put on board, and they are taken to Barygaza." — *Periplus*, § 52.

c. A.D. 545. — "And the most notable places of trade are these: Sindu, Orrhotha, Kalliana, Sibor. . . ." — *Cosmas*, in *Cathay*, &c., p. cxxviii.

1678. — "On both sides are placed stately *Aldas*, and dwellings of the *Portugal Fidalgos*; till on the Right, within a Mile or more of Galleen, they yield possession to the neighbouring *Sea Ot*, at which City (the key this way into that Rebel's Country),

Wind and Tide favouring us, we landed."—*Fryer*, p. 123.

1825.—"Near Candaulah is a waterfall . . . its stream winds to join the sea, nearly opposite to Tannah, under the name of the Gallianee river."—*Hobbs*, ii. 137.

Prof. Forchhammer has lately described the great remains of a Pagoda and other buildings with inscriptions, near the city of Pegu, called Kalyāni.

CAMBAY, n.p. Written by Mohammedan writers *Kambayāt*, sometimes *Kinbayāt*. According to Col. Tod, the original Hindu name was *Kambayāt*, 'City of the Pillar'; [the *Mad. Admin. Man. Gloss.* gives *śambha-tirtha*, 'sacred pillar pool'] Long a very famous port of Guzerat, at the head of the Gulf to which it gives its name. Under the Mohammedan Kings of Guzerat it was one of their chief residences, and they are often called Kings of Camlay. Camlay is still a feudatory State under a Nawab. The place is in decay, owing partly to the shoals, and the extraordinary rise and fall of the tides in the Gulf, impeding navigation. [See *Forbes, Or. Mem.* 2nd ed. i. 313 *seqq.*]

c. 951.—"From Kambāya to the sea about 2 parasangs. From Kambāya to Sūrabāya (1) about 4 days."—*Iskandri*, in *Elliot*, i. 30.

1298.—"Cambast is a great kingdom. . . . There is a great deal of trade . . . Merchants come here with many ships, and cargoes. . . ."—*Marco Polo*, Bk. iii. ch. 23.

1320.—"Hoc vero Oceanum mare in illis partibus principaliter habet duas portus: quorum unus nominatur *Mahaler*, et alius *Cambeth*."—*Marino Sanuto*, near beginning.

c. 1420.—"Cambay is situated near to the sea, and is 12 miles in circuit, it abounds in spikenard, lac, indigo, myrabolans, and silk."—*Conti*, in *India in 1484 Cent.*, 20.

1498.—"In which Gulf, as we were informed, there are many cities of Christians and Moors, and a city which is called *Quambaya*."—*Roteiro*, 19.

1503.—"In Combea è terra de Mori, e il suo Re è Moro; e l'è una gran terra, e li nasce turbati, e spigonario, o millo (read *o loco ANIL*), lache, corniole, calcedonie, gotoni. . . ."—*Rel. di Leonardo Ca' Massari*, in *Archivio Stor. Italiano*, App.

1674.—

"The Prince of Cambay's daily food
Is asp and basilic and toad,
Which makes him have so strong a breath,
Each night he stinks a queen to death."

Hudibras, Pt. ii. Canto i.

Butler had evidently read the stories of Mahammad Bugara, Sultan of Guzerat, in Varthema or Purchas.

CAMBOJA, n.p. An ancient kingdom in the eastern part of Indo-China, once great and powerful; now fallen, and under the 'protectorate' of France, whose Saigon colony it adjoins. The name, like so many others of Indo-China since the days of Ptolemy, is of Skt. origin, being apparently a transfer of the name of a nation and country on the N.W. frontier of India, *Kumbhja*, supposed to have been about the locality of Chitral or Kafiristan. Ignoring this fantastic Chinese and other etymologies have been invented for the name. In the older Chinese annals (c. 1290 B.C.) this region had the name of *Fu-nan*; from the period after our era, when the kingdom of Cambodia had become powerful, it was known to the Chinese as *Chin-la*. Its power seems to have extended at one time westward, perhaps to the shores of the B. of Bengal. Ruins of extraordinary vastness and architectural elaboration are numerous, and have attracted great attention since M. Mouhot's visit in 1859; though they had been mentioned by 16th century missionaries, and some of the buildings when standing in splendour were described by a Chinese visitor at the end of the 13th century. The Cambeyans proper call themselves *Khmer*, a name which seems to have given rise to singular confusions (see **COMAR**). The gum *Gamboge* (*Curatodiers* in the early records [*Birdwood, Rep. on Old Rec.*, 27]) so familiar in use, derives its name from this country, the chief source of supply.

c. 1161.—" . . . although . . . because the belief of the people of *Kāmbhaya* (Pegu) was the same as that of the Buddha-believing men of Ceylon. . . . Parakrama the King was living in peace with the king of *Kāmbhaya*—yet the ruler of *Kāmbhaya* . . . forsook the old custom of providing maintenance for the ambassadors . . . saying: 'These messengers are sent to go to *Kāmbhaya*, and so plundered all their goods and put them in prison in the Malayan country. . . . Soon after this he seized some royal virgins sent by the King of Ceylon to the King of *Kāmbhaya*. . . ."—*Ext. from Ceylonese Annals*, by *T. Riley*, *Davids*, in *J.A.S.B.* xlii. Pt. i. p. 183.

1295.—"*Le pays de Tchén-la*. . . Les gens du pays le nomment *Kan-phou-tchi*. Sous la dynastie actuelle, les livres sacrés des Tibétains nomment ce pays *Kan-phou-*

tchi. . . "—*Chinese Account of China*, in *Abel Rémusat, Nouv. Mém.* i. 100.

c. 1535.—"Passing from Siam towards China by the coast we find the kingdom of Cambaia (read Cambaja). . . the people are great warriors . . . and the country of Cambaja abounds in all sorts of victuals . . . in this land the lords voluntarily burn themselves when the king dies. . . "—*Sommario de' Regni*, in *Ramusio*, l. f. 336.

1552.—"And the next State adjoining Siam is the kingdom of Cambaja, through the middle of which flows that splendid river the Mecon, the source of which is in the regions of China. . . "—*Barros*, Dec. i. Liv. ix. cap. 1.

1572.—

"Vás, passa por Camboja Mecom rio,
Que capitão das águas so interpreta. . . "
Cambes, x. 127.

[1616.—"22 cattes cambaja (gambogo)."
—*Foster, Letters*, iv. 168.]

CAMEEZE, s. This word (*kamis*) is used in colloquial H. and Tamil for 'a shirt.' It comes from the Port. *camisa*. But that word is directly from the Arab *kamīṣ*, 'a tunic.' Was St. Jerome's Latin word an earlier loan from the Arabic, or the source of the Arabic word? probably the latter; [so *N.E.D.* s.v. *Camise*]. The Mod. Greek Dict. of Sophocles has *καμισιον*. *Camisa* is, according to the *Slang Dictionary*, used in the cant of English thieves; and in more ancient slang it was made into 'commission.'

c. 400.—"Solent militantes habere lineas quas Camistas vocant, sic aptas membris et adstrictas corporibus, ut expediti sint vel ad cursum, vel ad praelia. . . quocumque necessitas traxerit."—*Seti. Hieronymi Epist.* (lxix.) ad *Fabiolam*, § 11.

1404.—"And to the said Ruy Gonzalez he gave a big horse, an ambler, for they prize a horse that ambles, furnished with saddle and bridle, very well according to their fashion; and besides he gave him a *camisa* and an umbrella" (see **SOMBRERO**).—*Ularijo*, § lxxxix.; *Marlham*, 100.

1464.—"to William and Richard my sons, all my fair *camises*. . . "—*Will of Richard Strode*, of Newnham, Devon.

1493.—"That a very fine *camysa*, which in Portugal would be worth 300 *reis*, was given here for 2 *funons*, which in that country is the equivalent of 30 *reis*, though the value of 30 *reis* is in that country no small matter."—*Roteiro de V. da Cama*, 77.

1573.—"The richest of all (the shops in Fez) are where they sell *camises*. . . "—*Marmol. Desc. General de Africa*, Pt. I. Bk. iii. f. 87v.

CAMP, s. In the Madras Presidency [as well as in N. India] an

official not at his headquarters is always addressed as 'in Camp.'

CAMPHOR, s. There are three camphors:—

a. The Bornean and Sumatran camphor from *Dryobalanops aromatica*.

b. The camphor of China and Japan, from *Cinnamomum Camphora*. (These are the two chief camphors of commerce; the first immensely exceeding the second in market value: see *Marco Polo*, Bk. iii. ch. xi. Note 3.)

c. The camphor of *Blumea balsamifera*, D.C., produced and used in China under the name of *ngai* camphor.

The relative ratios of value in the Canton market may be roundly given as b, 1; c, 10; a, 80.

The first Western mention of this drug, as was pointed out by Messrs Hanbury and Fluckiger, occurs in the Greek medical writer Aetius (see below), but it probably came through the Arabs, as is indicated by the *ph*, or *f* of the Arab *kāṣūr*, representing the Skt. *karpūra*. It has been suggested that the word was originally Javanese, in which language *kāpūr* appears to mean both 'lime' and 'camphor.'

Moodeen Sheriff says that *kāṣūr* is used (in Ind. Materia Medica) for 'amber.' *Tābāshīr* (see **TABASHEER**), is, according to the same writer, called *bāns-kāṣūr* 'banihoo-camphor'; and *ras-kāṣūr* (mercury-camphor) is an impure subchloride of mercury. According to the same authority, the varieties of camphor now met with in the bazars of S. India are—1. *kāṣūr-i-kāṣūrī*, which is in Tamil called *paṭṭi-ch'āi* (i.e. crude *karuppuram*; 2. *Sārālī kāṣūr*; 3. *chīnī*; 4. *balai* (from the *Balta* country?). The first of these names is a curious instance of the perpetuation of a blunder, originating in the misreading of loose Arabic writing. The name is unquestionably *funṣūrī*, which carelessness as to points has converted into *kāṣūrī* (as above, and in *Blockmann's Ain*, i. 79). The camphor *alfunṣūrī* is mentioned as early as by Avicenna, and by Marco Polo, and came from a place called *Pansūr* in Sumatra, perhaps the same as Barus, which has now long given its name to the costly Sumatran drug.

A curious notion of *lun Batuta's*

(iv. 241) that the camphor of Sumatra (and Borneo) was produced in the inside of a cane, filling the joints between knot and knot, may be explained by the statement of Barbosa (p. 201), that the Borneo camphor as exported was packed in tubes of bamboo. This camphor is by Barbosa and some other old writers called 'eatable camphor' (*da mangiare*), because used in medicine and with betel.

Our form of the word seems to have come from the Sp. *alcantor* and *canfora*, through the French *camphre*. Dozy points out that one Italian form retains the truer name *cafura*, and an old German one (Mhd. High Germ.) is *gaffer* (Oosterl. 47).

a. A.D. 540.—"Hygromyri cōfectio, olei salea lib. ij, opobalsami lib. i, spiceternis, folij singu. unc. iiii. carpobalsami, arnabonis, amomi, ligni aloes, sing. unc. ij, mastichae, moschi, sing. scrup. vi. quod si otis capsum non deest ex ea unc. ij adjecto."—*Adel. Arundini, Librorum xvi. Tomi Dvo* . . . Latinitate donati, Basil, MDXXXV., Liv. xvi. cap. exx.

c. 910.—"These (islands called al-Bamin) abound in gold mines, and are near the country of Nansur, famous for its camphor. . . .—*Ma'adî, i. 338*. The same work at iii. 49, refers back to this passage as "the country of *Manasrah*." Probably *Ma'adî* wrote correctly *Fansurrah*.

1203.—"In this kingdom of *Fansur* grows the best camphor in the world, called *Camfara Fansuri*."—*Marco Polo, bk. iii. ch. xi*.

1506.—" . . . o do li (Tenasserim) vienovere, canella . . . *camfora da rianzar o do quella non se manza* . . ." (i.e. both camphor to eat and not to eat, or Sumatra and China camphor).—*Leonardo Co' Masser*.

c. 1590.—"The Camphor tree is a large tree growing in the ghauts of Hindostan and in China. A hundred horsemen and upwards may rest in the shade of a single tree. . . . Of the various kinds of camphor the best is called *Riddhi* or *Qasfuri*. . . . In some books camphor in its natural state is called . . . *Bhimini*."—*Ain, Blochmann ed. i. 78-9*. [*Bhimini* is more properly *Mimant*, and takes its name from the demigod *Bhimen*, second son of *Pandu*.]

1623.—"In this shipps we have laden a small parcell of camphire of *Barroes*, being in all 60 *cutis*."—*Batavian Letter*, pubd. in *Cock's Diary*, ii. 313.

1726.—"The Persians name the Camphor of Baros, and also of Borneo to this day *Kafur Camfuri*, as it also appears in the printed text of *Avicenna* . . . and *Bellunensis* notes that in some MSS. of the author is found *Kafur Fansuri*. . . ."—*Falcatijn, iv. 67*.

1786.—"The Camphor Tree has been recently discovered in this part of the Sircar's

country. We have sent two bottles of the essential oil made from it for your use."—*Letter of Tippee, Kirilpatrick, p. 231*.

1875.—

"Camphor, Bhimaini (Barus), valuation 1lb. 80 rs.
Refined esko 1 cwt. 65 rs."
Tale of Customs Duties on Imports into Br. India up to 1875.

The first of these is the fine Sumatran camphor; the second at 1/3 of the price is China camphor.

CAMPPOO, s. H. *kampū*, corr. of the English 'camp,' or more properly of the Port. 'campa.' It is used for 'a camp,' but formerly was specifically applied to the partially disciplined brigades under European commanders in the Marhatta service.

[1625.—Mr. Whitenay notes that Castaneda (bk. vi. ch. cl. p. 217) and Barroes (iii. 10, 3) speak of a ward of Malacca as *Campa China*; and de Erédia (1613) calls it *Campou China*, which may supply a link between *Campoo* and *Kurpung*. (See COMPOUND).]

1803.—"Begum Sumroo's *Campoo* has come up the ghauts, and I am afraid . . . joined Scindiah yesterday. Two descriptors . . . declared that Pohlman's *Campoo* was following it."—*Wellingt'n, ii. 261*.

1853.—" . . . its unhappy plains were swept over, this way and that, by the cavalry of rival Marhatta powers, Marat and Rohilla horsemen, or *campou* and *palloos* (battalions) under European adventurers. . . ."—*Quarterly Review*, April, p. 291.

CANARA, n.p. Properly *Kanna'la*. This name has long been given to that part of the West coast which lies below the Ghauts, from Mt. Dely northward to the Goa territory; and now to the two British districts constituted out of that tract, viz. N. and S. Canara. This appropriation of the name, however, appears to be of European origin. The name, probably meaning 'black country' [Dravid. *kar*, 'black,' *nadu*, 'country'], from the black cotton soil prevailing there, was properly synonymous with *Karnataka* (see CARNATIC), and apparently a corruption of that word. Our quotations show that throughout the sixteenth century the term was applied to the country above the Ghauts, sometimes to the whole kingdom of Narsinga or Vijayanagar (see BISHNAGAR). Gradually, and probably owing to local application at Goa, where the natives seem to have been from the first known to the Portuguese as *Canarije*, a term which

in the old Portuguese works means the Konkuni people and language of Goa, the name became appropriated to the low country on the coast between Goa and Malabar, which was subject to the kingdom in question, much in the same way that the name *Carnatic* came at a later date to be misapplied on the other side of the Peninsula.

The *Kanara* or *Canarese* language is spoken over a large tract above the Ghauts, and as far north as Bidar (see *Caldwell, Introd.* p. 33). It is only one of several languages spoken in the British districts of Canara, and that only in a small portion, viz. near Kundapur. *Tulu* is the chief language in the Southern District. *Kannadam* occurs in the great Tanjore inscription of the 11th century.

1516.—"Beyond this river commences the Kingdom of Narsinga, which contains five very large provinces, each with a language of its own. The first, which stretches along the coast to Malabar, is *Talinate* (i.e. *Tulu*); *nada*, or the modern district of S. Canara; another lies in the interior . . . ; another has the name of *Telinga*, which confines with the Kingdom of Orissa; another is *Canari*, in which is the great city of *Bismaga*; and then the Kingdom of *Chammoudol*, the language of which is *Tamul*."—*Barboza*. This passage is exceedingly corrupt, and the version (necessarily imperfect) is made up from three—viz. Stanley's English, from a Sp. MS., Hak. Soc. p. 70; the Portuguese of the Lisbon Academy, p. 291; and Ramusio's Italian (i. f. 299).

c. 1535.—"The last Kingdom of the First India is called the Province *Canarim*; it is bordered on one side by the Kingdom of Goa and by *Anjadira*, and on the other side by *Middle India* or *Malabar*. In the interior is the King of *Narsinga*, who is chief of this country. The speech of those of *Canarim* is different from that of the Kingdom of *Deccan* and of *Goa*."—*Fortuguese Summary of Eastern Kingdoms*, in *Ramusio*, i. f. 330.

1552.—"The third province is called *Canara*, also in the interior. . . ."—*Castanheda*, ii. 50.

And as applied to the language:—
"The language of the *Gentoos* is *Canara*."—*Ibid.* 78.

1552.—"The whole coast that we speak of back to the *Ghaut* (*Gate*) mountain range . . . they call *Concan*, and the people properly *Concanese* (*Conquerijis*), though our people call them *Canarese* (*Canarijis*). . . . And as from the *Ghauts* to the sea on the west of the *Deccan* all that strip is called *Concan*, so from the *Ghauts* to the sea on the west of *Canara*, always excepting that

stretch of 40 leagues of which we have spoken [north of Mount Dely] which belongs to the same *Canara*, the strip which stretches to *Capo Comorin* is called *Malabar*."—*Barros*, Dec. I. liv. ix. cap. 1.

1552.—" . . . The Kingdom of *Canara*, which extends from the river called *Gata*, north of *Chaul*, to *Capo Comorin* (so far as concerns the interior region east of the *Ghauts*) . . . and which in the east marches with the kingdom of *Orissa*; and the *Gentoos* Kings of this great Province of *Canara* were those from whom sprang the present Kings of *Bismaga*."—*Ibid.* Dec. II. liv. v. cap. 2.

1572.—
"Aqui se enxerga lá do mar undoso
Hum monte alto, quo corre longamente
Servindo ao Malabar de forte muro,
Com quo do *Canara* vivo seguro."
Camões, vii. 21.

Englished by Burton:
"Here seen yonside where wavy waters

play
a range of mountains skirts the murmur-
ing main
serving the Malabar for mighty muro,
who thuy from him of *Canara* dwells
secure."
1598.—"The land itself is called *Deccan*, and also *Canara*."—*Laschoten*, 49; [Hak. Soc. i. 109].

1614.—"Its proper name is *Charnathaca*, which from corruption to corruption has come to be called *Canara*."—*Couto*, Dec. VI. liv. v. cap. 5.

In the following quotations the term is applied, either inclusively or exclusively, to the territory which we now call *Canara*:—

1615.—"*Canara*. Thence to the Kingdom of the *Canannaris*, which is but a little one, and 5 dayes journey from the most part, and therefore the greater theores."—*De Monfort*, p. 23.

1623.—"Having found a good opportunity, such as I desired, of getting out of Goa, and penetrating further into India, that is more to the south, to *Canara*. . . ."—*P. della Valle*, ii. 601; [Hak. Soc. ii. 168].

1672.—"The strip of land *Canara*, the inhabitants of which are called *Canannaris*, is fruitful in rice and other food-stuffs."—*Baldacni*, 93. There is a good map in this work, which shows 'Canara' in the modern nomenclature.

1672.—"*Description of Canara and Journey to Goa*.—This kingdom is one of the finest in India, all plain country near the sea, and even among the mountains all peopled."—*P. Vincenzo Maria*, 420. Here the title seems used in the modern sense, but the same writer applies *Canara* to the whole Kingdom of *Bismaga*.

1673.—"At *Mirja* the Protector of *Canara* came on board."—*Fryer* (margin), p. 57.

1726.—"The Kingdom *Canara* (under

which Onor, Batticala, and Garcopa are dependent) comprises all the western lands lying between Walkan (*Konkan*) and Malabar, two great coast countries."—*Valentijn*, v. 2.

1727.—"The country of Canara is generally governed by a Lady, who keeps her Court at a Town called *Raydour*, two Days journey from the Sea."—*A. Hamilton*, i. 250.

CANARIN, n.p. This name is applied in some of the quotations under Canara to the people of the district now so called by us. But the Portuguese applied it to the (*Konkan*) people of Goa and their language. Thus a Konkani grammar, originally prepared about 1600 by the Jesuit, Thomas Estevão (Stephens, an Englishman), printed at Goa, 1610, bears the title *Arte da Lingua Canarin*. (See A. Burnell) in *Ind. Antiq.* ii. 98).

[1823.—"Canareen, an appellation given to the Creole Portuguese of Goa and their other Indian settlements."—*Owen*, *Narrative*, i. 101.]

CANAUT, CONAUT, CON-NAUGHT, s. H. from Ar. *lanâ*, the side wall of a tent, or canvas enclosure. [See SURRAPURDA.]

[1616.—"High cannattes of a coarse stuff made like arms."—*Sir T. Roe*, *Diary*, Hak. Soc. ii. 325.]

"The King's Tents are red, reared on poles very high, and placed in the midst of the Camp, covering a large Company, encircled with Canats (made of red calico stiffened with Canes at every breadth) standing upright about nine foot high, guarded round over night with Souldiers."—*Terry*, in *Purchas*, ii. 1481.

c. 1600.—"And (what is hard enough to believe in *Indoan*, where the Grandees especially are so jealous . . .) I was so near to the wife of this Prince (Darn), that the cords of the Kanatos . . . which enclosed them (for they had not so much as a poor tent), were fastened to the wheels of my chariot."—*Berner*, E. T. 29; [ed. *Constable*, 69].

1702.—"They passed close to Tippoo's tents: the canaut (misprinted cannal) was standing, but the green tent had been removed."—*T. Munro*, in *Life*, iii. 73.

1793.—"The canaut of canvas . . . was painted of a beautiful sea-green colour."—*Dirom*, 220.

[c. 1788.—"On passing a shroon of Indian connaughts, we proceeded to the front of the Tusbeah Khanah."—*Asiatic Res.*, iv. 444.]

1817.—"A species of silk of which they make tents and kannuts."—*Mill*, ii. 201.

1825.—Heber writes *connaut*.—*Orig. ed.* i. 257.

[1838.—"The *khanauts* (the space between the outer covering and the lining of our tents)."—*Miss Allen*, *Up the Country* ii. 63.]

CANDAHAR, n.p. *Kandahâr*. The application of this name is now exclusively to (a) the well-known city of Western Afghanistan, which is the object of so much political interest. But by the Ar. geographers of the 9th to 11th centuries the name is applied to (b) the country about Peshâwar, as the equivalent of the ancient Indian *Gandhâra*, and the *Gandaritis* of Strabo. Some think the name was transferred to (a) in consequence of a migration of the people of Gandhâra carrying with them the begging-pot of Buddha, believed by Sir H. Rawlinson to be identical with a large sacred vessel of stone preserved in a mosque of Candahar. Others think that Candahar may represent *Alexandropolis* in Arachosia. We find a third application of the name (c) in Ibn Batuta, as well as in earlier and later writers, to a former port on the east shore of the Gulf of Cambry, Ghandhar in the Broach District.

a.—1552.—"Those who go from Persia, from the kingdom of Horasam (Khorasan), from Bohra, and all the Western Regions, travel to the city which the natives corruptly call Candar, instead of Sandur, the name by which the Persians call Alexander. . . ."—*Barros*, IV. vi. 1.

1661.—"All these great preparations give us cause to apprehend that, instead of going to *Kachemur*, we be not led to besiege that important city of Kandahar, which is the Frontier to Persia, Indostan, and Usbeck, and the Capital of an excellent Country."—*Bryner*, E. T., p. 115; [ed. *Constable*, 352].

1671.—
"From Arachovia, from Candar east,
And Margiana to the Hyrcanian cliffs
Of Caucasus. . . ."

Paradise Regained, iii. 316 *sqq.*

b.—c. 1030.—". . . thence to the river Chandrâha (Chindâb) 12 (*parasangs*); thence to Jallam on the West of the Bâst (or Hydaspes) 18; thence to Wallhind, capital of Kandahâr. . . . 20; thence to Peshâwar 14. . . ."—*Al-Bîrûnî*, in *Elliot*, i. 63 (corrected).

c.—c. 1343.—"From Kinkhâya (Cambay) we went to the town of Kâwî (*Kânri*, opp. Cambay), on an estuary where the tide rises and falls. . . . thence to Kandahâr, a considerable city belonging to the Infidels, and situated on an estuary from the sea."—*Ibn Batuta*, iv. 57-8.

1516.—"Further on . . . there is another place, in the mouth of a small river, which is called Guendari. . . . And it is a very good town, a seaport."—*Barbosa*, 64.

1814.—"Candhar, eighteen miles from the wells, is pleasantly situated on the banks of a river; and a place of considerable trade; being a great thoroughfare from the sea coast to the Gout mountains."—*Forbes*, *Or. Mem.* i. 206; [2nd ed. i. 116].

CANDAREEN, a. In Malay, to which language the word apparently belongs, *kandari*. A term formerly applied to the hundredth of the Chinese ounce or weight, commonly called by the Malay name *tahil* (see **TAEI**). *Fryer* (1673) gives the Chinese weights thus:—

- 1 *Cattie* is nearest 16 *Tales*
- 1 *Teen* (Tiao) is 10 *Mas*
- 1 *Mass* in Silver is 10 *Quandreens*
- 1 *Quandreem* is 10 *Cash*
- 1 *Quandreem* is 1 *Royal*
- 733 *Cash* make 1 *Royal*
- 1 grain English weight is 2 *Cash*.

1554.—"In Malacca the weight used for gold, musk, &c., the *cattie*, contains 20 *taels*, each *tael* 16 *mazas*, each *maz* 20 *candaryns*; also 1 *panal* 4 *mazas*, each *maz* 4 *cupangs*; each *cupong* 5 *cumduryns*."—*A. Nunes*, 39.

1615.—"We bought 5 greates square postes of the Kinges master carpenter; cost 2 *maz* 6 *condrins* per *pecco*."—*Cocks*, i. 1.

(1) **CANDY**, n.p. A town in the hill country of Ceylon, which became the deposit of the sacred tooth of Buddha at the beginning of the 14th century, and was adopted as the native capital about 1692. Chitty says the name is unknown to the natives, who call the place *Mahd nuvera*, 'great city.' The name seems to have arisen out of some misapprehension by the Portuguese, which may be illustrated by the quotation from Valentijn.

c. 1830.—"And passing into the heart of the Island, there came to the Kingdom of Candia, a certain Friar Pascoal with two companions, who were well received by the King of the country Javira Bandar . . . in so much that he gave them a great piece of ground, and everything needful to build a church, and houses for them to dwell in."—*Couto*, Dec. VI. liv. iv. cap. 7.

1552.—" . . . and at three or four places, like the passes of the Alps of Italy, one finds entrance within this circuit (of mountains) which forms a Kingdom called Candia."—*Barros*, Dec. III. liv. ii. cap. 1.

1815.—"Now then as soon as the Emperor came to his Castle in Candy he gave order that the 600 captive Hollanders should be distributed throughout his coun-

try among the peasants, and in the City."—*J. J. Saar's 16-Jährige Kriegs-Dienst*, 97.

1681.—"The First is the City of Candy, so generally called by the Christians, probably from *Cande*, which in the Chingulays Language signifies *Hills*, for among them it is situated, but by the Inhabitants called *Xingodagui-neure*, as much as to say 'The City of the Chingulay people,' and *Mauaneur*, signifying the 'Chief or Royal City.'"—*R. Knox*, p. 6.

1726.—"Candi, otherwise Candia, or named in Singalese *Conde Ouda*, i.e. the high mountain country."—*Valentijn* (Ceylon), 18.

(2) **CANDY**, a. A weight used in S. India, which may be stated roughly at about 600 lbs., but varying much in different parts. It corresponds broadly with the Arabian *Bahar* (q.v.), and was generally equivalent to 20 Maunds, varying therefore with the maund. The word is Mahr. and Tel. *khandi*, or written in Tam. and Mal. *kandi*, or Mal. *kanti*, [and comes from the Skt. *khand*, 'to divide.' A Candy of land is supposed to be as much as will produce a candy of grain, approximately 75 acres]. The Portuguese write the word *candil*.

1563.—"A candil which amounts to 622 pounds" (arratens).—*Garcia*, i. 65.

1698.—"One candil (v.l. *audil*) is little more or less than 14 bushels, wherewith they measure Rice, Corne, and all graine."—*Linschoten*, 69; [Hak. Soc. i. 215].

1618.—"The Candee at this place (Batala) containeth neere 600 pounds."—*W. Hore*, in *Purchas*, i. 657.

1710.—"They advised that they have supplied Habib Khan with ten candy of country gunpowder."—*In Wheeler*, ii. 134.

c. 1760.—Grose gives the Bombay candy as 20 maunds of 28 lbs. each = 560 lbs.; the Surat ditto as 20 maunds of 37½ lbs. = 748½ lbs.; the Anjeago ditto 560 lbs.; the Carrar ditto 675 lbs.; the Coromandel ditto at 600 lbs. &c.

(3) **CANDY** (SUGAR). This name of crystallized sugar, though it came no doubt to Europe from the P.-Ar. *kand* and *Sp. azucar candi*; (P. also *shakar kand*; Fr. *sucre* i.e. *candi* and *succhero candio*; Fr. *sucre candi*) is of Indian origin. There is a Skt. root *khand*, 'to break,' whence *khandya*, 'broken,' also applied in various compounds to granulated and candied sugar. But there is also Tam. *kar-kanda*, *kala-kanda*, Mal. *kapi*, *kal-kapi*, and *kalkapi*, which may have been the direct source of the P. and Ar. adoption of the word, and perhaps

its original, from a Dravidian word = 'lump.' [The Dravidian terms mean 'stone-piece.']

A German writer, long within last century (as we learn from Malin, quoted in Diez's Lexicon), appears to derive candy from Candia, "because most of the sugar which the Venetians imported was brought from that island" — a fact probably invented for the nonce. But the writer was the same wiseacre who (in the year 1829) characterised the book of Marco Polo as a "clumsily compiled ecclesiastical fiction disguised as a Book of Travels" (see *Introduction to Marco Polo*, 2nd ed. pp. 112-113).

c. 1343.—"A continajo si vende giongiov, cannolla, laca, incenso, indaco . . . vorano scorzuto, zuchero . . . zuchero candi . . . porcellano . . . conto . . ."—*Pigoletti*, p. 131.

1461.—". . . Un ampoletto di bakamo. Ternea bossolotti 15. Zucheri Moccari (l) panni 42. Zucheri canditi, scattolo 6. . . ."—*List of Presents from Sultan of Egypt to the Doge*. (See under BENJAMIN.)

c. 1590.—"White sugar candy (kandi safed) . . . 5½ dms per ser."—*Asin*, i. 63.

1627.—"Sugar Candle, or Stone Sugar."—*Minsheu*, 2nd ed. s.v.

1727.—"The Trade they have to China is divided between them and Surat . . . who Gross of their own Cargo, which consists in Sugar, Sugar-candy, Allom, and some Drugs . . . are all for the Surat Market."—*A. Hamilton*, i. 371.

CANGUE, s. A square board, or portable pillory of wood, used in China as a punishment, or rather, as Dr. Wells Williams says, as a kind of censure, carrying no disgrace; strange as that seems to us, with whom the essence of the pillory is disgrace. The frame weighs up to 30 lbs., a weight limited by law. It is made to rest on the shoulders without chafing the neck, but so broad as to prevent the wearer from feeding himself. It is generally taken off at night (*Giles*, [and see *Gray, China*, i. 55 *seqq.*]).

The *Cangue* was introduced into China by the Tartar dynasty of Wei in the 5th century, and is first mentioned under A.D. 481. In the *Kiang-yun* (a Chin. Dict. published A.D. 1009) it is called *kanggiat* (modern mandarin *hiang-hiat*), i.e. 'Neck-fetter.' From this old form probably the Anamites have derived their word for it, *gong*, and the

Cantonese *Kang-ka*, 'to wear the *Cangue*,' a survival (as frequently happens in Chinese vernaculars) of an ancient term with a new orthography. It is probable that the Portuguese took the word from one of these latter forms, and associated it with their own *canga*, 'an ox-yoke,' or 'porter's yoke for carrying burdens.' [This view is rejected by the *N.E.D.* on the authority of Prof. Legge, and the word is regarded as derived from the Port. form given above. In reply to an enquiry, Prof. Giles writes: "I am entirely of opinion that the word is from the Port., and not from any Chinese term."] The thing is alluded to by F. M. Pinto and other early writers on China, who do not give it a name.

Something of this kind was in use in countries of Western Asia, called in P. *doshaka* (*biligum*). And this word is applied to the Chinese *cangue* in one of our quotations. *Doshaka*, however, is explained in the Lexicon *Burhān-i-Kāfi* as 'a piece of timber with two branches placed on the neck of a criminal' (*Quatremère*, in *Nol. et Extr.* xiv. 172, 173).

1120.—". . . made the ambassadors come forward side by side with certain prisoners . . . Some of these had a *doshaka* on their necks."—*Shih Kuli's Mission to China*, in *Cathay*, p. cciiv.

[1625.—Castanheda (Bk. VI. ch. 71, p. 154) speaks of women who had come from Portugal in the ships without leave, being tied up in a caga and whipped.]

c. 1540.—". . . Ordered us to be put in a horrid prison with fetters on our feet, manacles on our hands, and collars on our necks . . ."—*F. M. Pinto*, (orig.) ch. lxxxiv.

1585.—"Also they doo lay on them a certaine covering of timber, wherein remaineth no more space of hollownesse than their bodies doth make: thus they are used that are condemned to death."—*Mendoza* (tr. by Parke, 1599), Hak. Soc. i. 117-118.

1696.—"He was imprisoned, congoed, tormented, but making friends with his Money . . . was cleared, and made Under-Customer. . . ."—*Boycer's Journal at Cochin China*, in *Dalrymple, Or. Rep.* i. 81.

[1705.—"All the people were under confinement in separate houses, and also in cangass" — *Hediges, Diary*, Hak. Soc. ii. cccxi.]

"I desir'd severall Times to wait upon the Governour; but could not, he was so taken up with over-halling the Gods, that came from *Pulo Condore*, and weighing the Money, which was found to amount to 21,300 Tale. At last upon the 28th, I was obliged to appear as a Criminal in Congas, before the Governour and his Grand Council,

attended with all the Slaves in the Congas."—Letter from Mr. James Conyngham, survivor of the Pulo Condore massacre, in *Lockyer*, p. 93. Lockyer adds: "I understood the Congas to be Thumbolts" (p. 95).

1727.—"With his neck in the congoes which are a pair of Stocks made of bamboos."—*A. Hamilton*, ii. 175.

1779.—"Ausitôt on les mit tous trois en prison, des chaînes aux pieds, une cangue au cou."—*Lettres Edif.* xxv. 427.

1797.—"The punishment of the *cha*, usually called by Europeans the cangue, is generally inflicted for petty crimes."—*Staunton*, *Embassy*, &c., ii. 492.

1878.—". . . frapper sur les joues à l'aide d'une petite lame de cuir; c'est, je crois, la seule correction infligée aux femmes, car je n'en ai jamais vu aucune porter la cangue."—*Léon Roussel*, *A Travers la Chine*, 124.

CANHAMEIRA, CONTIMERE, [COONIMODE], n.p. *Kanyimedu* [or *Kunimedu*, Tam. *kūni*, 'humped,' *medu*, 'mound?']; a place on the Coromandel coast, which was formerly the site of European factories (1682-1698) between Pondicherry and Madras, about 13 m. N. of the former.

1501.—In Amerigo Vespucci's letter from C. Verde to Lorenzo de' Medici, giving an account of the Portuguese discoveries in India, he mentions on the coast, before *Mailepur*, "Conimal."—In *Baldelli-Boni*, *Introd. to Il Milione*, p. liii.

1561.—"On this coast there is a place called Canhameira, where there are so many deer and wild cattle that if a man wants to buy 500 deer-skins, within eight days the blacks of the place will give him delivery, catching them in snares, and giving two or three skins for a fanam."—*Correa*, ii. 772.

1630.—"It is resolved to apply to the Soobidar of Savagee's Country of Chengy for a Cowle to settle factories at Coornboor (?) and Coonemeror, and also at Porto Novo, if desired."—*Fl. St. Geo. Consols.*, 7th Jan., in *Notes and Exts.*, No. iii. p. 44.

[1689.—"We therefore conclude it more safe and expedient that the Chief of Conimere . . . do go and visit Rama Raja."—In *Wheler*, *Early Rec.*, p. 97.]

1727.—"Connymere or Conjeemeer is the next Place, where the *English* had a Factory many Years, but, on their purchasing Fort St. David, it was broken up. . . . At present its name is hardly seen in the Map of Trade."—*A. Hamilton*, i. 357.

1753.—"De Pondichéri, à Madras, la côte court en général nord-nord-est quelques degrés est. Le premier endroit de remarque est Congi-medu, vulgairement dit Congimer, à quatre lieues marines plus que moins de Pondichéri."—*D'Anville*, p. 123.

CANNANORE, n.p. A port on the coast of northern Malabar, famous in the early Portuguese history, and which still is the chief British military station on that coast, with a European regiment. The name is *Kannūr* or *Kannanūr*, 'Krishna's Town.' [The *Madras Gloss.* gives *Mal. kannu*, 'eye,' *ur*, 'village,' i.e. 'beautiful village.']

c. 1506.—"In Cananor il suo Re si è zentil, e qui nasce zz. (i.e. *cazari*, 'ginger'); ma li zz. pochi e non ensi boni come quelli de Colecut."—*Leonardo Ca' Masser*, in *Archivio Storico Ital.*, Append.

1510.—"Canonor is a fine and large city, in which the King of Portugal has a very strong castle. . . . This Canonor is a port at which horses which come from Persia disembark."—*Varietia*, 123.

1572.—

"Chamará o Samorim mais gente nova

* * *
Fará que todo o Nayre em fim se mova
Que entre Calecut jaz, e Cananor."

Cambes, x. 14.

By Burton :

"The Samorim shall summon fresh allies ;

* * *
lo ! at his bidding every Nayr-man hies,
that dwells 'twixt Calecut and Cananor."

[1611.—"The old Nabuda Mahomet of Calnor goeth aboard in this boat."—*Danvers*, *Letters*, i. 95.]

CANONGO, s. P. *kānūn-go*, i.e. 'Law-utterer' (the first part being Arab. from Gr. *kanón*). In upper India, and formerly in Bengal, the registrar of a *talūq*, or other revenue subdivision, who receives the reports of the *patwāris*, or village registrars.

1758.—"Add to this that the King's Connegoes were maintained at our expence, as well as the Gomastahs and other servants belonging to the Zemindars, whose accounts we sent for."—*Letter to Court*, Dec. 31, in *Long*, 157.

1765.—"I have to struggle with every difficulty that can be thrown in my way by ministers, *muteddies*, congoes (i), &c., and their dependents."—Letter from F. Syles, in *Carracciotti's Life of Clive*, i. 542.

CANTEROY, s. A gold coin formerly used in the S.E. part of Madras territory. It was worth 3 rs. Properly *Kanthiravi hun* (or pagoda) from *Kanthirava Rāya*, 'the lion-voiced,' [Skt. *kāṇṭha*, 'throat,' *rava*, 'noise'], who ruled in Mysore from 1638 to 1659 (*O. P. Brown*, *MS.*; [*Rice*, *Mysore*, i. 803]. See *Dirom's Narrative*, p. 279, where the revenues of the

territory taken from Tippeco in 1792 are stated in **Canteray** pagodas.

1790.—“The full collections amounted to five Crosses and ninety-two lakcs of **Canteroy** pagodas of 3 Rupees each.”—*Dalrymple, Or. Rep.* i. 257.

1800.—“Accounts are commonly kept in *Canterma Palara*, and in an imaginary money containing 10 of these, by the Musulmans called *chacums* [see **CHUCKRUM**] and by the English *Canteroy* Pagodas. . . .”—*Buchanan's Misc.* i. 123.

CANTON, n.p. The great support of Southern China, the chief city of the Province of Kwang-tung, whence we take the name, through the Portuguese, whose older writers call it *Cantão*. The proper name of the city is *Kwang-chau-fu*. The Chin. name *Kwang-tung* (‘Broad East’) is an ellipsis for ‘capital of the E. Division of the Province *Liung-Kwang* (or ‘Two Broad Realms’).”—(*Dr. Moule*).

1516 “So as this went on Fernão Peres arrived from Parem with his cargo (of pepper), and having furnished himself with necessities set off on his voyage in June 1516 . . . they were 7 sail altogether, and they made their voyage with the aid of 60 pilots whom they had taken, and went without harming anybody touching at certain ports, most of which were subject to the King of China, who called himself the Son of God and Lord of the World. Fernão Peres arrived at the islands of China, and when he was seen there came an armed squadron of 12 junks, which in the season of navigation always cruised about, guarding the sea, to prevent the numerous pirates from attacking the ships. Fernão Peres knew about this from the pilots, and as it was late, and he could not double a certain island there, he anchored, sending word to his captains to have their guns ready for defence if the Chins desired to fight. Next day he made sail towards the island of Veniaga, which is 15 leagues from the city of Cantão. It is on that island that all the traders buy and sell, without licence from the rulers of the city. . . . And 3 leagues from that island of Veniaga is another island, where is posted the Admiral or Captain-Major of the Sea, who immediately on the arrival of strangers at the island of Veniaga reports to the rulers of Cantão, who they are, and what goods they bring or wish to buy; that the rulers may send orders what course to take.”—*Barra*, ii. 521.

c. 1535.—“ . . . queste co-o . . . vanno alla China con li lor guncchi, e a Canton, che è Città grande. . . .”—*Sommariva de' Regni, Ramano*, i. f. 337.

1585.—“The Chinos do so in their pronunciation to terme their cities with this syllable, Fu, that is as much as to say, citie, as Taybin fu, Canton fu, and their towne

with this syllable, Chen.”—*Mevlana, Parks's* old E. T. (1585) Hal. Soc. i. 21.

1727.—“**Canton** or *Qantray* (as the Chins so express it) is the next maritime Province.”—*A. Hasselt's*, ii. 217.

CANTONMENT, s. (From *Can-* *tooment*, with accent on penult.) This English word has become almost appropriated as Anglo-Indian, being so constantly used in India, and so little used elsewhere. It is applied to military stations in India, built usually on a plan which is originally that of a standing camp or ‘cantonment.’

1787.—“I know not the full meaning of the word **cantonment**, and a camp this singular place cannot well be termed; it more resembles a large town, very many miles in circumference. The officers' burials in the banks of the Tappie are large and convenient.”—*Dr. Fries*, letter in *Dr. Mea*, describing the ‘Bengal Cantonments near Dacca,’ iv. 223.

1825.—“The fact, however, is certain . . . the **cantonments** at Lucknow, my Calcutta itself, are alarmingly situated. I have heard the same of Madras; and now the only settled **cantonment** of Unsettled appears to be as objectionable as any of them.”—*Hiley*, ed. 1841, ii. 7.

1848.—“Her ladyship, our old acquaintance, is as much at home at Madras as at Brussels in the **cantonment** as under the tents.”—*Fraser's*, ii. ch. 8.

CAPASS, s. The cotton plant and cotton-wool. H. *kapas*, from Skt. *karpasa*, which seems as if it must be the origin of *carbazot*, though the latter is applied to flax.

1753.—“ . . . They cannot any way conceive the masters of 1758 to be a fit standard for judging by them of the cloth sent us this year, as the copass or country cotton has not been for these two years past under nine or ten rupees. . . .”—*Fraser's*, *Cons.*, in *Long*, 10.

[1813.—“Gentlemen are very fond of the capassia, or cotton seed.”—*Fraser, Or. Mea*, 2nd ed. ii. 33.]

CAPEL, s. Malay. *Lappah*, ‘a ship.’ This word has been imported into Malay, *lappal*, and Javanese. [It appears to be still in use on the W. Coast; see *Bombay Gazette*, xiii. (2) 470.]

1493.—In the vocabulary of the language of Calicut given in the *Relatório de V. deitaria* we have—

“*Nao*; capell.”—p. 118.

1510.—“Some others which are made like ours, that is in the bottom, they call **capel**.”—*Varethea*, 151.

CAPELAN.

CAPELAN, n.p. This is a name which was given by several 18th-century travellers to the mountains in Burma from which the rubies purchased at Pegu were said to come; the idea of their distance, &c., being very vague. It is not in our power to say what name was intended. [It was perhaps *Kyat-pyer*.] The real position of the 'ruby-mines' is 60 or 70 m. N.E. of Mandalay. [See Ball's *Tavernier*, ii. 99, 465 seqq.]

1506.—"... o qui è uno porto appresso uno loco che si chiama Acaplen, dove si so trova molti rubini, e spinade, e sono d'ogni sorte."—*Leonardo di Cù Masser*, p. 28.

1510.—"The sole merchandise of these people is jewels, that is, rubies, which come from another city called Capellan, which is distant from this (Pegu) 30 days' journey."—*Varthema*, 218.

1516.—"Further inland than the said Kingdom of Ava, at five days journey to the south-east, is another city of Gentiles . . . called Capellan, and all round are likewise found many and excellent rubies, which they bring to sell at the city and fair of Ava, and which are better than those of Ava."—*Barbosa*, 187.

c. 1535.—"This region of Arquam borders on the interior with the great mountain called Capelangam, where are many places inhabited by a not very civilised people. These carry much and rubies to the great city of Ava, which is the capital of the Kingdom of Arquam. . . ."—*Sommario de Regni, in Ramuzio*, i. 334v.

c. 1660.—" . . . A mountain 12 days journey or thereabouts, from Siren towards the North-east; the name whereof is Capellan. In this mine are found great quantities of Rubies."—*Tavernier* (E. F.) ii. 143; [ed. Ball, ii. 99].

Phillip's *Mineralogy* (according to Col. Burney) mentions the locality of the ruby as "the Capellan mountains, sixty miles from Pegu, a city in Ceylon."—(*J. As. Soc. Bengal*, ii. 76). This writer is certainly very loose in his geography, and Dana (ed. 1856) is not much better: "The best ruby sapphires occur in the Capellan mountains, near Syrian, a city of Pegu."—*Mineralogy*, p. 222.

CAPUCAT, n.p. The name of a place on the sea near Calicut, mentioned by several old authors, but which has now disappeared from the maps, and probably no longer exists. The proper name is uncertain. [It may be the little port of Kappatt or Kappattangadi (Mal. *Kāpat*, 'guard,' *pātu*, 'place,') in the Cooroombanaud Taluka of the Malabar District. (Logan, *Man. of Malabar*, i. 73). The *Madras Gloss.*

calls it *Caupaud*. Also see Gray, *Pyrard*, i. 366.]

1498.—In the *Roteiro* it is called Capua. 1600.—"This being done the Captain-Major (Pedralvares Cabral) made sail with the fore-sail and mizen, and went to the port of Capocata which was attached to the same city of Calicut, and was a haven where there was a great loading of vessels, and where many ships were moored that were all engaged in the trade of Calicut. . . ."—*Corræa*, i. 207.

1510.—" . . . another place called Capogatto, which is also subject to the King of Calicut. This place has a very beautiful palace, built in the ancient style."—*Varthema*, 133-134.

1518.—"Further on . . . is another town, at which there is a small river, which is called Capucad, where there are many country-born Moors, and much shipping."—*Barbosa*, 152.

1522.—"And they seized a great number of grabs and vessels belonging to the people of Kakkad, and the new port, and Calicut, and Funan [*i.e.* *Pomany*], these all being subject to the Zamorin *Tahfat-ul-Miyahuden*, tr. by Rowlandson, p. 157. The want of editing in this last book is deplorable.

CARACOA, CARACOLLE, KAR-

KOLLEN, &c., s. Malay *kara-kura* or *kura-kura*, which is [either a transferred use of the Malay *kura-kura*, or *ku-kura*, 'a tortoise,' alluding, one would suppose, either to the shape or pace of the boat, but perhaps the tortoise was named from the boat, or the two words are independent; or from the Ar. *kurlār*, pl. *larāfir*, 'a large merchant vessel. Scott (s.v. *Coracora*), says: "In the absence of proof to the contrary, we may assume *kara-kura* to be native Malayan." Dozy (s.v. *Carraca*) says that the Ar. *kura-kura* was, among the Arabs, a merchant vessel, sometimes of very great size. Crawford describes the Malay *kura-kura*, as 'a large kind of sailing vessel'; but the quotation from Jarrie shows it to have been the Malay galley. Marre (*Kata-Kata Malayani*, 87) says: "The Malay *kora* is a great row-boat; still in use in the Moluccas. Many measure 100 feet long and 10 wide. Some have as many as 90 rowers."

a. 1330.—"We embarked on the sea at Ladhikiya in a big *kukūka* belonging to Genoese people, the master of which was called Martalamia."—*Ilm Batavia*, ii. 254.

1349.—"I took the sea on a small *ku-kura* belonging to a Tunisian."—*Ibid.* iv. 327.

1606.—"The foremost of these galleys or Caracalles recovered our Shippe, wherein was the King of Tarnata."—*Middleton's Voyage*, E. 2.

"... Nave conscensâ, quam linguâ patriâ caracora nuncupant. Navigii genus est oblongum, et angustum, tricornis instar, velis simul et remis impellitur."—*Jarric, Thesaurus*, i. 192.

[1618.—"Curra-curra." See quotation under ORANKAY.]

1627.—"They have Gallies after their manner, formed like Dragons, which they row very swiftly, they call them karkollen."—*Purchas, Pilgrimage*, 606.

1659.—"They (natives of Coram, &c.) hawked these dry heads backwards and forwards in their korrekores as a special rarity."—*Walter Schultzen's Ost-Indische Reise*, &c., p. 41.

1711.—"Les Philippines nomment ces batimens caracoras. C'est une espèce de petite galère à rames et à voiles."—*Lettres Edif.* iv. 27.

1774.—"A corocoro is a vessel generally fitted with outriggers, having a high arched stem and stern, like the points of a half moon. . . . The Dutch have fleets of them at Amboyna, which they employ as guardacostas."—*Forrest, Voyage to N. Guinea*, 23. Forrest has a plate of a corocoro, p. 61.

[1869.—"The boat was one of the kind called kora-kora, quite open, very low, and about four tons burden. It had outriggers of bamboo, about five off each side, which supported a bamboo platform extending the whole length of the vessel. On the extreme outside of this sat the twenty rowers, while within was a convenient passage fore and aft. The middle of the boat was covered with a thatch-house, in which baggage and passengers are stowed; the gunwale was not more than a foot above water, and from the great side and top weight, and general clumsiness, these boats are dangerous in heavy weather, and are not infrequently lost."—*Wallace, Malay Arch.*, ed. 1890, p. 266.]

CARAFFE, s. Dozy shows that this word, which in English we use for a water-bottle, is of Arabic origin, and comes from the root *gharaf*, 'to draw' (water), through the Sp. *garrafa*. But the precise Arabic word is not in the dictionaries. (See under CARBOY.)

CARAMBOLA, s. The name given by various old writers on Western India to the beautiful acid fruit of the tree (*N.O. Oxalidaceæ*) called by Linn. from this word, *Averrhoa carambola*. This name was that used by the Portuguese. De Orta tells us that it was the Malabar name. The word *karanbal* is also given by Molesworth as the Mahratti name; [another form

is *karambela*, which comes from the Skt. *karmara* given below in the sense of 'food-appetizer']. In Upper India the fruit is called *kamranga*, *kamrak*, or *khmrak* (Skt. *karmara*, *karmara*, *karmaraka*, *karmaranga*).* (See also BLIMBEE.) Why a cannon at billiards should be called by the French *carambolage* we do not know. [If Mr. Ball be right, the fruit has a name, Cape-Gooseberry, in China which in India is used for the Tiparry.—*Things Chinese*, 3rd ed. 253.]

c. 1530.—"Another fruit is the Kermarik. It is fluted with five sides," &c.—*Lakine's Baber*, 325.

1563.—"O. Antonin, pluck me from that tree a Carambola or two (for so they call them in Malavar, and we have adopted the Malavar name, because that was the first region where we got acquainted with them).

"A. Here they are.

"R. They are beautiful; a sort of sour-sweet, not very acid.

"O. They are called in Canarin and Decan *camariz*, and in Malay *batimba* . . . they make with sugar a very pleasant conserve of these. . . . Antonin! bring hither a preserved carambola."—*Garcia*, ff. 46r, 47.

1598.—"There is another fruit called Carambolas, which hath 8 (8 really) corners, as bigge as a smal apple, sower in eating, like vnrripe plums, and most used to make Conserues, (*Note by Paludanus*). The fruit which the Malabars and Portugales call Carambolas, is in Decan called Camariz, in Canar, *Camariz* and *Carabelli*; in Malala, *Bolumba*, and by the Persians *Chamaroch*."—*Linachoten*, 96; [*Hak. Soc.* ii. 33].

1672.—"The Carambola . . . as large as a pear, all sculptured (as it were) and divided into ribs, the ridges of which are not round but sharp, resembling the heads of those iron maces that were anciently in use."—*P. Vincenzo Muris*, 352.

1788.—" . . . the oxalic Kamrak."—*In my Indian Garden*, 50.

[1900.—" . . . that most curious of fruits, the carambola, called by the Chinese the *yong-lo*, or foreign peach, though why this name should have been selected is a mystery, for when cut through, it looks like a star with five rays. By Europeans it is also known as the *Cape gooseberry*."—*Dall, Things Chinese*, 3rd ed. p. 253.]

CARAT, s. Arab *qirrat*, which is taken from the Gr. *κεράριον*, a bean of the *kerarela* or carob tree (*Ceratonia siliqua*, L.). This bean, like the Indian *rati* (see RUTTEE) was used as a weight, and thence also it gave name to a coin

* Sir J. Hooker observes that the fact that there is an acid and a sweet-fruited variety (*blimbée*) of this plant indicates a very old cultivation.

of account, if not actual. To discuss the carat fully would be a task of extreme complexity, and would occupy several pages.

Under the name of *siliqua* it was the 24th part of the golden solidus of Constantine, which was again = $\frac{1}{2}$ of an ounce. Hence this carat was = $\frac{1}{48}$ of an ounce. In the passage from St. Isidore quoted below, the *cerates* is distinct from the *siliqua*, and = $1\frac{1}{2}$ *siliquae*. This we cannot explain, but the *siliqua Graeca* was the *κεράριον*; and the *siliqua* as $\frac{1}{4}$ of a solidus is the parent of the carat in all its uses. [See Prof. Gardner, in Smith, *Dict. Ant.* 3rd ed. ii. 675.] Thus we find the carat at Constantinople in the 14th century = $\frac{1}{4}$ of the *hyperpera* or Greek bezant, which was a debased representative of the solidus; and at Alexandria $\frac{1}{4}$ of the Arabic *dinār*, which was a purer representative of the solidus. And so, as the Roman *uncia* signified $\frac{1}{16}$ of any unit (compare ounce, inch), so to a certain extent carat came to signify $\frac{1}{4}$. Dictionaries give Arab. *karāt* as " $\frac{1}{4}$ of an ounce." Of this we do not know the evidence. The *English Cyclopaedia* (s.v.) again states that "the carat was originally the 24th part of the marc, or half-pound, among the French, from whom the word came." This sentence perhaps contains more than one error; but still both of these allegations exhibit the carat as $\frac{1}{4}$ th part. Among our goldsmiths the term is still used to measure the proportionate quality of gold; pure gold being put at 24 carats, gold with $\frac{1}{4}$ alloy at 22 carats, with $\frac{1}{2}$ alloy at 18 carats, &c. And the word seems also (like *Anna*, q.v.) sometimes to have been used to express a proportionate scale in other matters, as is illustrated by a curious passage in Marco Polo, quoted below.

The carat is also used as a weight for diamonds. As $\frac{1}{144}$ of an ounce troy this ought to make it $3\frac{1}{2}$ grains. But these carats really run $161\frac{1}{2}$ to the ounce troy, so that the diamond carat is $3\frac{1}{2}$ grs. nearly. This we presume was adopted direct from some foreign system in which the carat was $\frac{1}{144}$ of the local ounce. [See Ball, *Tavernier*, ii. 447.]

c. A.D. 636.—"*Siliqua vigesima quarta pars solidi est, ab arboris semine vocabulum tenens. Cerates oboli pars media est siliqui habens unam semis. Hanc latinitas semi-*

obulus vocat; Cerates autem Graeco, Latino siliqua cornu interpretatur. Obulus siliquis tribus appenditur, habens cerates duos, calcos quatuor."—*Isidori Hispalensis Opera* (ed. Paris, 1601), p. 224.

1298.—"The Great Khan sends his commissioners to the Province to select four or five hundred . . . of the most beautiful young women, according to the scale of beauty enjoined upon them. The commissioners . . . assemble all the girls of the province, in presence of appraisers appointed for the purpose. These carefully survey the points of each girl. . . . They will then set down some as estimated at 16 carats, some at 17, 18, 20, or more or less, according to the sum of the beauties or defects of each. And whatever standard the Great Khan may have fixed for those that are to be brought to him, whether it be 20 carats or 21, the commissioners select the required number from those who have attained to that standard."—*Marco Polo*, 2nd ed. i. 350-351.

1673.—"A stone of one Carrack is worth 10l."—*Fryer*, 214.

CARAVAN, s. P. *karavān*; a convoy of travellers. The Ar. *kāfila* is more generally used in India. The word is found in French as early as the 13th century (*Littre*). A quotation below shows that the English transfer of the word to a wheeled conveyance for travellers (now for goods also) dates from the 17th century. The abbreviation *van* in this sense seems to have acquired rights as an English word, though the altogether analogous *bus* is still looked on as slang.

c. 1270.—"Meanwhile the convoy (in *caravana*) from Tortosa . . . armed seven vessels in such wise that any one of them could take a galley if it ran alongside."—*Chronicle of James of Aragon*, tr. by Foster, i. 379.

1390.—"De hac civitate recedens cum *caravanis* et cum quadam societate, ivi versus Indiam Superiorem."—*Friar Odoric*, in *Cathay*, &c., ii. App. iii.

1384.—"Rimonda che l'avemo, vedemo venire una grandissima carovana di cammelli o di Saracini, che recavano speziario delle parti d' India."—*Frescobaldi*, 64.

c. 1420.—"Is adolescens ab Damasco Syriac, ubi mercaturae gratia erat, peregrinatus prius Arabum lingua, in eodem mercatorum—hi sexcenti erant—quam vulgo carovanam dicunt. . . ."—*N. Conti*, in *Poggius de Varietate Fortunae*.

1627.—"A Caravan is a convoy of souldiers for the safety of merchants that travell in the East Countreys."—*Minsheu*, 2nd ed. s.v.

1674.—"Caravan or Karavan (Fr. *caravane*) a Convoy of Souldiers for the safety of Merchants that travel by Land. Also of late corruptly used with us for a kind of

Waggon to carry passengers to and from London."—*Glossographia*, &c., by J. E.

CARAVANSERAY, s. P. *karavinsarai*; a *Serai* (q.v.) for the reception of Caravans (q.v.).

1404.—"And the next day being Tuesday, they departed thence and going about 2 leagues arrived at a great house like an Inn, which they call *Carabansaea* (read *-sara*), and here were Chacatays looking after the Emperor's horses."—*Claryo*, § xcviil. Comp. *Markham*, p. 114.

[1523.—"In the Persian language they call these houses *carvancaras*, which means resting-place for caravans and strangers."—*Tenreiro*, ii. p. 11.]

1554.—"L'ay à parler souvent de ce nom de Carbachara : . . . lo ne peux le nommer autrement en François, sinon en Carbachara : et pour le sçavoir donner à entendre, il faut supposer qu'il n'y a point d'hostelleries es pays ou domaine le Turc, ne de lieux pour se loger, sinon dedens celles maisons publiques appellées Carbachara. . . ."—*Observations par P. Belon*, f. 59.

1564.—"Hic diverti in diversorium publicum, Caravansarai Turcae vocant . . . vatum est aedificium . . . in cuius medio patet area pependis sarcinis et camelis."—*Bubegius*, *Epist.* i. (p. 35).

1619.—" . . . a great bazar, enclosed and roofed in, where they sell stuffs, cloths, &c. with the House of the Mint, and the great caravansarai, which bears the name of *Lala Beg* (because *Lala Beg* the Treasurer gives audiences, and does his business there) and another little caravansarai, called that of the *Ghilac* or people of *Ghilan*."—*P. della Valle* (from *Ispahan*), ii. 8, [comp. *Hak. Soc.* i. 95].

1627.—"At *Dand Ally* we found a neat Caravansaraw or Inn . . . built by mens charity, to give all civill passengers a resting place gratis, to keepo them from the injury of theeves, beasts, weather, &c."—*Herrbert*, p. 121.

CARAVEL, s. This often occurs in the old Portuguese narratives. The word is alleged to be not Oriental, but Celtic, and connected in its origin with the old British *coracle*; see the quotation from *Isidore* of *Seville*, the indication of which we owe to *Bluteau*, s.v. The Portuguese *caravel* is described by the latter as a 'round vessel' (i.e. not long and sharp like a galley), with lateen sails, ordinarily of 200 tons burthen. The character of swiftness attributed to the *caravel* (see both *Damian* and *Bacon* below) has suggested to us whether the word has not come rather from the Persian Gulf—Turki *karawul*, 'a scout, an outpost, a vanguard.' Doubtless there

are difficulties. [The *N.E.D.* says that it is probably the dim. of *Sp. caraba*.] The word is found in the following passage, quoted from the *Life* of *St. Nilus*, who died c. 1000, a date hardly consistent with Turkish origin. But the Latin translation is by *Cardinal Sirlet*, c. 1550, and the word may have been changed or modified :—

"Cogitavit enim in unaquaque Calabria regione perficere navigia. . . . Id autem non ferentes Russani cives . . . simul irruentes ac tumultuantes navigia combusserunt et eas quae *Caravellas* appellantur secuerunt."—In the *Collection* of *Martene* and *Durand*, vi. col. 930.

c. 638.—"*Carabus*, parva scafa ex vimine facta, quae contexta crudo corio genus navigii praebet."—*Isidori Hispal. Opera*. (Paris, 1601), p. 255.

1492.—"So being one day importuned by the said Christopher, the Catholic King was persuaded by him that nothing should keep him from making this experiment; and so effectually was this persuasion that they fitted out for him a ship and two caravels, with which at the beginning of August 1492, with 120 men, sail was made from *Gades*."—*Summary of the H. of the Western Indies*, by *Pietro Martire* in *Hamvissio*, iii. f. 1.

1506.—"Item trazo della Mina d'oro de Ginea ogn anno ducati 120 mila che vien ogni mize de' caravelle con ducati 10 mila."—*Leonardo di Ca' Masser*, p. 30.

1519.—"Viginti et quinque agiles naues, quas et caravellas dicimus, quo genere navium soli Lusitani utuntur."—*Damiani u Gox*, *Devisis Oppugnatio*, ed. 1602, p. 259.

1552.—"Ils lâchèrent les bordées de leurs *Karawelles*; omèrent leurs vaisseaux de pavillons, et s'avancèrent sur nous."—*Sidi Ali*, p. 70.

c. 1615.—"She may spare me her miren and her bonnets; I am a carvel to her."—*Beaum. & Flot*, *Wit without Money*, l. 1.

1624.—"Sunt etiam naues quaedam nunciae quae ad officium celeritatis apposite constructae sunt (quas *caruellas* vocant)."—*Bacon*, *Hist. Venturum*.

1883.—"The deep-sea fishing boats called *Machots* . . . are carvel built, and now generally iron fastened. . . ."—*Short Account of Bombay Fisheries*, by *D. G. Macdonald*, M.D.

CARBOY, s. A large glass bottle holding several gallons, and generally covered with wicker-work, well known in England, where it is chiefly used to convey acids and corrosive liquids in bulk. Though it is not an Anglo-Indian word, it comes (in the form *karuba*) from Persia, as *Wedgwood* has pointed out. *Knaempfer*, whom we quote from his description of the

wine trade at Shiraz, gives an exact etching of a carboy. Littre mentions that the late M. Mohl referred *caraffe* to the same original; but see that word. *Karaba* is no doubt connected with *Ar. kîrba*, 'a large leathern milk-bottle.'

1712.—"Vasa vitrea, alia sunt majora, ampullacea et circumducto scirpo tunicata, quae vocant Karabâ . . . Venit Karaba una apud vitrarios duobus mamudi, raro carius."—*Kaempfer, Amoen. Exot.* 379.

1754.—"I delivered a present to the Governor, consisting of oranges and lemons, with several sorts of dried fruits, and six karboys of Isfahan wine."—*Hanway*, i. 102.

1800.—"Six corabaha of rose-water."—*Symes, Emb. to Ava*, p. 488.

1812.—"Carboy of Rosewater. . . ."—*Milburn*, ii. 330.

1875.—"People who make it (Shiraz Wine) generally bottle it themselves, or else sell it in huge bottles called 'Kuraba' holding about a dozen quarts."—*Macgregor, Journey through Khorassan, &c.*, 1879, i. 37.

CARCANA, CARCONNA, s. H. from P. *kārkāna*, 'a place where business is done'; a workshop; a departmental establishment such as that of the commissariat, or the artillery park, in the field.

1663.—"There are also found many raised Walks and Tents in sundry Places, that are the offices of several Officers. Besides these there are many great Halls that are called Kar-Kanays, or places where Handy-craftsmen do work."—*Bernier, E. T.* 83; [ed. *Constable*, 258].

c. 1756.—"In reply, Hydur pleaded his poverty . . . but he promised that as soon as he should have established his power, and had time to regulate his departments (*Kārkānājāt*), the amount should be paid."—*Hussein Ali Khan, History of Hydur Naik*, p. 87.

1800.—"The elephant belongs to the Kar-kana, but you may as well keep him till we meet."—*Wellington*, i. 144.

1804.—"If the (bullock) establishment should be formed, it should be in regular *Karkanas*."—*Ibid.* iii. 512.

CARCOON, s. Mahr. *kārkūn*, 'a clerk.' H.—P. *kār-kūn*, (*faciendorum factor*) or 'manager.'

[c. 1590.—"In the same way as the kar-kūn sets down the transactions of the assessments, the *muḥaddam* and the *patwari* shall keep their respective accounts."—*Āin*, tr. *Jarrett*, ii. 45.

[1615.—"Made means to the Corcone or Scrivano to help us to the copia of the King's licences."—*Foster, Letters*, iii. 122.

[1616.—"Addick Rain Pongolo, Corcon of this place."—*Ibid.* iv. 167.]

1826.—"My benefactor's chief carcoon or clerk allowed me to sort out and direct despatches to officers at a distance who belonged to the command of the great Savant Rao."—*Pandurang Hari*, 21; [ed. 1873, i. 28.]

CARÈNS, n.p. Burm. *Ka-reng*, [a word of which the meaning is very uncertain. It is said to mean 'dirty-feeders,' or 'low-caste people,' and it has been connected with the *Kirāta* tribe (see the question discussed by McMahon, *The Karens of the Golden Chersonese*, 43 seqq.]. A name applied to a group of non-Burmese tribes, settled in the forest and hill tracts of Pegu and the adjoining parts of Burma, from Mergui in the south, to beyond Toungoo in the north, and from Arakan to the Salween, and beyond that river far into Siamese territory. They do not know the name *Kareng*, nor have they one name for their own race; distinguishing, among these whom we call Karens, three tribes, *Sgaw*, *Pwo*, and *Bghat*, which differ somewhat in customs and traditions, and especially in language. "The results of the labours among them of the American Baptist Mission have the appearance of being almost miraculous, and it is not going too far to state that the cessation of blood feuds, and the peaceable way in which the various tribes are living . . . and have lived together since they came under British rule, is far more due to the influence exercised over them by the missionaries than to the measures adopted by the English Government, beneficial as these doubtless have been" (*Br. Burma Gazetteer*, [ii. 226]). The author of this excellent work should not, however, have admitted the quotation of Dr. Mason's fanciful notion about the identity of Marco Polo's *Carayan* with Karen, which is totally groundless.

1759.—"There is another people in this country called *Cariannars*, whiter than either (Burmans or Peguans), distinguished into *Buragimah* and *Pegu Cariannars*; they live in the woods, in small societies, of ten or twelve houses; are not wanting in industry, though it goes no further than to procure them an annual subsistence."—*In Dalrymple, Or. Rep.* i. 100.

1799.—"From this reverend father (V. Sangermano) I received much useful information. He told me of a singular description

of people called Carayners or Carianers, that inhabit different parts of the country, particularly the western provinces of Dalla and Bassoin, several societies of whom also dwell in the district adjacent to Rangoon. He represented them as a simple, innocent race, speaking a language distinct from that of the Burmans, and entertaining rude notions of religion . . . They are timorous, honest, mild in their manners, and exceedingly hospitable to strangers."—*Symes*, 207

c. 1819.—"We must not omit here the Carian, a good and peaceable people, who live dispersed through the forests of Pegu, in small villages consisting of 4 or 5 houses . . . they are totally dependent upon the despotic government of the Burmese"—*Sangermano*, p. 34

CARICAL, n.p. Etymology doubtful; Tam. *Karai-kāl*, [which is either *kārai*, 'masonry' or 'the plant, thorny webera': *kāl*, 'channel' (*Madras Adm. Man.* ii. 212, *Gloss.* s.v.)]. A French settlement within the limits of Tanjore district.

CARNATIC, n.p. *Karnātaka* and *Karṇātaka*, Skt. adjective forms from *Karṇāta* or *Karṇāta*, [Tam. *kar*, 'black,' *nādu*, 'country']. This word in native use, according to Bp. Caldwell, denoted the Telegu and Canarese people and their language, but in process of time became specially the appellation of the people speaking Canarese and their language (*Drav. Gram.* 2nd ed. *Intro.* p. 34). The Mahomedans on their arrival in S. India found a region which embraces Mysore and part of Telingāna (in fact the kingdom of Vijayanagara), called the *Karṇātaka* country, and this was identical in application (and probably in etymology) with the Canara country (q.v.) of the older Portuguese writers. The *Karṇātaka* became extended, especially in connection with the rule of the Nābobs of Arcot, who partially occupied the Vijayanagara territory, and were known as Nāwābs of the *Karṇātaka*, to the country below the Ghauts, on the eastern side of the Peninsula, just as the other form *Canara* had become extended to the country below the Western Ghauts; and eventually among the English the term *Carnatic* came to be understood in a sense more or less restricted to the eastern low country, though never quite so absolutely as Canara has become restricted to the western low country. The term *Carnatic* is now obsolete.

c. A.D. 550.—In the *Bṛhat-Saṁhitā* of Varāhamihira, in the enumeration of peoples and regions of the south, we have in Kern's translation (*J. R. As. Soc. N.S.* v. 83) *Karnatic*; the original form, which is not given by Kern, is *Karnāta*.

c. A.D. 1100.—In the later Sanskrit literature this name often occurs, e.g. in the *Kaṭhasaritsāgara*, or 'Ocean of Rivers of Stories,' a collection of tales (in verse) of the beginning of the 12th century, by Somadova, of Kashmir; but it is not possible to attach any very precise meaning to the word as there used. [See refs. in *Tarney*, tr. ii. 651.]

A.D. 1400.—The word also occurs in the inscriptions of the Vijayanagara dynasty, e.g. in one of A.D. 1400.—(*Elem. of S. Indian Palaeography*, 2nd ed. pl. xxx.)

1608.—"In the land of *Karṇāta* and *Vidyānagara* was the King Mahendra."—*Taranatha's II. of Buddhism*, by Schiefner, p. 267.

c. 1610.—"The Zamindars of Singaldip (Ceylon) and *Karṇātak* came up with their forces and expelled Sheo Rai, the ruler of the Dakhin."—*Firishta*, in *Elliot*, vi. 549.

1614.—See quotation from Couto under **CANARA**.

[1623.—"His Tributaries, one of whom was the Queen of *Curnat*."—*P. della Valle*, *Hak. Soc.* ii. 314.]

c. 1652.—"Gandicot is one of the strongest Cities in the Kingdom of *Carnatica*."—*Tavernier*, E. T. ii. 98; [ed. *Bail*, i. 234].

c. 1660.—"The Rāis of the *Karṇātik*, *Mahratta* (country), and *Telingana*, were subject to the Rāi of *Bidar*."—*Amal-i-Sālih*, in *Elliot* vii. 126

1673.—"I received this information from the natives, that the *Canatick* country reaches from *Gongola* to the *Zamerhin's* Country of the *Malabars* along the Sea, and inland up to the *Peppor Mountains* of *Sunda* . . . *Brdmure*, four Days Journey hence, is the Capital City."—*Fryer*, 162, in *Letter IV., A Relation of the Canatick Country*.—Here he identifies the "*Canatick*" with *Canara* below the Ghauts.

So also the coast of *Canara* seems meant in the following:—

c. 1760.—"Though the navigation from the *Carnatic* coast to *Bombay* is of a very short run, of not above six or seven degrees. . . ."—*Grose*, i. 232.

"The *Carnatic* or province of *Arcot* . . . its limits now are greatly inferior to those which bounded the ancient *Carnatic*; for the *Nabobs* of *Arcot* have never extended their authority beyond the river *Gondegama* to the north; the great chain of mountains to the west; and the branches of the Kingdom of *Trichinopoly*, *Tanjore*, and *Maissore* to the south; the sea bounds it on the east."—*Ibid.* II. vii.

1762.—"Sivace *Nadhoo Rao* . . . with this immense force . . . made an incursion

into the Karnatic Balaghaut."—*Musein Ali Khan, History of Hydr Nalik*, 148.

1792.—"I hope that our acquisitions by strength and compactness to the frontier of our possessions, both in the Carnatic and on the coast of Malabar, as to render it difficult for any power above the Ghauts to invade us."—*Lord Cornwallis's Despatch from Seringapatam, in Selon-Karr*, ii. 98.

1828.—"Camp near Chillumbrum (Carnatic), March 21st." This date of a letter of Bp. Hobor's is probably one of the latest instances of the use of the term in a natural way.

CARNATIC FASHION. See under BENGHTED.

(1). **CARRACK**, n.p. An island in the upper part of the Persian Gulf, which has been more than once in British occupation. Properly *Khārak*. It is so written in *Jaubert's Edrin* (i. 384, 372). But Dr. Badger gives the modern Arabic as *el-Khārij*, which would represent old P. *Khārij*.

c. 830.—"Kharek . . . cotto isle qui a un farsakh en long et on large, produit du blé, des palmiers, et des vignes."—*Ibn Khurdādhba*, in *J. As. sor. vi. tom. v. 283*.

c. 1583.—"Partondosi da Basora si passa 200 miglia di Golfo co'l mare a banda destra sino che si giunga nell' isola di Carichi . . ."—*C. Federici, in Ramusio*, iii. 386.

1727.—"The Islands of Carrick ly, about West North West, 12 Leagues from Boncher."—*A. Hamilton*, i. 90.

1758.—"The Baron . . . immediately sailed for the little island of Karec, where he safely landed; having attentively surveyed the spot he at that time laid the plan, which he afterwards executed with so much success."—*Ibid.*, 212.

(2). **CARRACK**, s. A kind of vessel of burden from the Middle Ages down to the end of the 17th century. The character of the earlier *carrack* cannot be precisely defined. But the larger cargo-ships of the Portuguese in the trade of the 16th century were generally so styled, and these were sometimes of enormous tonnage, with 3 or 4 decks. Charnock (*Marine Architecture*, ii. p. 9) has a plate of a Genoese carrack of 1542. He also quotes the description of a Portuguese carrack taken by Sir John Barrough in 1602. It was of 1,600 tons burden, whereof 800 merchandize; carried 32 brass pieces and between 600 and 700 passengers (?); was built with 7 decks. The word (L. Lat.),

carraca is regarded by Skeat as properly *carria*, from *carriare*, i. e. *caricare*, 'to lade, to charge.' This is possible; but it would be well to examine if it be not from the Ar. *ḥardakah*, a word which the dictionaries explain as 'fire-ship'; though this is certainly not always the meaning. Dozy is inclined to derive *carraca* (which is old in Sp. he says) from *ḥardākir*, the pl. of *ḥurkār* or *ḥurkāra* (see **CARACOA**). And *ḥurkāra* itself he thinks may have come from *carriare*, which already occurs in St. Jerome. So that Mr. Skeat's origin is possibly correct. [The *N.E.D.* refers to *carraca*, of which the origin is said to be uncertain.] Ibn Batuta uses the word at least for a state barge or something of that kind (see *Cathay* p. 499, and *Ibn Bat.* ii. 110; iv. 289). The like use occurs several times in *II. i. 24*. Quatremère at the place first quoted observes that the *ḥardakah* was not a fire ship in our sense, but a vessel with a high deck from which fire could be thrown; but that it could also be used as a transport land.

1398.—" . . . after that we embarked at Venice on board a certain carrack, and sailed down the Adriatic Sea."—*Friar Paul*, in *Cathay*, &c., 231.

1393.—"Eodem tempore venit in magnā tempestate ad Sandorici portum navis quā dleunt carika (mimo) magnitudinis, plena diritiis, quae facile inopiam totius torrens relevare potuisset, si incolarum invidia permississet."—*T. Walsingham, Hist. Anglie.*, by *H. T. Riley*, 1864, ii. 83-84.

1403.—"The prayer being concluded, and the storm still going on, a light like a candle appeared in the cage at the mast-head of the carrack, and another light on the spar that they call bowsprit (*kappra*) which is fixed in the fore-castle; and another light like a candle in *una cara d' espavelo* (?) over the poop, and those lights were seen by as many as were in the carrack, and were called up to see them, and they lasted awhile and then disappeared, and all this while the storm did not cease, and by-and-by all went to sleep except the steersman and certain sailors of the watch."—*Clavijo*, § xlii. Comp. *Mail-ham*, p. 13.

1543.—"De Thesouro nostro munitionum artillariorum, Tentorum, Pavilionum, pro Equis navibus caracatis, Galeis et aliis navibus quibuscumque . . ."—*Act of Edw. VI.*, *Hymer*, xv. 176.

1552.—"Ils avoient 4 barques, grandes comme des *ḥurāka* . . ."—*Sidi Ali*, p. 67.

1566-68.—“... about the middle of the month of Ramazan, in the year 974, the inhabitants of Funan and Fandreeah [i.e. Ponany and Pandarini, q.v.], having sailed out of the former of these ports in a fleet of 12 grabs, captured a caracca belonging to the Franks, which had arrived from Bongal, and which was laden with rice and sugar... in the year 976 another party... in a fleet of 17 grabs... made capture off Shalcent (see CHALIA) of a large caracca, which had sailed from Cochin, having on board nearly 1,000 Franks. . . .”—*Tokful-ut-Muyahideen*, p. 159.

1596.—“It comes as farro short as... a cocke-boate of a Carrick.”—*T. Nash, Have with you to Seaffron Walden*, repr. by *J. P. Collier*, p. 72.

1613.—“They are made like carracks, only strength and storage.”—*Braum. & Fitt., The Corcombs*, i. 3.

1615.—“After we had given her chaso for about 6 hours, her colours and bulk discovered her to be a very great Portugall carrack bound for Goa.”—*Terry, in Purchas*; [ed. 1777, p. 31].

1620.—“The harbor at Nangasaque is the best in all Japon, wheare there may be 1000 seals of shippes ride landlocked, and the greatest shippes or carrikes in the world... ride before the towne within a cable's length of the shore in 7 or 8 fathom water at least.”—*Cocle, Letter to Bataru*, ii. 313.

c. 1620.—“Il faut attendre l'un des Pilotes du lieu, que les Gouverneurs du Bombaim et de Marsaglio ont soin d'envoyer tout à l'heure, pour conduire le Vaisseau à Turumba [i.e. Trombay] où les Carraques ont coutume d'hiverner.”—*Routier... des Indes Or.*, by *Alexo da Motta*, in *Theriot*.

c. 1635.—

“The bigger Whale, like some huge carrack lay
Which wanted Sea room for her foes to
play. . . .”

Waller, Battle of the Summer Islands.

1653.—“... pour moy il me vouloit loger en son Palais, et que si j'auois la volonté de retourner à Lisbonne par mer, il me ferot embarquer sur les premieres Karaques. . . .”—*De la Boullaye-le-Gouz*, ed. 1657, p. 213.

1660.—“And further, That every Merchant Denizen who shall hereafter ship any Goods or Merchandize in any Carrack or Galley shall pay to your Majesty all manner of Customs, and all the Subsidies aforesaid, as any Alien born out of the Realm.”—Act 12 Car. II. cap. iv. s. iv. (Tonnage and Poundage).

c. 1680.—“To this City of the floating... which foreigners, with a little variation from carrocas, call carracas.”—*Vicini, quoted by Bluteau*.

1684.—“... there was a Carack of Portugall cast away upon the Reef having on board at that Time 4,000,000 of Guilders in Gold... a present from the King of Siam to the King of Portugal.”—*Cowley*, 32, in *Dampier's Voyages*, iv.

CARRAWAY, s. This word for the seed of *Carum carui*, L., is (probably through Sp. *alcaraeva*) from the Arabic *karawayd*. It is curious that the English form is thus closer to the Arabic than either the Spanish, or the French and Italian *carri*, which last has passed into Scotch as *carry*. But the Arabic itself is a corruption [not immediately, *N.E.D.*] of Lat. *careum*, or Gr. *kápor* (*Doxy*).

CARTMEEL, s. This is, at least in the Punjab, the ordinary form that ‘mail-cart’ takes among the natives. Such inversions are not uncommon. Thus Sir David Ochterlony was always called by the Sepoys *Loni-okhtar*. In our memory an officer named *Holroyd* was always called by the Sepoys *Roydál*, [and *Brownlow*, *Lobrán*. By another curious corruption *Nackintosh* becomes *Makkhani-tosh*, ‘battered toast.’]

CARTFOOCE, s. A cartridge; *kártús*, Sepoy II.; [comp. *TOSTDAUN*].

CARYOTA, s. This is the botanical name (*Caryota urens*, L.) of a magnificent palm growing in the moister forest regions, as in the Western Ghauts and in Eastern Bengal, in Ceylon, and in Burma. A conspicuous character is presented by its enormous bipinnate leaves, somewhat resembling colossal bracken-fronds, 15 to 25 feet long, 10 to 12 in width; also by the huge pendent clusters of its inflorescence and seeds, the latter like masses of rosaries 10 feet long and upwards. It affords much Toddy (q.v.) made into spirit and sugar, and is the tree chiefly affording these products in Ceylon, where it is called *Kitul*. It also affords a kind of sago, and a woolly substance found at the foot of the leaf-stalks is sometimes used for caulking, and forms a good tinder. The sp. name *urens* is derived from the acrid, burning taste of the fruit. It is called, according to Brandis, the *Mhár*-palm in Western India. We know of no Hindustani or familiar Anglo-Indian name. [Watt, (*Econ. Dict.* ii. 206) says that it is known in Bombay as the *Hill* or *Sago* palm. It has penetrated in Upper India as far as Chunär.] The name *Caryota* seems taken from Pliny, but his application is to a kind of date-palm; his statement that it afforded the best wine of

the East probably suggested the transfer.

o. A.D. 70.—“Ab his caryotas maxime celebratur, et cibo quidem et suco uberinqua capiti, undo pomu nomen.”—*Pliny*, xiii. § 9.

1681.—“The next tree is the *Kettule*. It groweth straight, but not so tall or big as a *Coker-Nut-Tree*; the inside nothing but a white pith, as the former. It yieldeth a sort of Liquor . . . very sweet and pleasing to the Palate. . . . The which Liquor they boy! and make a kind of brown sugar called *Jaggory* [see JAGGERY], &c.”—*Khas*, p. 15.

1777.—“The *Caryota wren*, called the *Sagner* tree, grow between *Salatiga* and *Kopping*, and was said to be the real tree from which *sago* is made.”—*Thunberg*, E. T. iv. 149. A mistake, however.

1861.—See quotation under PEEPUL.

CASH, s. A name applied by Europeans to sundry coins of low value in various parts of the Indies. The word in its original form is of extreme antiquity. “Skt. *karsha* . . . of a *Tula*” (*Williams*, *Skt. Dict.*; and see also a Note on the *Karsha*, or rather *karshapana*, as a copper coin of great antiquity, in *E. Thomas's Pathan Kings of Delhi*, 361-362). From the Tam. form *kasu*, or perhaps from some Konkani form which we have not traced, the Portuguese seem to have made *caixa*, whence the English *cash*. In Singalese also *kasi* is used for ‘coin’ in general. The English term was appropriated in the monetary system which prevailed in S. India up to 1818; thus there was a copper coin for use in Madras struck in England in 1803, which bears on the reverse, “XX Cash.” A figure of this coin is given in *Ruiting*. Under this system 80 cash=1 fanam, 42 fanams=1 star pagoda. But from an early date the Portuguese had applied *caixa* to the small money of foreign systems, such as those of the Malay Islands, and especially to that of the Chinese. In China the word *cash* is used, by the Europeans and their hangers-on, as *tsien*, which are those coins made of an alloy of copper and lead with a square hole in the middle, which in former days ran 1000 to the *liang* or tael (q.v.), and which are strung in certain numbers on cords. [This type of money, as was recently pointed out

by Lord Avebury, is a survival of the primitive currency, which was in the shape of an axe.] Rouleaux of coin thus strung are represented on the surviving bank-notes of the Ming dynasty (A.D. 1368 onwards), and probably were also on the notes of their Mongol predecessors.

The existence of the distinct English word *cash* may probably have affected the form of the corruption before us. This word had a European origin from *It. cassa*, French *caisse*, ‘the money-chest’; this word in book-keeping having given name to the heading of account under which actual disbursements of coin were entered (see *Wedgwood* and *N.E.D.* s.v.). In Minshew (2nd ed. 1627) the present sense of the word is not attained. He only gives “a tradesman's *Cash*, or Counter to keepe money in.”

1510.—“They have also another coin called *caa*, 10 of which go to a *lare* of silver.”—*Parthema*, 130.

“In this country (Calcutt) a great number of apes are produced, one of which is worth 4 *casae*, and one *casae* is worth 4 *quattrino*.”—*Ibid.* 172. (Why a monkey should be worth 4 *casae* is obscure.)

1593.—“You must understand that in *Sunda* there is also no other kind of money than certain copper mynt called *Caixa*, half so thick, in the middle whereof is a hole to hang it on a string, for that comonlie they put two hundredth or a thousand upon one string.”—*Lincolnton*, 34; [Hak. Soc. i. 113].

1600.—“Those (coins) of Lead are called *caixas*, whereof 1600 make one *mas*.”—*John Davis*, in *Purchas*, i. 117.

1609.—“Ils (les Chinois) apportent la monnoye qui a le cours en toute l'Isle de Java, et Isles circonvoisines, laquelle on ligue Malaique est appellee *Cas*. . . . Cette monnoye est jettee en moule on Chino, a la Ville de Chinehou.”—*Neutman*, in *Nav. des Hollandais*, i. 306.

[1621.—“In many places they throw abroad *Cashes* (or brass money) in great quantoty.”—*Cocle's Diary*, ii. 202.]

1711.—“Doodoos and *Cash* are Copper Coins, eight of the former make one *Fanham*, and ten of the latter one *Doodoo*.”—*Lockyer*, 8. [Doodoo is the Tel. *duddu*, Skt. *dru*, ‘two’; a more modern scale is: 2 *doogayanas*=1 *doodoo*; 3 *doodies*=1 *anna*.—*Mad. Gloss.* s.v.]

1718.—“*Cass* (a very small coin, eighty whereof make one *Fano*).”—*Propagation of the Gospel in the East*, ii. 52.

1727.—“At *Aloheon* they have a small coin of leaden Money called *Cash*, from

CASHEW.

12 to 1600 of them goes to one *Mace*, or *Mascie*."—*A. Hamilton*, it 109.
c. 1760-60—"At Madras and other parts
of the coast of Coromandel, 60 canchos
make a fanum, or 3d sterling; and 36
fanams a silver pagoda, or 7s 8d ster-
ling."—*Gros*, i. 282.
"Use for am I from giving credit
to the *Madras* for

1790 — "So far am I from giving credit
to the late Government (of Madras) for
economy, in not making the necessary
preparations for war, according to the
positive orders of the Supreme Govern-
ment, after having received the most gross
insult that could be offered to any nation!
I think it very possible that every Cash
of that ill-judged saving may cost the
company a crore of rupees." Letter to
Lord Cornwallis to E. J. Holland, Esq.
The Madras Courier, 22nd Sept., 1791.

[1792]—“Whereas the sum of 125, 6 fanams and 30 khas has been deducted”—Agreement in Logan, Madhar, in 226.]

1813 - At Madras, according to the
the carriage ran
"10 Cash 1 dooler, 2 doolers 1 pice, 8
doolers = 1 single fautan," &c
hours a singular cor-

The following shows a singular corruption, probably of the Chinese character, and illustrates how the striving after meaning shapes such corruptions.

1876. "All money transactions (at Manwyo on the Burmese-Chinese frontier) are effected in the copper coin of China called 'chang', of which about 400 or 500 are equal to the rupee. These coins are generally strung on cord." &c.—*Report on the Country through which the Feroz passed to meet the Governor*, by W. J. Chorlton, M. D.

An intermediate step in this transformation is found in Cook's Japan

"But that which I took most note of was of the liberalitee and derotion of these heathen people, who thronged into the Pagod in multitudes one after another to cast money into a littel chapell before the idolles, most parte . . . being gins or brass money, wherof 100 of them may valye some 10d. str. and are about the bigness of a 3d English money."

OASHEW, s. The tree, fruit, or nut of the *Anacardium occidentale*, an American tree which must have been introduced early into India by the Portuguese, for it was widely diffused apparently as a wild tree long before the end of the 17th century, and it is described as an Indian tree by Acosta, who wrote in 1578. Crawford also speaks of it as abundant, and in full bearing, in the jungle islets of Hastings Archipelago, off the coast of Cambodia (Emb. to Siam, &c., i. 103) [see *Teel's*].

note on *Linschoten*, Hak. Soc. ii. 27].
The name appears to be S. American,
acajou, of which an Indian form, *laja*,
(and Malay *gajau*), have been made.
The so-called fruit is the fleshy top of
the petiole which bears the nut.
The oil in the shell of the nut is acrid
to an extraordinary degree, whilst the
kernels, which are roasted and eaten,
are quite bland. The tree yields a
gum imported under the name of *Cadja*
gum.

1578.—"This tree gives a fruit called commonly *Calu*, which being a good stomachic, and of good flavour, is much esteemed by all who know it. . . . This fruit does not grow everywhere, but is found in gardens at the city of Santa Cruz in the Kingdom of Cochim."—C. Acar^o, *Ind. 324 scp.*

1592. "Cajon growth on trees like
apple tree, and are of the lignum of a
London, p. 91; (Hak. Soc. ii.

P. della Valle, Hak. Soc. 1, 133.
[caglin.] *Indica stricta* R.

1859 - In Proc. R. Indus. stripus R.
Natalis et Medus. Amet., we have a good
of the tree as one of Brazil, called
"Acaju."

1672.—" . . . il Capin. . . Questo è
ordinario dell' India, per il che
si dà una quantità, es-

l'Ammandola ordinaria dell'Alto Adriatico, e
 so no raccoglie frantissima quantità, es-
 sendo la pianta sterile, e non a molto fre-
 quente, ancora nelli luoghi più deserti e:
 ... Maria, 351.

1672.—Fryer describes the tree under the name *Cherry* (apparently "one mistake").

1761 —
The Acacia happily in the garden bloom ..
Grove, iv

[1913 -- Forbes calls it "the charlie apple," and the "cujer-apple." -- Or. Men.

c 1870.—"The cashew, with its apple like that of the cities of the Plain, fair to the taste, to which the

c 1820.— "like that of the cities of the East, which look at, but acrid to the taste, to which the far-famed nut is appended like a bud."—*Tom Cringle*, ed. 1863, p. 110.

1875.—"Cajoo kernels."—*Talbot of Customs*
in Br. India up to 1875.

CASHMERE. n.p. The famous valley province of the Western Himalaya, Il. and P. *Kashmir*, *Kāśmīra*, and sometimes *Kāśmīra*, alleged by Burmott to be a contraction of *Kāśyapamīra*. [The name is more probably connected with the *Kāśa* tribe.] Whether or not it be the *Kāśaptyrus* or *Kāśaptyrus* of Herodotus, we believe it undoubtedly to be the *Kāśpeiria* (kingdom) of Ptolemy.

CASHMERE, n.p. The famous valley province of the Western Himmālayas, called *Kashmir*, from Skt. *kaś*, yellow, and *mir*, a mountain, *Kāśmīra*, and sometimes *Kāśmīra*, alleged by Burnouf to be a contraction of *Kāśyapamīra*. [The name is more probably connected with the *Kāśa* tribe.] Whether or not it be the *Kāśyapūras* or *Kāśyapūras* of Herodotus, we believe it undoubtedly to be the *Kāśpeiria* (kingdom) of Ptolemy.

Several of the old Arabian geographers write the name with the guttural *k*, but this is not so used in modern times.

c. 630.—“The Kingdom of Kia-shi-mi-lo (*Kashmir*) has about 7000 li of circuit. On all sides its frontiers are surrounded by mountains; these are of prodigious height; and although there are paths affording access to it, these are extremely narrow.”—*Hsien T'ang* (Pél. Boudh.) ii. 167.

c. 940.—“*Kashmīr* . . . is a mountainous country, forming a large kingdom, containing not less than 80,000 or 70,000 towns or villages. It is inaccessible except on one side, and can only be entered by one gate.”—*Mas'ûdi*, i. 378.

1275.—“*Kashmīr*, a province of India, adjoining the Turks; and its people of mixt Turk and Indian blood excel all others in beauty.”—*Zakariya Kâzîni*, in *Gildemeister*, 210.

1298.—“*Keshimur* also is a province inhabited by a people who are idolaters and have a language of their own . . . this country is the very source from which idolatry has spread abroad.”—*Marco Polo*, i. 175.

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“A trial of your kindness I must make;
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The Queen of *Cassimere* . . .”

Dryden's Aurungzeb, iii. 1.

1814.—“The shawls of *Cassimier* and the silks of Iran.”—*Forbes, Or. Men.* iii. 177; [2nd ed. ii. 232]. (See *KERSEYMERE*.)

CASIS, CAXIS, CACIZ, &c., s.

This Spanish and Portuguese word, though *Dozy* gives it only as *prêtre chrétien*, is frequently employed by old travellers, and writers on Eastern subjects, to denote Mahomedan divines (*mullas* and the like). It may be suspected to have arisen from a confusion of two Arabic terms—*kādi* (see *CAZEE*) and *kashish* or *lasis*, ‘a Christian Presbyter’ (from a Syriac root signifying *senait*). Indeed we sometimes find the precise word

kashish (*Caxiz*) used by Christian writers as if it were the special title of a Mahomedan theologian, instead of being, as it really is, the special and technical title of a Christian priest (a fact which gives Mount Athos its common Turkish name of *Kashish Dağh*). In the first of the following quotations the word appears to be applied by the Mussulman historian to pagan priests, and the word for churches to pagan temples. In the others, except that from Major Millingen, it is applied by Christian writers to Mahomedan divines, which is indeed its recognised signification in Spanish and Portuguese. In *Jarrie's Thesaurus* (*Jesuit Missions*, 1606) the word *Cacizus* is constantly used in this sense.

c. 1310.—“There are 700 churches (*Ialasia*) resembling fortresses, and every one of them overflowing with presbyters (*kashishān*) without faith, and monks without religion.”—*Description of the Chinese City of Khanzai* (Hangehau) in *Wassaf's History* (see also *Marco Polo*, ii. 196).

1404.—“The town was inhabited by Moorish hermits called *Caxixes*; and many people came to them on pilgrimage, and they healed many diseases.”—*Marham's Clarijo*, 70.

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1538.—“Just as the Crier was offering to deliver me unto whomsoever would buy me, in comes that very *Cacis* Moulana, whom they held for a Saint, with 10 or 11 other *Cacis* his Inferiors, all Priests like himself of their wicked sect.”—*F. M. Pinto* (tr. by H. C.), p. 8.

1552.—*Caciz* in the same sense used by *Barros*, II. ii. 1.

[1553.—See quotation from *Barros* under *LAR*.]

[1554.—“Who was a *Caciz* of the Moors, which means in Portuguese an ecclesiastic.”—*Castellado*, Bk. I. ch. 7.]

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(*prabhas*, see FURVOE).—"Decree 6 of the Sacred Council of Goa, in *Arch. Port. Or.* fasc. 4.

1680.—"... e foi sepultado no campo per Cacises."—*Primer e Honra*, &c., t. 13v.

1682.—"And for pledge of the same, he would give him his sonne, and one of his chief chaplaines, the which they call Cacis."—*Castañeda*, by N. L.

1693.—"And now those initiated priests of theirs called *Cashishes* (*Casciscis*) were endeavouring to lay violent hands upon his property."—*Benedict Goes*, in *Cathay*, &c., ii. 568.

1698.—"Here is to be seen an admirably wrought tomb in which a certain *Casis* lies buried, who was the *Pedagogue* or Tutor of a King of *Guzarat*."—*Van Twist*, 15.

1672.—"They call the common priests *Casis*, or by another name *Schierji* (see *SHIEEF*), who like their bishops are in no way distinguished in dress from simple laymen, except by a bigger turban . . . and a longer mantle. . . ."—*P. Vincenzo Maria*, 55.

1688.—"While they were thus disputing, a *Caciz*, or doctor of the law, joined company with them."—*Dryden*, *L. of Xavier*, *Works*, ed. 1821, xvi. 68.

1870.—"A hierarchical body of priests, known to the people (*Nestorians*) under the names of *Kieshishes* and *Abunas*, is at the head of the tribes and villages, entrusted with both spiritual and temporal powers."—*Millingen*, *Wild Life among the Koords*, 270.

CASSANAR, CATTANAR, s. A priest of the Syrian Church of Malabar; Malayäl. *kattanär*, meaning originally 'a chief,' and formed eventually from the Skt. *kartṛ*.

1606.—"The Christians of St. Thomas call their priests *Caçanares*."—*Gourra*, f. 28v. This author gives *Catatiara* and *Caçaneira* as feminine forms, 'a Cassanar's wife.' The former is Malayäl. *Lattatti*, the latter a Port. formation.

1612.—"A few years ago there arose a dispute between a *Brazman* and a certain Cassanar on a matter of jurisdiction."—*P. Vincenzo Maria*, 162.

[1687.—"Mgr. Joseph . . . consecrated as a bishop . . . a Catenar."—*Logan*, *Man. of Malabar*, i. 211.]

CASSAY, n.p. A name often given in former days to the people of *Munneepore* (Manipur), on the eastern frontier of Bengal. It is the Burmese name of this people, *Kasé*, or as the Burmese pronounce it, *Kathé*. It must not be confounded with *Cathay* (q.v.) with which it has nothing to do. [See *SHAN*.]

1769.—In *Dalrymple's Orient. Repert.* we find *Cassay* (i. 116).

1795.—"All the troopers in the King's service are natives of Cassay, who are much better horsemen than the Burmans."—*Sykes*, p. 318.

CASSOWARY, s. The name of this great bird, of which the first species known (*Casuarus galeatus*) is found only in Ceram Island (*Alouccas*), is Malay *kasavári* or *kasudri*; [according to Scott, the proper reading is *kasuedri*, and he remarks that no Malay Dict. records the word before 1863]. Other species have been observed in N. Guinea, N. Britain, and N. Australia.

[1611.—"St. James his Ginny Hens, the Cassawarway moreover."—(*Notoby Coryat*.) "An East Indian bird at St. James in the keeping of Mr. Walker, that will carry no coales, but eat them as what you will."—*Petcham*, in *Pangy. verses* on *Coryat's Crudities*, sig. l. 3r. (1776); quoted by Scott.]

1631.—"De Emeu, vulgo *Cascaris*. In insula Ceram, abisquo Moluccensisbus vicinis insulis, colobria hæc avis reperitur."—*Jac. Bontii*, lib. v. c. 18.

1659.—"This aforesaid bird *Cossebâres* also will swallow iron and lead, as we once learned by experience. For when our Connestabel once had been casting bullets on the Admiral's Bastion, and then went to dinner, there came one of these *Cossebâres* on the bastion, and swallowed 50 of the bullets. And . . . next day I found that the bird after keeping them a while in his maw had regularly cast up again all the 50."—*J. J. Saar*, 86.

1682.—"On the islands Sumatra (I) Banda, and the other adjoining islands of the Moluccas there is a certain bird, which by the natives is called *Emeu* or *Ene*, but otherwise is commonly named by us *Kasuaris*."—*Neuhof*, ii. 231.

1705.—"The Cassawaris is about the bigness of a large Virginia Turkey. His head is the same as a Turkey's; and he has a long stiff hairy Beard upon his Breast before, like a Turkey. . . ."—*Funnel*, in *Dampier*, iv. 266.

CASTE, s. "The artificial divisions of society in India, first made known to us by the Portuguese, and described by them under their term *caste*, signifying 'breed, race, kind,' which has been retained in English under the supposition that it was the native name" (*Wedgwood*, s.v.). [See the extraordinary derivation of Hamilton below.] Mr. Elphinstone prefers to write "*Cast*."

We do not find that the early Portuguese writer Barbosa (1616) applies the word *casta* to the divisions of Hindu

society. He calls these divisions in Narsinga and Malabar so many *leis de gentios*, i.e. 'laws' of the heathen, in the sense of sectarian rules of life. But he uses the word *casta* in a less technical way, which shows how it should easily have passed into the technical sense. Thus, speaking of the King of Calicut: "This King keeps 1000 women, to whom he gives regular maintenance, and they always go to his court to act as the sweepers of his palaces . . . these are ladies, and of good family" (*estas saom fidalgas e de boa casta*).—In *Coll. of Lisbon Academy*, ii. 316). So also Castanheda: "There fled a knight who was called Fernão Lopez, *homem de boa casta*" (iii. 239). In the quotations from Barros, Correa, and Garcia de Orta, we have the word in what we may call the technical sense.

c. 1444.—"Whence I conclude that this race (*casta*) of men is the most agile and dexterous that there is in the world."—*Cadamosto, Navegação*, i. 14.

1552.—"The Admiral . . . received these Naires with honour and joy, showing great contentment with the King for sending his message by such persons, saying that he expected this coming of theirs to prosper, as there did not enter into the business any man of the caste of the Moors."—*Barros*, i. vi. 5.

1561.—"Some of them asserted that they were of the caste (*casta*) of the Christians."—*Correa, Lendas*, i. 2, 685.

1563.—"One thing is to be noted . . . that no one changes from his father's trade, and all those of the same caste (*casta*) of shoemakers are the same."—*Garcia*, i. 2130.

1567.—"In some parts of this Province (of Goa) the Gentoos divide themselves into distinct races or castes (*castas*) of greater or less dignity, holding the Christians as of lower degree, and keep these so superstitiously that no one of a higher caste can eat or drink with those of a lower. . . ."—Decree 2nd of the *Sacred Council of Goa*, in *Archiv. Port. Orient.*, fasc. 4.

1572.—

"Dous modos ha de gente ; porque a nobre Nairos chamados são, e a menos dina Poleas tem por nome, a quem obriga A loi não misturar a casta antiga."

Camões, vii. 37.

By Burton:

"Two modes of men are known; the nobles know the name of Nays, who call the lower Caste Poléas, whom their haughty laws contain from intermingling with the higher strain."

1612.—"As regards the castes (*castas*) the great impediment to the conversion of the

Gentoos is the superstition which they maintain in relation to their castes, and which prevents them from touching, communicating, or mingling with others, whether superior or inferior; these of one observance with those of another."—*Couto*, Dec. V. vi. 4. See also as regards the Portuguese use of the word, *Gouvea*, ff. 103, 104, 105, 106b, 129b; *Synodo*, 18b, &c.

1613.—"The Banians kill nothing; there are thirtie and odd severall Casts of these that differ something in Religion, and may not eat with each other."—*N. Withington*, in *Purchas*, i. 485; see also *Pilgrimage*, pp. 997, 1009.

1630.—"The common *Bramane* hath eighty two Casts or Tribes, assuming to themselves the name of that tribe. . . ."—*Lord's Display of the Banians*, p. 72.

1673.—"The mixture of Casts or Tribes of all India are distinguished by the different modes of binding their Turbats."—*Fryer*, 115.

c. 1760.—"The distinction of the Gentoos into their tribes or Casts, forms another considerable object of their religion."—*Grove*, i. 201.

1763.—"The Casts or tribes into which the Indians are divided, are reckoned by travellers to be eighty-four."—*Orme* (ed. 1803), i. 4.

[1820.—"The Kayasthas (pronounced Kaists, hence the word *caste*) follow next."—*W. Hamilton, Descr. of Hindostan*, i. 109.]

1878.—"There are thousands and thousands of these so-called Castes; no man knows their number, no man can know it; for the conception is a very flexible one, and moreover new castes continually spring up and pass away."—*F. Jeger, Ost-Indische Handwerker und Gewerbe*, 13.

Castes are, according to Indian social views, either high or low.

1876.—"Low-caste Hindoos in their own land are, to all ordinary apprehension, slovenly, dirty, ungraceful, generally unacceptable in person and surroundings. . . . Yet offensive as is the low-caste Indian, were I estate-owner, or colonial governor, I had rather see the lowest Pariahs of the low, than a single trim, smooth-faced, smooth-wayed, clever high-caste Hindoo, on my lands or in my colony."—*W. G. Palgrave*, in *Fortnightly Rev.*, ex. 226.

In the Madras Pres. *castes* are also 'Right-hand' and 'Left-hand.' This distinction represents the agricultural classes on the one hand, and the artisans, &c., on the other, as was pointed out by F. W. Ellis. In the old days of Ft. St. George, faction-fights between the two were very common, and the terms *right-hand* and *left-hand* castes occur early in the old records of that settlement, and fre-

CASTEES.

quently in Mr. Talboys Wheeler's extracts from them. They are mentioned by Couto. [See *Nelson, Madura*, Pt. ii. p. 4; *Oppert, Orig. Inhab.* p. 57.]

Sir Walter Elliot considers this feud to be "nothing else than the occasional outbreak of the smouldering antagonism between Brahmanism and Buddhism, although in the lapse of ages both parties have lost sight of the fact. The points on which they split now are mere trifles, such as parading on horse-back or in a palankeen in procession, erecting a pandal or marriage-shed on a given number of pillars, and claiming to carry certain flags, &c. The right-hand party is headed by the Brahmins, and includes the Parias, who assume the van, beating their tom-toms when they come to blows. The chief of the left-hand are the Panchalars [i.e. the Five Classes], workers in metal and stone, &c., followed by the Pallars and workers in leather, who sound their long trumpets and engage the Parias." (*In Journ. Ethnol. Soc. N.S.* 1869, p. 112)

1612.—"From these four castes are derived 196, and those again are divided into two parties, which they call *Valanga* and *Elang* [Tam. *valanga*, *idanga*], which is as much as to say 'the right hand' and 'the left hand.' . . . —Couto, u. s.

The word is current in French :

1842.—"Il est clair que les castes n'ont jamais pu exister indépendamment sans une véritable conservation religieuse." —Couto, *Cours de Phil. Positive*, vi. 503.

1877.—"Nous avons aboli les castes et les privilèges, nous avons inscrit partout le principe de l'égalité devant la loi, nous avons donné le suffrage à tous, mais voilà qu'on réclame maintenant l'égalité des conditions." —E. de Laveleye, *De la Propriété*, p. iv.

Caste is also applied to breeds of animals, as 'a high-caste Arab.' In such cases the usage may possibly have come directly from the Port. *alta casta*, *casta baixa*, in the sense of breed or strain.

CASTEES, s. Obsolete. The Indo-Portuguese formed from *casta* the word *castigo*, which they used to denote children born in India of Portuguese parents much as *creole* was used in the W. Indies.

1699.—"Liberi vero nati in India, utroque parente Lusitano, castillos vocantur, in omnibus fere Lusitanis similes, colore tamen modicum different, ut qui ad gilyum non nihil deflectant. Ex castisis demde nati

magna magisque gilyi sunt, a parentibus et medicis magis deflectentes; porro et medicis nati per omnia indigenis respondent, ita ut in tertia generatione Lusitani reliquis Indis sunt similissimi." —De Jirj, in 76; (*Linschoten Hak. Soc.* i. 181).

1638.—"Les habitants sont ou Castizes, c'est à dire Portugais naturels, et nez de pero et de mero Portugais, ou *Mestizes*, c'est à dire, nez d'un pero Portugais et d'une mero Indienne." —Mandelato.

1653.—"Les Castissos sont ceux qui sont nés de pero et mero reïnois (Reinol); ce sont vient de Casta, qui signifie Race, ils sont mesprizez des Roynols. . . ." —Le Gouz, *Voyages*, 26 (ed. 1657).

1661.—"Die Stadt (Negapatam) ist zimlich volkreich, doch mehrentheils von Mestyeen Castyeen, und Portugesichen Christen." —Waller Schvler, 103.

1699.—"Casteos wives at Fort St. George." —*Census of English on the Coast*, in Wheeler, i. 356.

1701-2.—In the MS. *Return of Persons in the Service of the Rt. Honble. the E. I. Company*, in the India Office, for this year, we find, "4th (in Council) Matt. Empson, Sea Customer, marry'd Casteos," and under 1702, "13. Charles Bugden . . . marry'd Casteos."

1723.—" . . . or the off-spring of the samo by native women, to wit *Muliers* and *Castices*, or blacks . . . and Moors." —*Valentin*, v. 3.

CASUARINA, s. A tree (*Casuarina muricata*, Roxb. —*N.O. Casuarinacae*) indigenous on the coast of Chittagong and the Burmese provinces, and southward as far as Queensland. It was introduced into Bengal by Dr. F. Buchanan, and has been largely adopted as an ornamental tree both in Bengal and in Southern India. The tree has a considerable superficial resemblance to a larch or other finely-feathered conifer, making a very acceptable variety in the hot plains, where real pines will not grow. [The name, according to Mr. Scott, appears to be based on a Malayan name associating the tree with the *Cassowary*, as Mr. Skeat suggests from the resemblance of its needles to the quills of the bird.]

1861.—See quotation under **PEEPUL**.

1867.—"Our road lay chiefly by the sea-coast, along the white sands, which were fringed for miles by one grand continuous line or border of casuarina trees." —*Lt.-Col. Leach, A Fly on the Wheel*, 362.

1879.—"It was lovely in the white moonlight, with the curving shadows of palms on the dewy grass, the grace of the drooping casuarinas, the shining water, and the long drift of surf. . . ." —*Mrs Bird, Golden Chersonese*, 275.

CATAMARÁN, s. Also **CUT-MURRAM**, **CUTMURAL**. Tam. *kattu*, 'binding,' *maram*, 'wood.' A raft formed of three or four logs of wood lashed together. The Anglo-Indian accentuation of the last syllable is not correct.

1583.—"Seven round timbers lashed together for each of the said boats, and of the said seven timbers five form the bottom; one in the middle longer than the rest makes an outwater, and another makes a poop which is under water, and on which a man sits. . . These boats are called Catameroni."—*Dalb*, *Vingio*, f. 82.

1673.—"Coasting along some Cattamarans (Logs lashed to that advantage that they wait off all their Goods, only having a Sail in the midst and Paddles to guide them) made after us. . . ."—*Fryer*, 21.

1698.—"Some time after the Cattamaran brought a letter. . . ."—In *Wörter*, i. 331.

1700.—"Un pecheur assis sur un catamaron, c'est à dire sur quelques grosses pièces de bois liées ensemble en manière de radeau."—*Lett. Edif.* x. 53.

c. 1780.—"The wind was high, and the ship had but two anchors, and in the next forenoon parted from that by which she was riding, before that one who was coming from the shore on a Catamaran could reach her."—*Orme*, iii. 399.

1810.—Williamson (l'. M. i. 65) applies the term to the rafts of the Brazilian fishermen.

1836.—"None can compare to the Cattamarans and the wonderful people that manage them . . . each catamaran has one, two, or three men . . . they sit crouched upon their heels, throwing their paddles about very dexterously, but very unlike rowing."—*Letters from Madras*, 31.

1860.—"The Cattamaran is common to Ceylon and Ceromandel."—*Tenarnt, Ceylon*, i. 412.

[During the war with Napoleon, the word came to be applied to a sort of fire-ship. "Great hopes have been formed at the Admiralty (in 1804) of certain vessels which were filled with combustibles and called catamarans."—(*Ld. Stanhope, Life of Pitt*, iv. 218.) This may have introduced the word in English and led to its use as 'old cat' for a shrewish lang.]

CATECHU, also **CUTOCH** and **CAUT**, s. An astringent extract from the wood of several species of *Acacia* (*Acacia catechu*, Willd.), the *khar*, and *Acacia suma*, Kurz, *Ac. sumdra*, D. C. and probably more. The extract is called in H. *kash*, [Skt. *krath*, 'to decoct'], but the two first com-

mercial names which we have given are doubtless taken from the southern forms of the word, e.g. Can. *káchu*, Tam. *katsu*, Malay *kachu*. De Orta, whose judgments are always worthy of respect, considered it to be the *lycium* of the ancients, and always applied that name to it; but Dr. Royle has shown that *lycium* was an extract from certain species of *berberis*, known in the bazars as *rasól*. Cutch is first mentioned by Barbosa, among the drugs imported into Malacca. But it remained unknown in Europe till brought from Japan about the middle of the 17th century. In the 4th ed. of Schroder's *Pharmacop. Medico-chymica*, Lyons, 1654, it is briefly described as *Cutechu* or *Terra Japonica*, "*genus terræ exoticæ*" (*Hanbury and Flüchiger*, 214). This misnomer has long survived.

1516.—" . . . drugs from Cambay; amongst which there is a drug which we do not possess, and which they call *puchoh* (see **PUTCHOCK**) and another called *cachó*."—*Barbosa*, 191.

1551.—"The bahar of Cate, which here (at Ormuz) they call *cachó*, is the same as that of rice."—*Nunes*, 22.

1563.—"Colloquio XXXI. Concerning the wood vulgarly called Cate; and containing profitable matter on that subject."—*Garcus*, f. 125.

1578.—"The Indians use this Cate mixt with Arecn, and with Betel, and by itself without other mixture."—*Leanda, Tract*, 150.

1585.—Sassetti mentions *catu* as derived from the *Khadini* tree, i.e. in modern Hindi the *Khar* (Skt. *Khadin*).

[1616.—"110 bags *Catcha*."—*Foster, Letters*, iv. 127.]

1617.—"And there was rec out of the *Adris*, viz. . . 7 hhds drugs *cacha*; 5 hamper *pochoh*" (see **PUTCHOCK**)—*Cock's Diary*, i. 291.

1750.—"*Harint* [see **HURTAUL**] and *Cotch*, Earth-oil, and Wood-oil."—*List of Burmah Products in Dalrymple, Oriental Report*, i. 109.

c. 1760.—"To these three articles (betel, areca, and chinam) is often added for luxury what they call *cachoon*, a Japan-earth, which from perfume and other mixtures, chiefly manufactured at Goa, receives such improvement as to be sold to advantage when re-imported to Japan. . . . Another addition too they use of what they call *Catchoo*, being a blackish granulated perfumed composition. . . ."—*Frost*, i. 238.

1813.—" . . . The peasants manufacture catechu, or *terra Japonica*, from the *Keiri* [*khar*] tree (*Mimosa catechu*) which grows wild on the hills of Kankann, but in no other part of the Indian Peninsula"

[erroneous]—*Forbes, Or. Mem.* i. 303; [2nd ed. i. 193]

CATHAY, n.p. China; originally Northern China. The origin of the name is given in the quotation below from the Introduction to Marco Polo. In the 16th century, and even later, from a misunderstanding of the medieval travellers, Cathay was supposed to be a country north of China, and is so represented in many maps. Its identity with China was fully recognised by P. Martin Martini in his *Atlas Sinensis*; also by Valentijn, iv. *China*, 2.

1247—"Kitai autem . . . homines sunt pagani, qui habent litteram specialem . . . homines benigni et humani satis esse videntur. Barbari non habent, et in dispositione faciei satis concordant cum Mongolus, non tamen sunt in facie ita lati . . . meliores artifices non inveniuntur in toto mundo . . . terra eorum est opulenta valde."—*J. de Plano Carpini, Hist. Mongolorum*, 653-4.

1253—"Ultra est magna Cataya, qui antiquitus, ut credo, dicebantur Sere. . . Isti Catay sunt parvi homines, loquendo multum aspirantes per mares et habent parvam aperturam oculorum," &c.—*Hin. Wilhelm de Rubruk*, 291-2.

c. 1330—"Cathay is a very great Empire, which extendeth over more than a days' journey, and it hath only one lord . . ."—*Friar Jordanus*, p. 64.

1401—"E lo mas alxofar [see **ALJOFAR**] que en el mundo se ha, se pesia o falla en aq̃l mar del Catay"—*Clayton*, f. 32.

1555—"The Yndians called Catheses have eche man many wiues."—*Watremar, Fardle of Facouns*, M. ii.

1598—"In the lande lying westward from China, they say there are white people, and the land called Cathaia, where (as it is thought) are many Christians, and that it should confine and border upon Persia."—*Linschoten*, 57; [Hak. Soc. i. 126].

[1602—" . . . and arrived at any port within the dominions of the kingdomes of Cataya, China, or Japan"—*Birdwood, First Letter Book*, 24. Here *China* and *Cataya* are spoken of as different countries. Comp. *Birdwood, Rep. on Old Rec.*, 163 note.]

Before 1633.—

"I'll wish you in the Indies or Cataja. . ."—*Beaumont & Fletcher, The Woman's Prize*, iv. 5.

1634.—

"Domadores das terras e dos mares
Não so im Malaca, Indo e Persen stroito
Mas na China, Catal, Japão o estranho
Lei nova introduzindo em scroo banho."

Malaca Conquistada.

1664—"This not yet twenty years, that there went caravans every year from *Kachemire*, which crossed all those mountains of the great *Tibet*, entered into Tartary, and

arrived in about three months at *Cataja*. . ."—*Bernier, E. T.*, 136; [ed. *Constable*, 425].

1812.—

"Better fifty years of Europe
than a cycle of Cathay."

Tennyson, Locksley Hall.

1871—"For about three centuries the Northern Provinces of China had been detached from native rule, and subject to foreign dynasties; first to the *Khitan* . . . whose rule subsisted for 200 years, and originated the name of *Khilai*, *Khata*, or *Cathay*, by which for nearly 1000 years China has been known to the nations of Inner Asia, and to those whose acquaintance with it was got by that channel"—*Marco Polo, Introd.* ch. ii.

CAT'S-EYE, s. A stone of value found in Ceylon. It is described by Dana as a form of chalcedony of a greenish grey, with glowing internal reflections, whence the Portuguese call it *Olho de gato*, which our word translates. It appears from the quotation below from Dr. Royle that the *Beli oculus* of Pliny has been identified with the *cat's-eye*, which may well be the case, though the odd circumstance noticed by Royle may be only a curious coincidence. [The phrase *billi li dulk* does not appear in *Platt's Diet.* The usual name is *lahseniyi*, 'like garlic.' The Burmese are said to call it *kyoung*, 'a cat.']

c. A.D. 70—"The stone called *Belus eye* is white, and hath within it a black apple, the mids whereof a man shall see to glitter like gold. . ."—*Holland's Pliny*, ii. 625.

c. 1340—"Quedam regiones monetam non habent, sed pro ea utuntur lapidibus quos dicimus *Cati Oculos*."—*Conti, in Poggius, De Var. Fortunar.* lib. iv.

1516—"And there are found likewise other stones, such as *Olho de gato*, *Chrysolites*, and *amethysts*, of which I do not treat because they are of little value."—*Barboza, in Lisbon Acad.*, ii. 390.

1599—"Lapis insuper alius ibi vulgaris est, quem Lusitani *olhos de gatto*, id est, *oculum felinum* vocant, propterea quod cum eo et colore et facie conveniat. Nihil autem aliud quam *achates* est."—*De Bry*, iv. 81 [after *Linschoten*]; [Hak. Soc. i. 61, ii. 141].

1672—"The Cat's-eyes, by the Portuguese called *Olhos de Gatos*, occur in *Zeylon*, *Cambaya*, and *Pegu*; they are more esteemed by the Indians than by the Portuguese; for some Indians believe that if a man wears this stone his power and riches will never diminish, but always increase."—*Baldacus, Germ.* ed. 160.

1837—"Beli oculus, mentioned by Pliny, xxxvii. c. 55, is considered by Hardouin to

be equivalent to *oil de chat*—named in India *billi le ankh*.—*Royle's Hindu Medicine*, p. 103.

CATTY, s.

a. A weight used in China, and by the Chinese introduced into the Archipelago. The Chinese name is *kin* or *chin*. The word *kati* or *kati* is Malayo-Javanese. It is equal to 16 tael, i.e. 1½ lb. avoird. or 625 grammes. This is the weight fixed by treaty; but in Chinese trade it varies from 4 oz. to 28 oz.; the lowest value being used by tea-vendors at Peking, the highest by coal-merchants in Honan.

[1554.—“*Cate*.” See quotation under PECUL.]

1598.—“*Everie Catte* is as much as 20 Portingall ounces.”—*Lincolnton*, 31; [Hak. Soc. i. 118].

1601.—“Their pound they call a *Cato* which is one and twentie of our ounces.”—*Capt. John Davis*, in *Purchas*, i. 123.

1609.—“Offering to enact among them the penalltie of death to such as would sel one *cattie* of spice to the Hollanders.”—*Keeling*, *ibid.* i. 189.

1610.—“And (I prayse God) I have aboard one hundred thirtie nine *Tunnes*, six *Cathayes*, one quarterne two pound of nutmegs and sixe hundred two and twenty *suckettes* of Mace, which maketh thirtie sixe *Tunnes*, fiftene *Cathayes* one quarterne, one and twentie pound.”—*David Middleton*, *ibid.* i. 217. In this passage, however, *Cathayes* seems to be a strange blunder of Purchas or his copyist for *Cat*. *Suckette* is probably Malay *sukat*, “a measure, a stated quantity.” [The word appears as *suckell* in a letter of 1615 (*Foster*, iii. 175). Mr. Skeat suggests that it is a mis-reading for *Pecul*. *Sukat*, he says, means ‘to measure anything’ (indefinitely), but is never used for a definite measure.]

b. The word *catty* occurs in another sense in the following passage. A note says that “*Catty* or more literally *Kutloo* is a Tamil word signifying *batta*” (q.v.). But may it not rather be a clerical error for *batty*?

1650.—“If we should detain them longer we are to give them *catty*.”—Letter in *Wheeler*, i. 162.

CATUR, s. A light rowing vessel used on the coast of Malabar in the early days of the Portuguese. We have not been able to trace the name to any Indian source, [unless possibly *Skt. chatura*, ‘swift’]. Is it not pro-

bably the origin of our ‘*cutter*’? We see that Sir R. Burton in his Commentary on Camoens (vol. iv. 391) says: “*Catur* is the Arab, *katirah*, a small craft, our ‘*cutter*.’” [This view is rejected by the N.E.D., which regards it as an English word from ‘to cut.’] We cannot say when *cutter* was introduced in marine use. We cannot find it in Dampier, nor in *Robinson Crusoe*; the first instance we have found is that quoted below from *Anson's Voyage*. [The N.E.D. has nothing earlier than 1746.]

Bluteau gives *catur* as an Indian term indicating a small war vessel, which in a calm can be aided by oars. *Jal* (*Archéologie Navale*, ii. 259) quotes Witsen as saying that the *Caturi* or *Almadias* were Calicut vessels, having a length of 12 to 13 paces (60 to 65 feet), sharp at both ends, and curving back, using both sails and oars. But there was a larger kind, 80 feet long, with only 7 or 8 feet beam.

1510.—“There is also another kind of vessel. . . . These are all made of one piece . . . sharp at both ends. These ships are called *Chatur*, and go either with a sail or oars more swiftly than any galley, *festa*, or brigantine.”—*Varthema*, 161.

1511.—“. . . *navigium majus quod vocant caturem*.”—*Sci. Franc. Xar. Epistolæ*, 121.

1619.—“*Naves item dunt (quas Indi catures vocant) summâ celeritate armari jussit, ut oram maritimam legentes, hostes comœtatu prohiberent.*”—*Gos. de Bello Cambuico*, 1331.

1552.—“And this winter the Governor sent to have built in Cochun thirty *Catures*, which are vessels with oars, but smaller than brigantines.”—*Custanoda*, iii. 271.

1598.—“*Cambaicam oram Jacobus Laveus duobus caturibus tueri jussus.* . . .”—*Maffei*, lib. xiii. ed. 1752, p. 283.

1601.—“*Biremos, seu Cathuris quam plurimae conduntur in Laveon, Javæ civitate.* . . .”—*De Bry*, iii. 109 (where there is a plate, iii. No. xxxvii.).

1638.—“No man was so bold to contradict the man of God; and they all went to the Arsenal. There they found a good and sufficient bark of those they call *Catur*, besides seven old *foysts*.”—*Dryden, Life of Xavier*, in *Works*, 1821, xvi. 200.

1742.—“. . . to prevent even the possibility of the galleons escaping us in the night, the two *Cutters* belonging to the *Centurion* and the *Gloverster* were both manned and sent in shore. . . .”—*Anson's Voyage*, 9th ed. 1766, p. 251. *Cutter* also occurs pp. 111, 129, 150, and other places.

CAUVERY, n.p. The great river of S. India. Properly Tam. *Kāvīri*, or rather *Kāvēri*, and Sanscritized *Kāvēri*. The earliest mention is that of Ptolemy, who writes the name (after the Skt. form) *Χάβηρος* (sc. *παραμύς*). The *Καυδά* of the Periplus (c. A.D. 80-90) probably, however, represents the same name, the *Χάβηρος* of Ptolemy. The meaning of the name has been much debated, and several plausible but unsatisfactory explanations have been given. Thus the Skt. form *Kāvīri* has been explained from that language by *kāvēra* 'saffron.' A river in the Tamil country is, however, hardly likely to have a non-mythological Skt. name. The Cauvery in flood, like other S. Indian rivers, assumes a reddish hue. And the form *Kāvēri* has been explained by Bp. Caldwell as possibly from the Dravidian *kāri*, 'red ochre' or *ka* (*ka-ia*), 'a grove,' and *ēr-i*, Tel. 'a river,' *ēr-i*, Tam. 'a sheet of water'; thus either 'red river' or 'grove river.' [The *Madras Admin. Gloss.* takes it from *kā*, Tam. 'grove,' and *ērī*, Tam. 'tank,' from its original source in a garden tank.] *Kā-ēri*, however, the form found in inscriptions, affords a more satisfactory Tamil interpretation, viz. *Kā-ēri*, 'grove-extender,' or developer. Any one who has travelled along the river will have noticed the thick groves all along the banks, which form a remarkable feature of the stream.

c. 160 A.D.—

"*Χάβηρος παραμύς ἐκβολή*
Χάβηρος ἐκπορεύς."—Ptolemy, lib. vii. 1.
The last was probably represented by *Kaveripatan*.

c. 545.—"Then there is *Sioledēba*, i.e. *Taprobano* . . . and then again on the Continent, and further back, is *Marallo*, which exports conch-shells; *Kaber*, which exports alabandium."—*Comas, Topog. Christ.* in *Callay*, &c. clxxviii.

1810-11.—"After traversing the passes, they arrived at night on the banks of the river *Kānobari*, and bivouacked on the sands."—*Amir Khurshid*, in *Ellis*, ii. 90.

The *Cauvery* appears to be ignored in the older European account and maps.

CAVALLY, s. This is mentioned as a fish of Ceylon by *Ives*, 1776 (p. 57). It is no doubt the same that is described in the quotation from *Pyrrard* [see *Gray's* note, *Hak. Soc.*

i. 388]. It may represent the genus *Egnulla*, of which 12 spp. are described by *Day (Fishes of India, pp. 237-242)*, two being named by different zoologists *E. caballa*. But Dr. Day hesitates to identify the fish now in question. The fish mentioned in the fourth and fifth quotations may be the same species; but that in the fifth seems doubtful. Many of the spp. are extensively sun-dried, and eaten by the poor.

c. 1610.—"Ces Moucois pecheurs prennent entr'autres grande quantité d'enoporto de petit poisson, qui n'est pas plus grande que la main et large comme un petit brenean. Les Portugais l'appellent *Pesche cauallo*. Il est le plus commun de toute ceste coste, et c'est de quoy il font le plus grand trafic; car il le vendent par la moitié, il le salent, et le font secher au soleil."—*Joural de Savol*, i. 278; see also 393; (*Hak. Soc.* i. 127; ii. 127, 251, 293).

1620.—"The lie enriched us with many good things; Buffols, . . . oysters, Brean, Cavallones, and store of other fish."—*Sir T. Herbert*, 23.

1652.—"There is another very small fish vulgarly called *Cavalle*, which is good enough to eat, but not very wholesome."—*Philippus a Sanct. Trinitate*, in *Fr. Tr.* 383.

1706.—"The *ayla*, called in Portuguese *cavala*, has a good taste when fresh, but when salted becomes like the herring."—*Fra Paulini*, l. T., p. 210.

1875.—"*Caragx dent* (Bl. Schn.). This fish of wide range from the Mediterranean to the coast of Brazil, at St. Helena is known as the *Cavalley*, and is one of the best table fish, being indeed the salmon of St. Helena. It is taken in considerable numbers, chiefly during the summer months, around the coast, in not very deep water: it varies in length from nine inches up to two or three feet."—*St. Helena*, by *J. C. Mellis*, p. 106.

CAWNEY, CAWNY, s. Tam. *kāni*, 'property,' hence 'land,' [from Tam. *lan*, 'to see,' what is known and recognised,] and so a measure of land used in the *Madras* Presidency. It varies, of course, but the standard *Cawny* is considered to be = 24 *manai* or *Grounds* (q.v.) of 2,400 sq. f. each, hence 57,600 sq. f. or ac. 1322. This is the only sense in which the word is used in the *Madras* dialect of the Anglo-Indian tongue. The 'Indian Vocabulary' of 1788 has the word in the form *Connys*, but with an unintelligible explanation.

1807.—"The land measure of the *Jaghier* is as follows: 24 *Adies* square = 1 *Caly*; 100 *Calles* = 1 *Canay*. Out of what is

called charity however the Culy is in fact a Bamboo 20 Adies or 22 feet 8 inches in length . . . the *Ady* or Malabar foot is therefore 10 $\frac{1}{4}$ inches nearly; and the extraordinary *canay* contains 51,375 sq. feet, or 1 $\frac{1}{16}$ acres nearly; while the proper *canay* would only contain 43,778 feet."—*F. Buchanan, Mysore, &c.* i. 6.

CAWNPORE, n.p. The correct name is *Kāñhpur*, 'the town of Kāñh, Kanhaiya or Krishna.' The city of the Doab so called, having in 1891 a population of 188,712, has grown up entirely under British rule, at first as the bazar and dependence of the cantonment established here under a treaty made with the Nabob of Oudh in 1766, and afterwards as a great mart of trade.

CAYMAN, s. This is not used in India. It is an American name for an alligator; from the Carib *acayuman* (*Littre*). But it appears formerly to have been in general use among the Dutch in the East. [It is one of those words "which the Portuguese or Spaniards very early caught up in one part of the world, and naturalized in another." (*N.E.D.*)].

1530.—"The country is extravagantly hot; and the rivers are full of *Calmans*, which are certain water-lizards (*Agutis*)."—*Nunno de Guzman, in Ramusio*, iii. 349.

1593.—"In this river (Zaire or Congo) there are living divers kinds of creatures, and in particular, mighty great crocodiles, which the country people there call *Calman*."—*Pigafetta, in Harleian Coll. of Voyages*, ii. 533.

This is an instance of the way in which we so often see a word belonging to a different quarter of the world undoubtedly ascribed to Africa or Asia, as the case may be. In the next quotation we find it ascribed to India.

1631.—"Lib. v. cap. iii. De Crocodillo qui per totam Indiam *cayman* audit."—*Bontius, Hist. Nat. et Med.*

1672.—"The figures so represented in Adam's foot-tops were . . . 41. The King of the *Calmans* or Crocodiles."—*Balderns (Germ. ed.)*, 148.

1692.—"Anno 1692 there were 3 newly arrived soldiers . . . near a certain gibbet that stood by the river outside the boom, so sharply pursued by a Kalemán that they were obliged to climb the gibbet for safety whilst the creature standing up on his hind feet reached with his snout to the very top of the gibbet."—*Valentijn*, iv. 231.

CAYOLAQUE, s. *Kayu* = 'wood,' in Malay. *Laka* is given in Crawford's Malay Dict. as "name of a red wood used as incense, *Myristica iners*." In his *Descr. Dict.* he calls it the "*Tanarius major*; a tree with a red-coloured wood, a native of Sumatra, used in dyeing and in pharmacy. It is an article of considerable native trade, and is chiefly exported to China" (p. 204). [The word, according to Mr. Skeat, is probably *kayu*, 'wood,' *lakh*, 'red dye' (see *LAC*), but the combined form is not in Klinkert, nor are these trees in Ridley's plant list. He gives *Laka-laka* or *Malaka* as the name of the *phyllanthus emblica*.]

1510.—"There also grows here a very great quantity of lacca for making red colour, and the tree of this is formed like our trees which produce walnuts."—*Vartema*, p. 238.

c. 1560.—"I being in Canton there was a rich (bed) made wrought with luorie, and of a sweet wood which they call *Cayolaque*, and of *Sandalum*, that was prized at 1500 Crowns."—*Gaspard Du Cruz, in Purchas*, iii. 177.

1585.—"Lucie morning and evening they do offer unto their idoles frankincence, benjamin, wood of aguilu, and *cayolaque*, the which is marvellous sweete. . . ."—*Mendoza's China*, i. 58.

CAZEE, KAJEE, &c., s. Arab. *ḳāḏī*, 'a judge,' the letter *zād* with which it is spelt being always pronounced in India like a z. The form *Qadi*, familiar from its use in the old version of the Arabian Nights, comes to us from the Levant. The word with the article, *al-ḳāḏī*, becomes in Spanish *alcalde*; * not *alcáide*, which is from *ḳāḏīl*, 'a chief'; nor *alquacil*, which is from *vazīr*. So Dozy and Engelmann, no doubt correctly. But in Pinto, cap. 8, we find "no *quacil* da justicia q em elles he como corregedor entre nos"; where *quacil* seems to stand for *ḳāḏī*.

It is not easy to give an accurate account of the position of the *Kāḏī* in British India, which has gone through variations of which a distinct record cannot be found. But the following outline is believed to be substantially correct.

* Dr. R. Ross observes to us that the Arabic letter *zād* is pronounced by the Malays like *ll* (see also Crawford's Malay Grammar, p. 7). And it is curious to find a transfer of the same letter into Spanish as *ll*. In Malay *ḳāḏī* becomes *ḳāḏīll*.

Under *Adawlut* I have given a brief sketch of the history of the judiciary under the Company in the Bengal Presidency. Down to 1790 the greater part of the administration of criminal justice was still in the hands of native judges, and other native officials of various kinds, though under European supervision in varying forms. But the native judiciary, except in positions of a quite subordinate character, then ceased. It was, however, still in substance Mahomedan law that was administered in criminal cases, and also in civil cases between Mahomedans as affecting succession, &c. And a *Kāzī* and a *Mufti* were retained in the Provincial Courts of Appeal and Circuit as the exponents of Mahomedan law, and the deliverers of a formal *Futwa*. There was also a *Kāzī-al-Kasāl*, or chief *Kāzī* of Bengal, Behar and Orissa, attached to the *Sudder Courts* of *Dewanny* and *Nizamut*, assisted by two *Muftis*, and these also gave written *futwas* on references from the District Courts.

The style of *Kāzī* and *Mufti* presumably continued in formal existence in connection with the *Sudder Courts* till the abolition of these in 1862; but with the earlier abolition of the Provincial Courts in 1829-31 it had quite ceased, in this sense, to be familiar. In the District Courts the corresponding exponents were in English officially designated *Law-officers*, and, I believe, in official vernacular, as well as commonly among Anglo-Indians, *Moolvees* (q.v.).

Under the article *LAW-OFFICER*, it will be seen that certain trivial cases were, at the discretion of the magistrate, referred for disposal by the Law-officer of the district. And the latter, from this fact, as well as, perhaps, from the tradition of the elders, was in some parts of Bengal popularly known as 'the *Kāzī*.' "In the Magistrate's office," writes my friend Mr. Seton-Karr, "it was quite common to speak of this case as referred to the joint magistrate, and that to the *Chhota Sahib* (the Assistant), and that again to the *Kāzī*."

But the duties of the *Kāzī* popularly so styled and officially recognised, had, almost from the beginning of the century, become limited to certain notarial functions, to the performance

and registration of Mahomedan marriages, and some other matters connected with the social life of their co-religionists. To these functions must also be added as regards the 18th century and the earlier years of the 19th, duties in connection with distraint for rent on behalf of *Zemindars*. There were such *Kāzīs* nominated by Government in towns and *pergunnas*, with great variation in the area of the localities over which they officiated. The Act XI. of 1864, which repealed the laws relating to law-officers, put an end also to the appointment by Government of *Kāzīs*. But this seems to have led to inconveniences which were complained of by Mahomedans in some parts of India, and it was enacted in 1880 (Act XII., styled "The *Kāzī* Act") that with reference to any particular locality, and after consultation with the chief Muslim residents therein, the Local Government might select and nominate a *Kāzī* or *Kāzīs* for that local area (see *FUTWA, LAW-OFFICER, MUFTI*).

1338.—"They treated me civilly and set me in front of their mosque during their Easter; at which mosque, on account of its being their Easter, there were assembled from divers quarters a number of their *Cadinal*, i.e. of their bishops."—Letter of *Friar Parul*, in *Cutlay*, &c., 235.

c. 1461.—

"Au tems que Alexandre regna
Ung hom, nommé Diomedes
Devant luy, on luy amena
Engrillonné poulces et detz
Comme ung larron, car il fut des
Escumeurs que voyons courir
Si fut my devant le cadès,
Pour estre jugé à mourir."

Gid. Testament de Fr. Villor.

[c. 1610.—"The Pandiars is called *Cady* in the Arabic tongue."—*Poart de Larval*, *Ilak. Soc.* i. 129.]

1648.—"The Government of the city (Ahmedabad) and surrounding villages, rests with the Governor *Contestant*, and the Judge (whom they call *Cangy*)."—*L'Am Tricé*, 16.

[1670.—"The Shawbunder, *Cozzy*."—*Hedges, Diary*, *Ilak. Soc.* ii. cxxix.]

1673.—"Their Law-Disputes, they are soon ended; the Governor hearing; and the *Cadi* or Judge determining every Morning."—*Fryer*, 32.

"The *Cazy* or Judge . . . marries them."—*Ibid.* 81.

1683.—". . . more than that 3000 poor men gathered together, complaining with full mouths of his exaction and injustice

towards them: some demanding Rupees 10, others Rupees 20 per man, which Bulchund very generously paid them in the Cazees's presence. . . .—*Hedges*, Nov. 5; [Hak. Soc. i. 134; Cazzo in i. 85].

1684.—“January 12.—From Cassumbazar 'tis advised ye Merchants and Picars appeal again to ye Cazees for Justice against Mr. Charnock. Ye Cazees cites Mr. Charnock to appear. . . .”—*Ibid.* i. 147.

1689.—“A Cogee . . . who is a Person skilled in their Law.”—*Ocington*, 203.

Here there is perhaps a confusion with Coja.

1727.—“When the Man sees his Spouse, and likes her, they agree on the Price and Term of Weeks, Months, or Years, and then appear before the Cadjee or Judge.”—*A. Hamilton*, i. 52.

1763.—“The Cadi holds court in which are tried all disputes of property.”—*Orme*, i. 26 (ed. 1803).

1773.—“That they should be mean, weak, ignorant, and corrupt, is not surprising, when the salary of the principal judge, the Cazi, does not exceed Rs. 100 per month.”—*From Impoy's Judgment in the Patna Cause*, quoted by *Stephen*, ii. 176.

1790.—“Regulations for the Court of Circuit.”

“21. That each of the Courts of Circuit be superintended by two covenanted civil servants of the Company, to be denominated Judges of the Courts of Circuit . . . assisted by a Kazi and a Mufti.”—*Regns. for the Adm. of Justice in the Foydarry or Criminal Courts in Bengal, Bahar, and Orissa*. Passed by the G.-G. in C., Dec. 3, 1790.

“32. . . . The charge against the prisoner, his confession, which is always to be received with circumspection and tenderness . . . &c. . . . being all heard and gone through in his presence and that of the Kazi and Mufti of the Court, the Kazi and Mufti are then to write at the bottom of the record of the proceedings hold in the trial, the *futra* or law as applicable to the circumstances of the case. . . . The Judges of the Court shall attentively consider such *futra*, &c.”—*Ibid.*

1791.—“The Judges of the Courts of Circuit shall refer to the Kazi and Mufti of their respective Courts all questions on points of law . . . regarding which they may not have been furnished with specific instructions from the G.-G. in C. or the Nizamut Adaulat. . . .”—*Regn. No. XXXI*.

1792.—Revenue Regulation of July 20, No. lxxv., empowers Landholders and Farmers of Land to distrain for Arrears of Rent or Revenue. The “Kazi of the Pegunnah” is the official under the Collector, repeatedly referred to as regulating and carrying out the distraint. So, again, in *Regn. XVII.* of 1793.

1793.—“lxi. The Nizamut Adaulat shall continue to be held at Calcutta.

“lxvii. The Court shall consist of the

Governor-General, and the members of the Supremo Council, assisted by the head Cazy of Bengal, Bahar, and Orissa, and two Muftis.” (This was already in the Regulations of 1791.)—*Regn. X.* of 1793. See also quotation under MUFTY.

1793.—“I. Cazees are stationed at the Cities of Patna, Dacca, and Moorshedabad, and the principal towns, and in the pergunnahs, for the purpose of preparing and attesting deeds of transfer, and other law papers, celebrating marriages, and performing such religious duties or ceremonies prescribed by the Mahomedan law, as have been hitherto discharged by them under the British Government.”—*Reg. XXXIX.* of 1793.

1803.—Regulation XLVI. regulates the appointment of Cazy in towns and pergunnahs, “for the purpose of preparing and attesting deeds of transfer, and other law papers, celebrating marriages,” &c., but makes no allusion to judicial duties.

1821.—“Have you not learned this common saying—‘Every one's teeth are blunted by acids except the cadi's, which are by sweets.’”—*Hajji Baba*, ed. 1835, p. 316.

1861.—“Whereas it is unnecessary to continue the offices of Hindoo and Mahomedan Law-Officers, and is inexpedient that the appointment of Cazees-ool-Cazaat, or of City, Town, or Pergunnah Cazees should be made by Government, it is enacted as follows:—

“II. Nothing contained in this Act shall be construed so as to prevent a Cazees-ool-Cazaat or other Cazees from performing, when required to do so, any duties or ceremonies prescribed by the Mahomedan Law.”—*Act No. XI.* of 1861.

1860.—“ . . . whereas by the usage of the Muhammadan community in some parts of India the presence of Kázis appointed by the Government is required at the celebration of marriages. . . .”—*Bill introduced into the Council of Gov.-Gen.*, January 30, 1860.

“An Act for the appointment of persons to the office of Kázi.

“Whereas by the preamble to Act No. XI. of 1861 . . . it was (among other things) declared inexpedient, &c.) . . . and whereas by the usage of the Muhammadan community in some parts of India the presence of Kázis appointed by the Government is required at the celebration of marriages and the performance of certain other rites and ceremonies, and it is therefore expedient that the Government should again be empowered to appoint such persons to the office of Kázi; It is hereby enacted . . .”—*Act No. XII.* of 1860.

1895.—“To come to something more specific. ‘There were instances in which men of the most venerable dignity, persecuted without a cause by extortioners, died of rage and shame in the grips of the vile alguazils of Impoy’ [Macaulay's *Essay on Hastings*].

"Here we see one Cazi turned into an indefinite number of 'men of the most venerable dignity'; a man found guilty by legal process of corruptly oppressing a helpless widow into 'men of the most venerable dignity' persecuted by extortioners without a cause; and a guard of sepoy, with which the Supreme Court had nothing to do, into 'vile algnazals of Impery.'"—*Stephen, Story of Nuncomar*, ii. 250-251.

Cazee also is a title used in Nepal for Ministers of State.

1848.—"Kajees, Counsellors, and mitred Lamas were there, to the number of twenty, all planted with their backs to the wall, mute and motionless as statues."—*Hooker's Himalayan Journals*, ed. 1855, i. 286.

1868.—"The Durbar (of Nepal) have written to the four Kajees of Thibet enquiring the reason."—Letter from Col. R. Lawrence, dated 1st April, regarding persecution of R. C. Missions in Tibet.

1873.—

"Ho, lamas, get ye ready,
Ho, Kazis, clear the way;
The chief will ride in all his pride
To the Rungeet Stream to-day."

Wilfrid Healey, A Lay of Modern Dargeling.

CEDED DISTRICTS, n.p. A name applied familiarly at the beginning of the last century to the territory south of the Tungabhadra river, which was ceded to the Company by the Nizam in 1800, after the defeat and death of Tippoo Sultan. This territory embraced the present districts of Bellary, Cuddapah, and Karnul, with the Palnād, which is now a subdivision of the Kistna District. The name perhaps became best known in England from *Gleig's Life of Sir Thomas Munro*, that great man having administered these provinces for 7 years.

1873.—"We regret to announce the death of Lieut.-General Sir Hector Jones, G.C.B., at the advanced age of 86. The gallant officer now deceased belonged to the Madras Establishment of the E. I. Co.'s forces, and bore a distinguished part in many of the great achievements of that army, including the celebrated march into the Ceded Districts under the Collector of Canara, and the campaign against the Zemindar of Madura."—*The True Reformer*, p. 7 ("wrot serkes-tick").

CELÉBES, n.p. According to Crawford this name is unknown to the natives, not only of the great island itself, but of the Archipelago generally, and must have arisen from some Portuguese misunderstanding or

corruption. There appears to be no general name for the island in the Malay language, unless *Tanah Bugis*, 'the Land of the Bugis people' [see **BUGIS**]. It seems sometimes to have been called the Isle of Macassar. In form *Celebes* is apparently a Portuguese plural, and several of their early writers speak of *Celebes* as a group of islands. Crawford makes a suggestion, but not very confidently, that *Pulo salabih*, 'the islands over and above,' might have been vaguely spoken of by the Malays, and understood by the Portuguese as a name. [Mr. Skeat doubts the correctness of this explanation: "The standard Malay form would be *Pulau Sälëbih*, which in some dialects might be *Sälëbis*, and this may have been a variant of *Si-Lëbih*, a man's name, the *si* corresponding to the def. art. in the Germ. phrase 'der Hans.' Numerous Malay place-names are derived from those of people."]

1516.—"Having passed these islands of Maluco . . . at a distance of 130 leagues, there are other islands to the west, from which sometimes there come white people, naked from the waist upwards. . . . These people eat human flesh, and if the King of Maluco has any person to execute, they beg for him to eat him, just as one would ask for a pig, and the islands from which they come are called *Celebe*."—*Barbosa*, 202-3.

c. 1544.—"In this street (of Pegu) there were six and thirty thousand strangers of two and forty different Nations, namely. . . *Papuaas, Selebres, Mindanaos* . . . and many others whose names I know not."—*F. M. Pinto*, in *Cogan's tr.*, p. 200.

1552.—"In the previous November (1529) arrived at Ternate D. Jorge de Castro who came from Malacca by way of Borneo in a junk . . . and going astray passed along the *Isle of Macassar*. . ."—*Barros*, Dec. IV. i. 18.

"The first thing that the Samarao did in this was to make Tristão de Taide believe that in the Isles of the Celebes, and of the *Macagares* and in that of Mindinão there was much gold."—*Ibid.* vi. 25.

1579.—"The 16 Day (December) wee had sight of the Iland Celebes or Silebis."—*Drake, World Encompassed* (Hak. Soc.), p. 150.

1610.—"At the same time there were at Ternate certain ambassadors from the *Isles of the Macagás* (which are to the west of those of Maluco—the nearest of them about 60 leagues). . . . These islands are many, and joined together, and appear in the sea-charts thrown into one very big island, extending, as the sailors say, North and South, and having near 100 leagues of compass. And

this island imitates the shape of a big locust, the head of which (stretching to the south to 54 degrees) is formed by the *Cellebes* (*são os Celébes*), which have a King over them. . . . These islands are ruled by many Kings, differing in language, in laws, and customs. . . .—*Conto*, Dec. V. vii. 2.

CENTIPEDE, s. This word was perhaps borrowed directly from the Portuguese in India (*centopéa*). [The *N.E.D.* refers it to Sp.]

1602.—“There is a kind of worm which the Portuguese call *un centopé*, and the Dutch also ‘thousand-legs’ (*tausend-bein*).”—*T. Saal*, 63.

CERAM, n.p. A large island in the Molucca Sea, the *Serang* of the Malays. [Klinkert gives the name *Seran*, which Mr. Skeat thinks more likely to be correct.]

CERAME, CARAME, &c., s. The Malayülüm *śrāmbi*, a gatehouse with a room over the gate, and generally fortified. This is a feature of temples, &c., as well as of private houses, in Malabar [see *Logan*, i. 82]. The word is also applied to a chamber raised on four posts. [The word, as Mr. Skeat notes, has come into Malay as *sarambi* or *serambi*, ‘a house veranda.’]

[1500.—“He was taken to a *cerame*, which is a one-storied house of wood, which the King had erected for their meeting-place.”—*Custaineda*, Bk. I. cap. 33, p. 103.]

1551.—“ . . . where stood the *cerame* of the King, which is his temple. . . .”—*Ibid.* iii. 2.

1552.—“*Podralvares* . . . was carried ashore on men’s shoulders in an *andor* till he was set among the Gentoo Princes whom the Camorin had sent to receive him at the beach, whilst the said Camorin himself was standing within sight in the *cerame* awaiting his arrival.”—*Barros*, I. v. 5.

1557.—“The word occurs also in D’Albuquerque’s Commentaries (*Hist. Soc. tr. i. 115*), but it is there erroneously rendered “jetty.”

1566.—“Antes de entrar no Cerame vierão receber alguns senhores dos que ficão com o Rei.”—*Dam. de Goes*, Chron. 76 (ch. lviii.).

CEYLON, n.p. This name, as applied to the great island which hangs from India like a dependent jewel, becomes usual about the 13th century. But it can be traced much earlier. For it appears undoubtedly to be formed from *Sinhala* or *Sihala*, ‘lions’ abode,’ the name adopted in the island

itself at an early date. This, with the addition of ‘Island,’ *Sihala-dvīpa*, comes down to us in Cosmas as *Sickadīpa*. There was a Pali form *Sihalan*, which, at an early date, must have been colloquially shortened to *Silan*, as appears from the old Tamil name *Ilam* (the Tamil having no proper sibilant), and probably from this was formed the *Sarandip* and *Sarandib* which was long the name in use by mariners of the Persian Gulf.

It has been suggested by Mr. Van der Tuuk, that the name *Sailan* or *Silan* was really of Javanese origin, as *sela* (from Skt. *śila*, ‘a rock, a stone’) in Javanese (and in Malay) means ‘a precious stone,’ hence *Pulo Selan* would be ‘Isle of Gems.’ [“This,” writes Mr. Skeat, “is possible, but it remains to be proved that the gem was not named after the island (i.e. ‘Ceylon stone’). The full phrase in standard Malay is *batu Selan*, where *batu* means ‘stone.’ Klinkert merely marks *Sailan* (Ceylon) as Persian.”] The island was really called anciently *Katnadvīpa*, ‘Isle of Gems,’ and is termed by an Arab historian of the 9th century *Jazīrat-al-jānī*, ‘Isle of Rubies.’ So that there is considerable plausibility in Van der Tuuk’s suggestion. But the genealogy of the name from *Sihala* is so legitimate that the utmost that can be conceded is the possibility that the Malay form *Selan* may have been shaped by the consideration suggested, and may have influenced the general adoption of the form *Sailan*, through the predominance of Malay navigation in the Middle Ages.

c. 362.—“Unde nationibus Indiis certatim cum donis optimates mittentibus ante tempus, ab usque Divis et Serendivis.”—*Isidoreus Marcellinus*, XXI. vii.

c. 430.—“The island of Lanka was called *Sihala* after the Lion; listen ye to the narration of the island which I (am going to) tell: ‘The daughter of the Vanga King cohabited in the forest with a lion.’”—*Dipavansa*, IX. i. 2.

c. 615.—“This is the great island in the ocean, lying in the Indian Sea. By the Indians it is called *Siclodiba*, but by the Greeks *Taprobauc*.”—*Cosmas*, Bk. xi.

851.—“Near *Sarandib* is the pearl-fishery. *Sarandib* is entirely surrounded by the sea.”—*Relation des Voyages*, i. p. 5.

c. 910.—“Mas’adi proceeds: In the Island *Sarandib*, I myself witnessed that when the King was dead, he was placed on a chariot with low wheels so that his hair

dragged upon the ground."—In *Gildemeister*, 164.

c. 1020.—"There you enter the country of Lárán, where is Jaimúr, then Mala, then Kénji, then Dárd, where there is a great gulf in which is Sinkaldíp (*Sinhala dvīpa*), or the island of Sarandīb."—*Al Birānī*, as given by *Rashiduddin*, in *Elliot*, i. 66.

1275.—"The island Sallan is a vast island between China and India, 80 parasangs in circuit. . . . It produces wonderful things, sandal-wood, spikeard, cinnamon, cloves, brazil, and various spices. . . ."—*Kazvīnī*, in *Gildemeister*, 203.

1293.—"You come to the island of Sellan, which is in good sooth the best island of its size in the world."—*Marco Polo*, Bk. iii. ch. 14.

c. 1300.—"There are two courses . . . from this place (Ma'bar); one leads by sea to Chín and Máchin, passing by the island of Sillán."—*Rashiduddin*, in *Elliot*, i. 70.

1330.—"There is another island called Sillan. . . . In this . . . there is an exceeding great mountain, of which the folk relate that it was upon it that Adam mourned for his son one hundred years."—*Fr. Odoric*, in *Cathay*, i. 98.

c. 1337.—"I met in this city (Brussa) the pious shekh 'Abd-Allah-al-Misrī, the Traveller. He was a worthy man. He made the circuit of the earth, except he never entered China, nor the island of Sarandīb, nor Andalusia, nor the Sūdān. I have excelled him, for I have visited those regions."—*Ibn Batūta*, ii. 321.

c. 1350.—". . . I proceeded to sea by Seyllan, a glorious mountain opposite to Paradise. . . . This said the sound of the waters falling from the fountain of Paradise is heard there."—*Marignolli*, in *Cathay*, ii. 346.

c. 1420.—"In the middle of the Gulf there is a very noble island called Zeilam, which is 3000 miles in circumference, and on which they find by digging, rubies, sapphires, garnets, and those stones which are called cats'-eyes."—*N. Conti*, in *India in the XVth Century*, 7.

1498.—". . . much ginger, and pepper, and cinnamon, but this is not so fine as that which comes from an island which is called Gíllam, and which is 8 days distant from Calicut."—*Roteiro de V. da Gama*, 88.

1514.—"Passando avanti intra la terra o il mare si truova l'isola di Zolan dove nasce la cannella. . . ."—*Giov. da Empoli*, in *Archiv. Stor. Ital.*, Append. 79.

1516.—"Leaving these islands of Mahaldiva . . . there is a very large and beautiful island which the Moors, Arabs, and Persians call Ceylan, and the Indians call it Ylinarim."—*Barbosa*, 166.

1536.—"This Ceylon is a brave Iland, very fruitful and fair."—*Hall*, ii. 397.

[1605.—"Hearre you shall bue the Commodities followings of the Inhabitants of Selland."—*Birdwood*, *First Letter Booke*, 84.

[1615.—"40 tons of cinnamon of Celand."—*Foster*, *Letters*, iii. 277.

[. . . "Here is arrived a ship out of Holland . . . at present turning under Silon."—*Ibid.* iv. 34.]

1682.—". . . having run 35 miles North without seeing Zeilon."—*Hedge*, *Diary*, July 7; [*Eak. Soc.* i. 23].

1727.—A. Hamilton writes Zeloan (i. 340, &c.), and as late as 1780, in *Dunn's Naval Directory*, we find Zeloan throughout.

1781.—"We explored the whole coast of Zelone, from Pt. Pedro to the Little Basses, looked into every port and spoke to every vessel we saw, without hearing of French vessels."—*Pric's Letter to Ph. Francis*, in *Tracts*, i. 9.

1830.—

"For dearer to him are the shells that sleep
By his own sweet native stream,
Than all the pearls of Serendeepe,
Or the Ava ruby's gleam!
Home! Home! Friends—health—repose,
What are Golconda's gems to those!"

Bengal Annual.

CHABEE, s. H. *chābī*, *chābhī*, 'a key,' from Port. *chave*. In Bengali it becomes *sābī*, and in Tam. *sāvi*. In Sea-H. 'a fid.'

CHABOOTRA, s. H. *chabūtrā* and *chabūtara*, a paved or plastered platform, often attached to a house, or in a garden.

c. 1810.—"It was a burning evening in June, when, after sunset, I accompanied Mr. Shorwood to Mr. Martin's bungalow. . . . We were conducted to the Cherbuter . . . this Cherbuter was many feet square, and chairs were set for the guests."—*Autobiog. of Mrs. Shorwood*, 345.

1811.—". . . the Chabootah or Terrace."—*Williamson*, *V. M.* ii. 114.

1827.—"The splendid procession, having entered the royal gardens, approached through a long avenue of lofty trees, a chabootra or platform of white marble canopied by arches of the same material."—*Sir W. Scott*, *The Surgeon's Daughter*, ch. xiv.

1834.—"We rode up to the Chabootra, which has a large enclosed court before it, and the Darogha received us with the respect which my showy escort claimed."—*Memo. of Col. Moontain*, 133.

CHACKUR, s. P.—H. *chākar*, 'a servant.' The word is hardly ever now used in Anglo-Indian households except as a sort of rhyming amplification to *Naikar* (see *NOKE*): "*Naikar-chākar*," the whole following. But in a past generation there was a distinction made between *naikar*, the superior servant, such as a *munshi*, a *gomāshā*,

a *chobdār*, a *khānsama*, &c., and *chakar*, a menial servant. Williamson gives a curious list of both classes, showing what a large Calcutta household embraced at the beginning of last century (*V. M.* i. 185-187).

1810.—“Such is the superiority claimed by the *noters*, that to ask one of them ‘whose *chanker* he is!’ would be considered a gross insult.”—Williamson, i. 187.

CHALIA, CHALÉ, n.p. *Chālyam*, *Chāliyam*, or *Chālayam*; an old port of Malabar, on the south side of the Beypur [see **BEYPOOR**] R., and opposite Beypur. The terminal station of the Madras Railway is in fact where *Chālyam* was. A plate is given in the *Leidas* of Correa, which makes this plain. The place is incorrectly alluded to as *Kalyān* in *Imp. Gazetteer*, ii. 49; more correctly on next page as *Chālium*. [See *Logan*, *Malabar*, i. 75.]

c. 1330.—See in *Abulfeda*, “*Shālyāt*, a city of Malabar.”—Gildemeister, 185.

c. 1311.—“I went then to *Shālyāt*, a very pretty town, where they make the stuffs that bear its name [see **SHALEE**]. . . . Thence I returned to *Kalikūt*.”—*Ibn Batuta*, i. 103.

1516.—“Beyond this city (Calicut) towards the south there is another city called *Chālyani*, where there are numerous Moors, natives of the country, and much shipping.”—*Barboza*, 163.

c. 1570.—“And it was during the reign of this prince that the *Franks* erected their fort at *Shaleat* . . . it thus commanded the trade between Arabia and Calicut, since between the last city and *Shaleat* the distance was scarcely 2 parasangs.”—*Tahyet-ul-Mujahidin*, p. 123.

1572.—

“A Sampaio feroz succedorá
Cunha, quo longo tempo tem o lemo:
Do Chale as torres altas erguerá
Em quanto Dio illustre delle tremo.”

Cambes, x. 61.

By Burton:

“Then shall succeed to fierce Sampaio's powers
Cunha, and hold the helm for many a year,
building of Chale-town the lofty towers,
while quakes illustrious Diu his name to hear.”

[c. 1610.—“ . . . crossed the river which separates the Calicut kingdom from that of a king named *Chaly*.”—*Pyrard de Laury*, *Hak. Soc.* i. 368.]

1672.—“Passammo Cinacotta situata alla bocca del fiume Chali, dove li Portughesi hebbero altre volte Fortezza.”—*P. Vincenzo Mariu*, 129.

CHAMPA, n.p. The name of a kingdom at one time of great power and importance in Indo-China, occupying the extreme S.E. of that region. A limited portion of its soil is still known by that name, but otherwise as the *Binh-Thuân* province of Cochin China. The race inhabiting this portion, *Chams* or *Tsiams*, are traditionally said to have occupied the whole breadth of that peninsula to the Gulf of Siam, before the arrival of the *Khmer* or *Kambojan* people. It is not clear whether the people in question took their name from *Champa*, or *Champa* from the people; but in any case the form of *Champa* is Sanskrit, and probably it was adopted from India like *Kamboja* itself and so many other Indo-Chinese names. The original *Champā* was a city and kingdom on the Ganges, near the modern *Bhāgalpur*. And we find the Indo-Chinese *Champa* in the 7th century called *Mahā-champā*, as if to distinguish it. It is probable that the *Zāpa* or *Zāpa* of Ptolemy represents the name of this ancient kingdom; and it is certainly the *Sanf* or *Chanf* of the Arab navigators 600 years later; this form representing *Champ* as nearly as is possible to the Arabic alphabet.

c. A.D. 610.—“ . . . plus loin à l'est, le royaume de *Mo-ho-tchea-po*” (*Mahāchampā*).—*Houen Thsang*, in *P. Peters*, *Bouddh.* iii. 83.

851.—“Ships then proceed to the place called *Sanf* (or *Chanf*) . . . there fresh water is procured; from this place is exported the aloes-wood called *Chanfi*. This is a kingdom.”—*Relation des Voyages*, &c., i. 18.

1293.—“You come to a country called *Chamba*, a very rich region, having a King of its own. The people are idolaters, and pay a yearly tribute to the Great *Kaan* . . . there are a very great number of Elephants in this Kingdom, and they have lign-aloës in great abundance.”—*Marco Polo*, *Blk.* iii. ch. 5.

c. 1300.—“Passing on from this, you come to a continent called *Jampa*, also subject to the *Kaan*. . . .”—*Rashiduddin*, in *Blunt*, i. 71.

c. 1328.—“There is also a certain part of India called *Champa*. There, in place of horses, mules, asses, and camels, they make use of elephants for all their work.”—*Frīar Jordanus*, 37.

1516.—“Having passed this island (*Borneo*) . . . towards the country of *Ansiàn* and *China*, there is another great island of *Gentiles* called *Champa*; which has a King and language of its own, and many elephants. . . . There also grows in it aloës-wood.”—*Barboza*, 201.

1552.—“Concertiam todosos navegantes dos mares Occidentaes da India, e dos Orientaes a ella, que são as regiões di Siao, China, Champa, Camboja. . . .” —*Narras*, ii. vi. 1.

1572.—

“Vez, corre a costa, que Champa se chama Cujá mata he do pao cheiroso ornada.”

Cumbe, x. 129.

By Burton :

“Here courseth, see, the call'd Champa shore,
with woods of odorous wood 'tis deckt
and dight.”

1603.—“ . . . thence (from Assam) eastward on the side of the northern mountains are the Nangata [i.e. Naga] lands, the Land of Pukham lying on the ocean, Balgu [Baigu? i.e. Pegu], the land Rakhang, Hamsavati, and the rest of the realm of Munyang, beyond these Champa, Kamboja, etc. All these are in general named Koki.”—*Taranatha* (Tibetan) *Hist. of Buddhism*, by Schiefner, p. 262. The preceding passage is of great interest as showing a fair general knowledge of the kingdoms of Indo-China on the part of a Tibetan priest, and also as showing that Indo-China was recognised under a general name, viz. Koki.

1606.—“Mr. Bowyear says the Prince of Champa whom he met at the Cochín Chinese Court was very polite to him, and strenuously exhorted him to introduce the English to the dominions of Champa.”—In *Dalrymple's Or. Report*, i. 67.

CHAMPANA, s. A kind of small vessel. (See **SAMPAN**.)

CHANDAUL, s. H. *Chandāl*, an outcaste, ‘used generally for a man of the lowest and most despised of the mixt tribes’ (*Wilkins*); ‘properly one sprung from a Sudra father and Brahman mother’ (*Wilson*). [The last is the definition of the *Ain* (ed. Jurett, iii. 116). Dr. Wilson identifies them with the *Kandal* or *Gondali* of Ptolemy (*Ind. Carte*, i. 57).]

712.—“You have joined these Chandāls and coweaters, and have become one of them.”—*Chach-Namah*, in *Elliot*, i. 193.

[1810.—“Chandela,” see quotation under **HALALCORE**]

CHANDERNAGORE, n.p. The name of the French settlement on the Hoogly, 24 miles by river above Calcutta, originally occupied in 1673. The name is alleged by Hunter to be properly *Chandan(a)-nagara*, ‘Sandalwood City,’ but the usual form points rather to *Chandra-nagara*, ‘Moon City.’

[Natives prefer to call it *Farash-danga*, or ‘The gathering together of Frenchmen.’]

1727.—“He forced the Ostenders to quit their Factory, and seek protection from the French at Charnagur. . . . They have a few private families dwelling near the Factory, and a pretty little Church to hear Mass in, which is the chief Business of the French in Bengal.”—*J. Hamilton*, ii. 18.

[1753.—“Shandernagor.” See quotation under **CALCUTTA**.]

CHANK, CHUNK, s. H. *sankh*, Skt. *sankha*, a large kind of shell (*Turbinella rapa*), prized by the Hindus, and used by them for offering libations, as a horn to blow at the temples, and for cutting into armlets and other ornaments. It is found especially in the Gulf of Mannar, and the *Chank* fishery was formerly, like that of the pearl-oysters, a Government monopoly (see *Tennent's Ceylon*, ii. 556, and the references). The abnormal *chank*, with its spiral opening to the right, is of exceptional value, and has been sometimes priced, it is said, at a lakh of rupees!

c. 545.—“Then there is Sielediba, i.e. Taprobano . . . and then again on the continent, and further back is *Marullu*, which exports conch-shells (*soyālor*).”—*Cosmas*, in *Cuthav*, l. cxxvii.

851.—“They find on its shores (of Ceylon) the pearl, and the shank, a name by which they designate the great shell which serves for a trumpet, and which is much sought after.”—*Reinard, Relations*, i. 6.

1563.—“ . . . And this *chanceo* is a ware for the Bengal trade, and formerly it produced more profit than now. . . . And there was formerly a custom in Bengal that no virgin in honour and esteem could be corrupted unless it were by placing bracelets of *chanceo* on her arms; but since the Patanas came in this usage has more or less ceased; and so the *chanceo* is rated lower now. . . .”—*Garcia*, f. 111.

1614.—“What they chiefly bring (from Tuticorin) are cloths called *carhas*. . . . a large quantity of *Changuo*; these are large shells which they fish in that sea, and which supply Bengal, where the blacks make of them bracelets for the arm; also the biggest and best fowls in all these Eastern parts.”—*Ducarro*, MS. 316.

1672.—“Garroude flew in all haste to Brahma, and brought to Ki-na the *chianko*, or *unkhorn*, twisted to the right.”—*Baldaens*, Germ. ed. 521.

* These are probably the same as Milburn, under Tuticorin, calls *ketchirs*. We do not know the proper name. [See Putton Ketchies, under **PIECE-GOODS**]

1673.—“There are others they call *chanquo*; the shells of which are the Mother of Pearl.”—*Fryer*, 322.

1727.—“It admits of some Trade, and produces Cotton, Corn, coars Cloth, and Chonk, a Shell-fish in shape of a Por-winkle, but as large as a Man's Arm above the Elbow. In *Bengal* they are saw'd into Rings for Ornaments to Women's Arms.”—*A. Hamilton*, i. 131.

1734.—“Expended towards digging a foundation, where *chancks* were buried with accustomed ceremonies.”—In *Wheeler*, iii. 147.

1770.—“Upon the same coast is found a shell-fish called *xanxus*, of which the Indians at *Bengal* make bracelets.”—*Raynal* (tr. 1777) i. 216.

1813.—“A *chanck* opening to the right hand is highly valued . . . always sells for its weight in gold.”—*Milburn*, i. 357.

[1871.—“The conch or *chunck* shell.”—*Mateer, Land of Charity*, 92.]

1875.—

“*Chancks*. Large for Camcos. Valuation per 100 10 Rs.
White, live “ 6 “
 “ dead “ 3 “
Table of Customs Duties on Imports into British India up to 1875.

CHARPOY, s. H. *chārpai*, from P. *chihār-pāi* (i.e. four-feet), the common Indian bedstead, sometimes of very rude materials, but in other cases handsomely wrought and painted. It is correctly described in the quotation from Ibn Batuta.

c. 1350.—“The beds in India are very light. A single man can carry one, and every traveller should have his own bed, which his slave carries about on his head. The bed consists of four conical legs, on which four staves are laid; between they plait a sort of ribbon of silk or cotton. When you lie on it you need nothing else to render the bed sufficiently elastic.”—iii. 380.

c. 1510.—“Husain Khan Tashtidar was sent on some business from Bengal. He went on travelling night and day. When over sleep came over him he placed himself on a bed (*chahār-pāi*) and the villagers carried him along on their shoulders.”—MS. quoted in *Elliot*, iv. 418.

1662.—“Turkens, long coats, trowsers, shoes, and sleeping on *chārpāis*, are quite unusual.”—II. of *Mir Jinnah's Invasion of Arsam*, transl. by Blackmann, J. A. S. B. xli. pt. i. 80.

1876.—“A syco at Mozaffernuggar, lying asleep on a *charpoiy* . . . was killed by a tame buck goring him in the side . . . it was supposed in play.”—*Baldwin, Large and Small Game of Bengal*, 195.

1883.—“After a gallop across country, he would rest on a *charpoiy*, or country bed, and hold an impromptu *love* of all the

village folk.”—C. *Railas*, in *J. of L. Laurence*, i. 57.

CHATTA, s. An umbrella; H. *chhātā, chhatr*; Skt. *chhatra*.

c. 900.—“He is clothed in a waist-cloth, and holds in his hand a thing called a *Jatra*; this is an umbrella made of peacock's feathers.”—*Reinaud, Relations*, &c. 151.

c. 1310.—“They hoist upon these elephants as many *chattrās*, or umbrellas of silk, mounted with many precious stones, and with handles of pure gold.”—*Ibn Batuta*, iii. 223.

c. 1351.—“But as all the Indians commonly go naked, they are in the habit of carrying a thing like a little tent-roof on a cane handle, which they open out at will as a protection against sun and rain. This they call a *chatyr*. I brought one home to Florence with me . . .”—*John Marignoli*, in *Cathay*, &c. p. 381.

1673.—“Thus the chief Naik with his loud Musick . . . an Ensign of Red, Swallow-tailed, several *Chitorics*, little but rich *Kittolls* (which are the Names of several Countries for Umbrelles). . . .”—*Fryer*, 160.

[1691.—“3 *chatters*.”—*Hedges, Diary*, Hak. Soc. ii. cclv.

[1826.—“Another as my *chitree-burdar* or umbrella-carrier.”—*Pandurang Hari*, ed. 1873, i. 23.]

CHATTY, s. An earthen pot, spheroidal in shape. It is a S. Indian word, but is tolerably familiar in the Anglo-Indian parlance of N. India also, though the H. *Ghurra* (*ghara*) is more commonly used there. The word is Tam. *shāti, shatti*, Tel. *chatti*, which appears in Pali as *chādi*.

1781.—“In honour of His Majesty's birthday we had for dinner fowl cutlets and a flour pudding, and drank his health in a *chatty* of sherbet.”—*Narr. of an Officer of Baillie's Detachment*, quoted in *Lives of the Lindseys*, iii. 285.

1820.—“The *chatties* in which the women carry water are globular earthen vessels, with a bell-mouth at top.”—*Memo. of Col. Mountain*, 97.

CHAW, s. For *chā*, i.e. Tea (q.v.).

1616.—“I sent . . . a silver *chaw* pot and a fan to Capt. Chinn wife.”—*Cocke's Diary*, i. 215.

CHAWBUCK, s. and v. A whip; to whip. An obsolete vulgarity from P. *chābuk*, ‘alert’; in H. ‘a horse-whip.’ It seems to be the same as the *sjambok* in use at the Cape, and apparently carried from India (see the quotation from Van Twist). [Mr.

Skeat points out that Klinkert gives *chambok* or *sambok*, as Javanese forms, the standard Malay being *chabok* or *chabuk*; and this perhaps suggests that the word may have been introduced by Malay grooms once largely employed at the Cape.]

1618. "... Poor and little thieves are flogged with a great whip (called *Siambuck*) several days in succession."—*Van Twist*, 29.

1673.—"Upon any suspicion of default he has a Black Guard that by a *Chawbuck*, a great Whip, extorts Confession."—*Fryer*, 98.

1673.—"The one wns of an Armenian, *Chawbucked* through the City for selling of Wino."—*Ibid.* 97

1682.—"... Ramgivan, our *Vedel* there (at Hugly) was sent for by Permesuradaya, Bulchund's servant, who immediately clapt him in prison. Yo same day was brought forth and shipped; the next day he was beat on yo soles of his feet, yo third day *Chawbucked*, and yo 4th drub'd till he could not speak, and all to force a writing in our names to pay Rupees 50,000 for customs of yo Silver brought out this year."—*Hedges, Diary*, Nov. 2; [Hak. Soc. i. 45].

[1681-5.—"Notwithstanding his being a great person was soon stripped and *chawbucked*."—*Pringle, Madras Census*, iv. 4.]

1688.—"Small offenders are only whipt on the Back which sort of Punishment they call *Chawbuck*."—*Dampier*, ii. 133.

1699.—"The Governor of Surat ordered the cloth Broker to be tyed up and *chawbucked*." Letter from General and Council at Bombay to E. I. C. (in Record Office), 23rd March, 1698-9.

1726.—"Another Parah he *chawbucked* 25 blows, put him in the Stocks, and kept him there an hour."—*Wheeler*, ii. 410.

1756.—"... a letter from Mr. Hastings ... says that the Nabob to engage the Dutch and French to purchase also, had put peons upon their Factories and threatened their *Vaguis* with the *Chaubac*."—In *Long*, 79.

1760.—"Mr. Barton, laying in wait, seized Benautrom Chattogee opposite to the door of the Council, and with the assistance of his bearer and his peons tied his hands and his feet, swung him upon a bamboo like a hog, carried him to his own house, there with his own hand *chawbooked* him in the most cruel manner, almost to the deprivation of life; endeavoured to force beef into his mouth, to the irreparable loss of his Bramin's caste, and all this without giving ear to, or suffering the man to speak in his own defence. . . ."—*Fort Wm. Comm.*, in *Long*, 214-215.

1781.—

"The sentinels placed at the door

Are for our security bail;

With Muskets and *Chawbucks* secure,

They guard us in Bangalore Jail."

Song, by a Gentleman of the Navy (prisoner with Hydor) in Seton-Karr, i. 18.

1817.—"... ready to prescribe his favourite regimen of the *Chabuk* for every man, woman, or child who dared to think otherwise."—*Lalla Rookh*.

CHAWBUCKSWAR, s. H. from P. *chabuk-swar*, a rough-rider.

[1820.—"As I turned him short, he throw up his head, which came in contact with mine and made my *chabookswar* exclaim, *Alimudat*. 'the help of Ali.'"—*Tod, Personal Narr.* Calcutta rep. ii. 723.

[1802.—"A sort of high-stepping caper is taught, the *chabukswar* (whip-rider), or breaker, holding, in addition to the bridle, cords tied to the fore fetlocks."—*Kipling, Drast and Man in India*, 171.]

CHEBULI. The denomination of one of the kinds of *Myrobolans* (q.v.) exported from India. The true etymology is probably *Kabuli*, as stated by Thevenot, i.e. 'from Cabul.'

c. 1313.—"Chebuli *mirabolani*."—*List of Spices*, &c., in *Pegolotti* (Della Decima, iii. 363).

c. 1665.—"De la Province de Caboul . . . les *Mirabolans* croissent dans les Montagnes et c'est la cause pourquoi les Orientaux les appellent *Cabuly*."—*Thevenot*, v. 172.

CHEECHEE, adj. A disparaging term applied to half-castes or Eurasians (q.v.) (corresponding to the *Lip-lap* of the Dutch in Java) and also to their manner of speech. The word is said to be taken from *chi* (Fie!), a common native (S. Indian) interjection of remonstrance or reproof, supposed to be much used by the class in question. The term is, however, perhaps also a kind of onomatopœia, indicating the mincing pronunciation which often characterises them (see below). It should, however, be added that there are many well-educated East Indians who are quite free from this mincing accent.

1781.—

"Pretty little Looking-Glasses,
Good and cheap for Chee-chee Misses."

Hicky's Bengal Gazette, March 17.

1873.—"He is no favourite with the pure native, whose language he speaks as his own in addition to the hybrid minced English (known as *chee-chee*), which he also employs."—*Fraser's Magazine*, Oct., 437.

1880.—"The Eurasian girl is often pretty and graceful. . . . 'What though upon her lips there hung The accents of her *chi-chi* tongue.'"—*Sir Ali Baba*, 122.

1881.—"There is no doubt that the '*Chee Chee twang*,' which becomes so objectionable to every Englishman before he has been

long in the East, was originally learned in the convent and the Brothers' school, and will be clung to as firmly as the queer turns of speech learned in the same place."—*St. James's Gazette*, Aug. 26.

CHEENAR, s. *P. chinār*, the Oriental Plane (*Platanus orientalis*) and *platanus* of the ancients; native from Greece to Persia. It is often by English travellers in Persia miscalled *sycamore* from confusion with the common British tree (*Acer pseudo-platanus*), which English people also habitually miscall *sycamore*, and Scotch people miscall *plane-tree*! Our quotations show how old the confusion is. The tree is not a native of India, though there are fine *chinārs* in Kashmir, and a few in old native gardens in the Punjab, introduced in the days of the Moghul emperors. The tree is the *Arbre Sec* of Marco Polo (see 2nd ed. vol. i. 131, 132). *Chinārs* of especial vastness and beauty are described by Herodotus and Pliny, by Chardin and others. At Buyukdereh near Constantinople, is still shown the Plane under which Godfrey of Boulogne is said to have encamped. At Tejrish, N. of Teheran, Sir H. Rawlinson tells us that he measured a great *chinār* which has a girth of 108 feet at 5 feet from the ground.

c. 1023.—"The gardens here are many . . . abounding in lofty pyramidal cypresses, broad-spreading *Chenawrs*. . ."—*Sir T. Herbert*, 136.

1677.—"We had a fair Prospect of the City (Ispahan) filling the one half of an ample Plain, few Buildings . . . shewing themselves by reason of the high *Chinors*, or *Sycamores* shading the choicest of them. . ."—*Fryer*, 259.

"We in our Return cannot but take notice of the famous Walk between the two Cities of *Jelja* and *Ispahan*; it is planted with two rows of *Sycamores* (which is the tall Maple, not the *Sycamore* of *Alkair*)."—*Ibid.*, 286.

1682.—"At the elegant villa and garden at Mr. Bohun's at Lea. He shewed me the *Zinnar* tree or *platanus*, and told me that since they had planted this kind of tree about the City of Ispahan . . . the plague . . . had exceedingly abated of its mortal effects."—*Evelyn's Diary*, Sept. 16.

1726.—". . . the finest road that you can imagine . . . planted in the middle with 135 *Sennar* trees on one side and 132 on the other."—*Valentin*, v. 203.

1783.—"This tree, which in most parts of Asia is called the *Chinnar*, grows to the size of an oak, and has a taper straight trunk, with a silver-coloured bark, and its

leaf, not unlike an expanded hand, is of a pale green."—*G. Forster's Journey*, ii. 17.

1817.—". . . they seem Like the *Chenar*-tree grove, where winter throws

O'er all its tufted heads its feathery snows."—*Molanna*.

[1835.—". . . the island *Char chinār* . . . a skilful monument of the Moghul Emperor, who named it from the four plane trees he planted on the spot."—*Hügel, Travels in Kashmir*, 112.

[1672.—"I . . . encamped under some enormous *chinār* or oriental plane trees."—*Wilson, Abode of Snow*, 370.]

Chinār is alleged to be in Badakhshūn applied to a species of poplar.

CHEENY, s. See under **SUGAR**.

1810.—"The superior kind (of raw sugar) which may often be had nearly white . . . and sharp-grained, under the name of *cheeny*."—*Williamson*, v. M. ii. 131.

CHEESE, s. This word is well known to be used in modern English slang for "anything good, first-rate in quality, genuine, pleasant, or advantageous" (*Slang Dict.*). And the most probable source of the term is *P. and H. chiz*, 'thing.' For the expression used to be common among Anglo-Indians, e.g., "My new Arab is the real *chiz*"; "These cheroots are the real *chiz*," i.e. the real thing. The word may have been an Anglo-Indian importation, and it is difficult otherwise to account for it. [This view is accepted by the *N.E.D.*; for other explanations see 1 ser. *N. & Q.* viii. 80; 3 ser. vii. 465, 505.]

CHEETA, s. *H. chitā*, the *Felis jubata*, Schreber, [*Cynaelurus jubatus*, Blanford], or 'Hunting Leopard,' so called from its being commonly trained to use in the chase. From Skt. *chitraka*, or *chitrakāya*, lit. 'having a speckled body.'

1563.—". . . and when they wish to pay him much honour they call him *Rao*; as for example Chita-Rao, whom I am acquainted with; and this is a proud name, for *Chita* signifies 'Ounce' (or panther) and this *Chita-Rao* means 'King as strong as a Panther.'"—*Garcia*, f. 36.

c. 1506.—"Once a leopard (*chita*) had been caught, and without previous training, on a mere hint by His Majesty, it brought in the prey, like trained leopards."—*Atin-i-Albari*, ed. Blochmann, i. 286.

1616.—Hawkins calls the *Cheetas* at Akbar's Court 'ounces for gunns.'—In *Purchas*, i. 218.

[1785.—"The Cheestah-connah, the place where the Nabob's panthers and other animals for hunting are kept."—*Forbes, Or. Mem.* 2nd ed. ii. 450.]

1862.—"The true Cheestah, the Hunting Leopard of India, does not exist in Ceylon."—*Tennent*, i. 140.

1879.—"Two young cheestahs had just come in from Bombay; one of these was as tame as a house-cat, and like the puma, purred beautifully when stroked."—"*Jam-rack's*," in *Sat. Review*, May 17, p. 612.

It has been ingeniously suggested by Mr. Aldis Wright that the word *cheater*, as used by Shakspeare, in the following passage, refers to this animal:—

Falstaff: "He's no swaggerer, Hostess; a tame cheater i' faith; you may stroke him gently as a puppy greyhound; he'll not swagger."—2nd Part *King Henry IV.* ii. 4.

Compare this with the passage just quoted from the *Saturday Review*! And the interpretation would rather derive confirmation from a parallel passage from Beaumont & Fletcher:

"... if you give any credit to the juggling rascal, you are worse than simple widgones, and will be drawn into the net by this decoy-duck, this tame cheater."—*The Fair Maid of the Inn*, iv. 2.

But we have not been able to trace any possible source from which Shakspeare could have derived the name of the animal at all, to say nothing of the familiar use of it. [The *N.E.D.* gives no support to the suggestion.]

CHELING, CHELI, s The word is applied by some Portuguese writers to the traders of Indian origin who were settled at Malacca. It is not found in the Malay dictionaries, and it is just possible that it originated in some confusion of *Quelin* (see **KLING**) and *Chuli* (see **CHOOLIA**), or rather of *Quelin* and *Chetin* (see **CHETTY**).

1567.—"From the cohabitation of the Chellins of Malacca with the Christians in the same street (even although in divers houses) spring great offences against God our Lord."—*Decrees of the Sacred Council of Goa*, in *Archæ. Port. Orient.*, Dec. 23.

1613.—"E depois daquelle porto aberto e franqueado aporterão mercadores de Choramandel; mormente aquellas chelis com roupas. . . ."—*Godinho de Eredin*, 4r.

"This settlement is divided into two parishes, S. Thome and S. Estevão, and that part of S. Thome called *Campon Chelim* extends from the shore of the *Jaas Bazar* to the N.W. and terminates at the Stone

Bastion; in this part dwell the **Chelis** of Choramandel."—*Godinho de Eredin*, 5v. See also f. 22, [and under **CAMPPOO**].

CHELINGO, s. Arab. *shalandī*,* [whence Malayil. *chalanti*, Tam. *shalangu* ;] "djalanga, qui va sur l'eau; chalangu, barque, bateau dont les planches sont clouées" (*Dict. Tam. Franc.*, Pondichéry, 1855). This seems an unusual word, and is perhaps connected through the Arabic with the medieval vessel *chelandria*, *chelandria*, *chelandras*, *chelande*, &c., used in carrying troops and horses. [But in its present form the word is S. Indian.]

1726.—". . . as already a *Chialeng* (a sort of small native row-boat, which is used for discharging and loading cargo). . . ."—*Valentyn*, *V. Chor.* 20.

1746.—

"Chillinga hire 0 22 0"
Account charges at Fort St. David,
Decr. 31, 1818. in India Office.

1761.—"It appears there is no more than one frigate that has escaped; therefore don't lose an instant to send us *chelingoes* upon *chelingoes* loaded with rice. . . ."—*Lally to Raymond at Pulicat*. In *Comp. II of the War in India* (Tract), 1761, p. 85.

"No more than one frigate has escaped; lose not an instant in sending *chelingoes* upon *chelingoes* loaded with rice."—*Carraccioli's Life of Clive*, i. 58.

CHEROOT, s. A cigar; but the term has been appropriated specially to cigars truncated at both ends, as the Indian and Manilla cigars always were in former days. The word is Tam. *shuruttu*, [Mal. *churuttu*,] 'a roll (of tobacco)'. In the South cheroots are chiefly made at Trichinopoly and in the Godavery Delta, the produce being known respectively as *Trichies* and *Lunkas*. The earliest occurrence of the word that we know is in Father Beschi's Tamil story of Parmartta Guru (c. 1725). On p. 1 one of the characters is described as carrying a firebrand to light his *pugaiyailai shshuruttu*, 'roll (cheroot) of tobacco.' [The *N.E.D.* quotes *cheroota* in 1669.] Grose (1750-60), speaking of Bombay, whilst describing the cheroot does not use that word, but another which is, as far as we know, entirely obsolete in British India, viz. *Buncus* (q.v.).

1759.—In the expenses of the Nabob's entertainment at Calcutta in this year we find:

"60 lbs. of Masulipatam cheroots, Rs. 500."—In *Long*, 191.

1781.—". . . am tormented every day by a parcel of gentlemen coming to the end of my berth to talk politics and smoke cheroots—advise them rather to think of mending the holes in their old shirts, like me."—*Hon. J. Lindsey* (in *Lives of the Lindseys*), iii. 297.

"Our evening amusements instead of your stupid Harmonies, was playing Cards and Backgammon, chewing Beetle and smoking Cherutes."—*Old Country Captain*, in *India Gazette*, Feby. 21.

1782.—"Le tabac y réussit très bien; les chiroutes de Manille sont renommées dans toute l'Inde par leur goût agréable; ainsi les Dames dans ce pays fument-elles toute la journée."—*Souvenir, Voyage*, iii. 43.

1792.—"At that time (c. 1757) I have seen the officers mount guard many's the time and oft . . . neither did they at that time carry your fucees, but had a long Polo with an iron head to it. . . . With this in one Hand and a Chiroot in the other you saw them saluting away at the Main Guard."—*Madras Courier*, April 3.

1810.—"The lowest classes of Europeans, as also of the natives . . . frequently smoke cheroots, exactly corresponding with the Spanish cigar, though usually made rather more bulky."—*Williamson*, *P. M.* i. 499.

1811.—"Dire que le Tcherout est la cigarre, c'est me dispenser d'en faire la description."—*Soleyn*, iii.

[1821.—"He amused himself by smoking several carottes."—*Owen*, *Narr.* ii. 50.]

1875.—"The men despatched, all who were not on duty lay down . . . almost too tired to smoke their cheroots before falling asleep."—*The Dilemma*, ch. xxxvii.

CHERRY FOUJ, s. H. chari-fauj?

This curious phrase occurs in the quotations, the second of which explains its meaning. I am not certain what the first part is, but it is most probably *chari*, in the sense of 'movable,' 'locomotive,' so that the phrase was equivalent to 'flying brigade.' [It may possibly be *charhi*, for *charhni*, in the sense of 'preparation for battle.'] It was evidently a technicality of the Mahratta armies.

1803.—"The object of a cherry fouj, without guns, with two armies after it, must be to fly about and plunder the richest country it can find, not to march through exhausted countries, to make revolutions in cities."—*Elphinstone*, in *Life*, i. 59.

1809.—"Two detachments under . . . Mahratta chiefs of some consequence, are now employed in levying contributions in different parts of the Jypoor country. Such detachments are called *chures fouj*; they are generally equipped very lightly, with but little artillery; and are equally formidable in their progress to friend and foe."—*Broughton*, *Letters from a Mahratta Camp*, 128; [ed. 1892, p. 96].

CHETTY, s. A member of any of the trading castes in S. India, answering in every way to the **Banyans** of W. and N. India. Malayāl. *chetti*, Tam. *shetti*, [Tel. *setti*, in Ceylon *settā*]. These have all been supposed to be forms from the Skt. *śreṣṭhi*; but C. P. Brown (MS.) denies this, and says "*Shetti*, a shop-keeper, is plain Telegu," and quite distinct from *śreṣṭhi*. [The same view is taken in the *Madras Gloss.*] Whence then the H. *Sethi* (see **SETT**)? [The word was also used for a 'merchantman': see the quotations from Pylard on which Gray notes: "I do not know any other authority for the use of the word for merchantships, though it is analogous to our 'merchantmen'."]]

c. 1340.—"The word occurs in Ibn Batuta (iv. 239) in the form *ṣāṭi*, which he says was given to very rich merchants in China; and this is one of his questionable statements about that country.

1511.—"The great Afonso Dalboquerque . . . determined to appoint Ninachatu, because he was a Hindoo, Governor of the Quilins (**Chelling**) and **Chetins**."—*Comment. of Af. Dalbog.*, Hak. Soc. iii. 128; [and see quotation from *Ibid.* iii. 146, under **KLING**].

1516.—"Some of these are called **Chetta**, who are Gentiles, natives of the province of Chalmender."—*Barbasa*, 111.

1552.—". . . whom our people commonly call **Chatis**. These are men with such a genius for merchandise, and so acute in every mode of trade, that among our people when they desire either to blame or praise any man for his subtilty and skill in merchant's traffic they say of him, 'he is a **Chatim**,' and they use the word **chatinar** for 'to trade,'—which are words now very commonly received among us."—*Barro*, i. ix. 2.

c. 1566.—"Vi sono uomini periti che si chiamano **Chitini**, li quali mettono il prezzo alle perle."—*Cosmo Pederici*, in *Ramusio*, iii. 390.

1590.—"The vessels of the **Chattins** of these parts never sail along the coast of Malabar nor towards the north, except in a *castilla*, in order to go and come more securely, and to avoid being cut off by the Malabars and other corsairs, who are continually roving in those seas."—*Vicroy's Proclamation at Goa*, in *Archiv. Port. Or.*, fasc. 3, 661.

1593.—"The Soldiers in these dayes give themselves more to be **Chetins** [var. lect. **Chattins**] and to deale in Marchandise, than to serve the King in his Armado."—*Zinschoten*, 58; [Hak. Soc. i. 202].

[, "Most of these vessels were **Chetils**, that is to say, merchantmen."—*Pylard de Laval*, Hak. Soc. i. 345.

[c. 1610 — "Each is composed of fifty or sixty war galiots, without counting those of chetie, or merchantmen."—*Pyrrard de Laul*, Hak. Soc. ii. 117.]

1651. — "The Sitty are merchant folk."—*Rogerus*, 8.

1686. — "... And that if the Chetty Bazaar people do not immediately open their shops, and sell their grain, etc., as usually, that the goods and commodities in their several ships be confiscated."—In *Wheeler*, i. 152.

1726. — "The Sittils are merchant folk and also porters. . . ."—*Valentyn, Choio*, 88.

"The strength of a Bramin is Knowledge; the strength of a King is Courage, the strength of a *Bellale* (or Cultivator) is Revenue, the strength of a Chetti is Money."—*Apophthegms of Ceylon*, tr. in *Valentyn*, v. 390.

c. 1754 — "Chittans are a particular kind of merchants in Madras, and are generally very rich, but rank with the *left hand cast*."—*Ives*, 25.

1796. — "Cetti, mercanti astuti, diligenti, laboriosi, sobrii, frugali, ricchi."—*Fra Paolino*, 79.

[CHEYLA, s. "Originally a H. word (*chela*, Skt. *chetaka*, *chedaka*) meaning 'a servant,' many changes have been rung upon it in Hindu life, so that it has meant a slave, a household slave, a family retainer, an adopted member of a great family, a dependant relative and a soldier in its secular senses; a follower, a pupil, a disciple and a convert in its ecclesiastical senses. It has passed out of Hindu usage into Muhammadan usage with much the same meanings and ideas attached to it, and has even meant a convert from Hinduism to Islam." (*Col. Temple*, in *Ind. Ant.*, July, 1896, pp. 200 *seqq.*). In Anglo-Indian usage it came to mean a special battalion made up of prisoners and converts.

[c. 1596. — "The Chelahs or Slaves. His Majesty from religious motives dishes the name *bandah* or slave. . . . He therefore calls this class of men Chelahs, which Hindi term signifies a faithful disciple."—*Ain, Blochmann*, i. 253 *seqq.*

[1791. — "(The Europeans) all were bound on the parade and rings (*doty*) the badge of slavery were put into their ears. They were then incorporated into a battalion of Cheylas."—In *Saton-Karr*, ii. 311.

[1795. — "... a Havildar . . . compelled to serve in one of his Chela Corps."—*Ibid.* ii. 407.]

CHIAMAY, n.p. The name of an imaginary lake, which in the maps of the 16th century, followed by most of those

of the 17th, is made the source of most of the great rivers of Further India, including the Brahmaputra, the Irawadi, the Salwen, and the Menam. Lake Chiamay was the counterpart of the African lake of the same period which is made the source of all the great rivers of Africa, but it is less easy to suggest what gave rise to this idea of it. The actual name seems taken from the State of Zimmé (see JANGOMAY) or Chiang-mai.

c. 1544. — "So proceeding onward, he arrived at the Lake of *Songpamer*, which ordinarily is called Chiamay. . . ."—*F. M. Pinto, Cogan's tr.*, p. 271.

1552. — "The Lake of Chiamai, which stands to the northward, 200 leagues in the interior, and from which issue six notable streams, three of which combining with others form the great river which passes through the midst of Sam, whilst the other three discharge into the Gulf of Bengala."—*Barros*, I. ix. 1.

1572. —

"Olha o rio Menão, que se derrama
Do grande lago, que Chiamai se chama."

Camões, v. 125.

1652. — "The Countrey of these Brames . . . extendeth Northwards from the nearest *Peguan* Kingdomes . . . watered with many great and remarkable Rivers, issuing from the Lake Chiamay, which though 600 miles from the Sea, and emptying itself continually into so many Channels, contains 400 miles in compass, and is nevertheless full of waters for the one or the other."—*P. Heylin's Cosmographie*, ii. 238.

CHICANE, CHICANERY, ss.

These English words, signifying pettifoggery, captious contention, taking every possible advantage in a contest, have been referred to Spanish *chico*, 'little,' and to Fr. *chic*, *chicquet*, 'a little bit,' as by Mr. Wedgwood in his *Dict. of Eng. Etymology*. See also quotation from *Saturday Review* below. But there can be little doubt that the words are really traceable to the game of *chaugnin*, or horse-golf. This game is now well known in England under the name of Polo (q.v.). But the recent introduction under that name is its second importation into Western Europe. For in the Middle Ages it came from Persia to Byzantium, where it was popular under a modification of its Persian name (verb *τῆλαίγειν*, playing ground *τῆλαίγειον*), and from Byzantium it passed, as a pedestrian game, to Languedoc, where it was called, by a further modification, *chicane* (see

Ducange, *Dissertations sur l'Histoire de St. Louis*, viii., and his *Glossarium Graecitatis*, s.v. *ῥῑκαρῑfew*; also *Onseley's Travels*, i. 345). The analogy of certain periods of the game of golf suggests how the figurative meaning of *chicaner* might arise in taking advantage of the petty accidents of the surface. And this is the strict meaning of *chicaner*, as used by military writers.

Ducange's idea was that the Greeks had borrowed both the game and the name from France, but this is evidently erroneous. He was not aware of the Persian *chaugān*. But he explains well how the tactics of the game would have led to the application of its name to "those tortuous proceedings of pleadings which we old practitioners call *barres*." The indication of the Persian origin of both the Greek and French words is due to W. Onseley and to Quatremère. The latter has an interesting note, full of his usual wealth of Oriental reading, in his translation of Makrizi's *Mameluke Sultans*, tom. i. pt. i. pp. 121 *segg*.

The preceding etymology was put forward again in Notes upon Mr. Wedgwood's Dictionary published by one of the present writers in *Ocean Highway*, Sept. 1872, p. 186. The same etymology has since been given by Littré (s.v.), who says: "Des lors, la série des sens est: jeu de mail, puis action de disputer la partie, et enfin manœuvres processives"; and is accepted by the *N.E.D.* with the reservation that "evidence actually connecting the French with the Greek word appears not to be known".

The P. forms of the name are *chaugān* and *chauḡān*; but according to the *Bahārī 'Ājam* (a great Persian dictionary compiled in India, 1768) the primitive form of the word is *chulḡān* from *chāl*, 'bent,' which (as to the form) is corroborated by the Arabic *sawḡān*. On the other hand, a probable origin of *chaugān* would be an Indian (Prakrit) word, meaning 'four corners' [Platts gives *chaugāna*, 'four-fold'], viz. as a name for the polo-ground. The *chulḡān* is possibly a 'striving after meaning.' The meanings are according to Vullers (1) any stick with a crook; (2) such a stick used as a drumstick; (3) a crook from which a steel ball is suspended, which was one of the royal insignia, otherwise called *kaukaba* [see *Blochmann, Āin*, vol. i. plate ix. No. 2.];

(4) (The golf-stick, and) the game of horse-golf.

The game is now quite extinct in Persia and Western Asia, surviving only in certain regions adjoining India, as is specified under Polo. But for many centuries it was the game of kings and courts over all Mahommedan Asia. The earliest Mahommedan historians represent the game of *chaugān* as familiar to the Sassanian kings; Ferdusi puts the *chaugān*-stick into the hands of Siāwush, the father of Kai Khusrū or Cyrus; many famous kings were devoted to the game, among whom may be mentioned Nūrūddin the Just, Atābek of Syria and the great enemy of the Crusaders. He was so fond of the game that he used (like Akbar in after days) to play it by lamp-light, and was severely rebuked by a devout Mussulman for being so devoted to a mere amusement. Other zealous *chaugān*-players were the great Saladin, Jalālūddin Mankbarni of Khwārizm, and Malik Bībars, Marco Polo's "Bendocquedar Soldan of Babylon," who was said more than once to have played *chaugān* at Damascus and at Cairo within the same week. Many illustrious persons also are mentioned in Asiatic history as having met their death by accidents in the *maidān*, as the *chaugān*-field was especially called; e.g. Kutbuddin Ībak of Delhi, who was killed by such a fall at Lahore in (or about) 1207. In Makrizi (I. i. 121) we read of an Amir at the Mameluke Court called Husāmūddin Lajīn 'Azīzī the *Jukūndār* (or Lord High Polo-stick).

It is not known when the game was conveyed to Constantinople, but it must have been not later than the beginning of the 8th century.* The fullest description of the game as played there is given by Johannes Cinnamus (c. 1190), who does not however give the barbarian name:

"The winter now being over and the gloom cleared away, he (the Emperor Manuel Comnenus) devoted himself to a certain sober exercise which from the first had been the custom of the Emperors and their sons to practise. This is the manner thereof. A party of young men divide into two equal bands, and in a flat space which has been

* The court for *chaugān* is ascribed by Codinus (see below) to Theodosius Parvus. This could hardly be the son of Arcadius (A.D. 408-450), but rather Theodosius III. (710-718).

measured out purposely they cast a leather ball in size somewhat like an apple; and setting this in the middle as if it were a prize to be contended for they rush into the contest at full speed, each grasping in his right hand a stick of moderate length which comes suddenly to a broad rounded end, the middle of which is closed by a network of dried catgut. Then each party strives who shall first send the ball beyond the goal planted conspicuously on the opposite side, for whenever the ball is struck by the notched sticks through the goal at either side, that gives the victory to the other side. This is the kind of game, evidently a slippery and dangerous one. For a player must be continually throwing himself right back, or bending to one side or the other, as he turns his horse short, or suddenly dashes off at speed, with such strokes and twists as are needed to follow up the ball. . . . And thus as the Emperor was rushing round in furious fashion in this game, it so happened that the horse which he rode came violently to the ground. He was prostrate below the horse, and as he struggled vainly to extricate himself from its incumbent weight his thigh and hand were crushed beneath the saddle and much injured. . . ."—In Bonn ed. pp. 263-264.

We see from this passage that at Byzantium the game was played with a kind of racket, and not with a polo-stick.

We have not been able to find an instance of the medieval French *chicane* in this sense, nor does Littré's Dictionary give any. But Ducange states positively that in his time the word in this sense survived in Languedoc, and there could be no better evidence. From Henschel's *Ducange* also we borrow a quotation which shows *chuca*, used for some game of ball, in French-Latin, surely a form of *chaugān* or *chicane*.

The game of *chaugān*, the ball (*gū* or *gavī*) and the playing-ground (*maidān*) afford constant metaphors in Persian literature.

c. 820.—"If a man dream that he is on horseback along with the King himself, or some great personage, and that he strikes the ball home, or wins the *chukān* (*ḥroṭ rṣukavīṣei*) he shall find grace and favour thereupon, conformable to the success of his ball and the dexterity of his horse." Again: "If the King dream that he has won in the *chukān* (*ḥri ḥṣukavīṣei*) he shall find things prosper with him."—*The Dream Judgments of Achmet Ibn Serim*, from a MS. Greek version quoted by Ducange in *Gloss. Graecitatis*.

c. 940.—Constantine Porphyrogenitus, speaking of the rapids of the *Danapris* or *Dniester*, says: "ὁ δὲ τοῦτο φραγμὸς τοῦτο·

τὸν ἐστὶ στενὸς ὅσον τὸ πλάτος τοῦ τῦγκανισ-
τηρίου" ("The defile in this case is as
narrow as the width of the *chukān*-ground.")
—*De Adm. Imp.*, cap. ix. (Bonn ed. iii. 76).

969.—"Cumquo inquisitionis sedicio non modica petit pro Constantino . . . ex ea parte qua Zucanistri magnitudo portenditur, Constantinus crines solutus per cancellos caput oxposuit, suaque ostensione populi mox tumultum sedavit."—*Laudprandus*, in *Pertz, Mon. Germ.*, iii. 333.

" . . . he selected certain of his medicines and drugs, and made a *goff-stick* (*jaukan*?) [Burton, 'a bat'] with a hollow handle, into which he introduced them; after which . . . he went again to the King . . . and directed him to repair to the horse-course, and to play with the ball and *goff-stick*. . . ."—*Lane's Arabian Nights*, i. 85-86; [Burton, i. 43].

c. 1030-40.—"Whenever you march . . . you must take these people with you, and you must . . . not allow them to drink wine or to play at *chaughān*."—*Bahakī*, in *Elliot*, ii. 120.

1416.—"Bernardus de Castro novo et nonnulli alii in studio Tholosano studentes, ad ludum lignobolini sive Chucarum luderunt pro vino et volema, qui ludus est quasi ludus billardi," &c.—MS. quoted in *Henschel's Ducange*.

c. 1420.—"The *Τῦγκανιστήριον* was founded by Theodosius the Less . . . Basilus the Macedonian extended and levelled the *Τῦγκανιστήριον*."—*Georgius Codinus de Antiq. Constant.*, Bonn ed. 81-82.

1516.—Barboza, speaking of the Mahomedans of Cambay, says: "Saom tam ligeiros o manhosos na sola que a cavallo jogam ha choqua, ho qual joguo eles tem antre sy na conta em que nos temos ho das canas."—(Lisbon ed. 271); i.e. "They are so swift and dexterous in the saddle that they play choqa on horseback, a game which they hold in as high esteem as we do that of the canes" (i.e. the *jereed*).

1560.—"They (the Arabs) are such great riders that they play tennis on horseback" (*que jogão a choça a cavallo*).—*Tenreiro, Itinerario*, ed. 1762, p. 359.

c. 1590.—"His Majesty also plays at *chaughān* in dark nights. . . the balls which are used at night are set on fire. . . . For the sake of adding splendour to the games . . . His Majesty has knobs of gold and silver fixed to the tops of the *chaughān* sticks. If one of them breaks, any player that gets hold of the pieces may keep them."—*Ain-i-Akbari*, i. 298; [ii. 303].

1837.—"The game of *choughan* mentioned by Baber is still played everywhere in Tibet; it is nothing but 'hockey on horseback,' and is excellent fun."—*Pigne*, in *J. A. S. Bengal*, vi. 774.

In the following I would say, in justice to the great man whose words are quoted, that *chicane* is used in the quasi-military sense of taking every

possible advantage of the ground in a contest :

1761.—“I do suspect that some of the great Ones have had hopes given to them that the Dutch may be induced to join us in this war against the Spaniards,—if such an Event should take place I fear some sacrifices will be made in the East Indies—I pray God my suspicions may be without foundation. I think Delays and Chicanery is allowable against those who take Advantage of the times, our Distresses, and situation.”—*Unpublished Holograph Letter from Lord Clive, in India Office Records. Dated Berkeley Square, and indorsed 27th Decr. 1761.*

1881.—“One would at first sight be inclined to derive the French *chic* from the English ‘check’; but it appears that the English is itself the derived word, *chic* being an old Romance word signifying *finesse*, or subtlety, and forming the root of our own word *chicanery*.”—*Sat. Rev.*, Sept. 10, p. 326 (Essay on French Slang).

CHICK, s.

a. H.—*P. chick*; a kind of screen-blind made of finely-split bamboo, laced with twine, and often painted on the outer side. It is hung or framed in doorways or windows, both in houses and in tents. The thing [which is described by Roe,] may possibly have come in with the Mongols, for we find in Kovalevski’s Mongol Dict. (2174) “*Tchik=Natte*.” The *Ain* (i. 226) has *chigh*. *Chicks* are now made in London, as well as imported from China and Japan. *Chicks* are described by Clavijo in the tents of Timour’s chief wife :

1404.—“And this tent had two doors, one in front of the other, and the first doors were of certain thin coloured wands, joined one to another like in a hurdle, and covered on the outside with a texture of rose-coloured silk, and finely woven; and these doors were made in this fashion, in order that when shut the air might yet enter, whilst those within could see those outside, but those outside could not see those who were within.”—§ xxxvi.

[1616.—His wives “whose Curiosity made them breake little holes in a grate of reeds that hung before it to gaze on mee.”—*Sir T. Roe*, Hak. Soc. ii. 321.]

1673.—“Glass is dear, and scarcely purchasable . . . therefore their Windows are usually folding doors, screened with Cheeks or latises.”—*Fryer*, 92.

The pron. *cheek* is still not uncommon among English people:—“The Coach where the Women were was covered with cheeks, a sort of hanging Curtain, made with Bents variously coloured with Lackor, and Chequered with Paokthred so artificially that

you see all without, and yourself within unperceived.”—*Fryer*, 83.

1810.—“Cheeks or Screens to keep out the glare.”—*Williamson*, *V. M.* ii. 43.

1825.—“The check of the tent prevents effectually any person from seeing what passes within. . . .”—*Heber* (ed. 1844), i. 192.

b. Short for *chicken*, a sum of four rupees. This is the Venetian *zecchino*, *cecchino*, or *sequin*, a gold coin long current on the shores of India, and which still frequently turns up in treasure-trove, and in hoards. In the early part of the 15th century Nicolo Conti mentions that in some parts of India, Venetian ducats, *i.e.* sequins, were current (p. 30). And recently, in fact in our own day, *chick* was a term in frequent Anglo-Indian use, *e.g.* “I’ll bet you a *chick*.”

The word *zecchino* is from the *Zecca*, or Mint at Venice, and that name is of Arabic origin, from *sikka*, ‘a coining die.’ The double history of this word is curious. We have just seen how in one form, and by what circuitous secular journey, through Egypt, Venice, India, it has gained a place in the Anglo-Indian Vocabulary. By a directer route it has also found a distinct place in the same repository under the form *Sicca* (q.v.), and in this shape it still retains a ghostly kind of existence at the India Office. It is remarkable how first the spread of Saracenic power and civilisation, then the spread of Venetian commerce and coinage, and lastly the spread of English commerce and power, should thus have brought together two words identical in origin, after so widely divergent a career.

The sequin is sometimes called in the South *shānārcash*, because the Doge with his sceptre is taken for the *Shānār*, or toddy-drawer climbing the palm-tree! [See *Burnell*, *Linschoten*, i. 243.] (See also *VENETIAN*.)

We apprehend that the gambling phrases ‘*chicken-stakes*’ and ‘*chicken-hazard*’ originate in the same word.

1583.—“*Chickinos* which be pieces of Golde woorth seven shillings a piece sterling.”—*Cæsgr Frederici*, in *Habl.* ii. 343.

1608.—“When I was there (at Venice) a *chiquiney* was worth eleven livers and twelve sola.”—*Coryat’s Crudities*, ii. 68.

1609.—“Three or four thousand *chequins* were as pretty a proportion to live quietly

on, and so give over."—*Pericles*, P. of Tyre, iv. 2.

1612.—"The Grand Signiors Customs of this Port Moha is worth yearly unto him 1600 chiqueens."—*Saris*, in *Purchas*, i. 318.

[1616.—"Shao tooko chikenes and royalls for her goods."—*Sir T. Roe*, Hak. Soc. i. 228.]

1623.—"Shall not be worth a choquin, if it were knock'd at an outery."—*Beaum. & Fleet*, *The Maid in the Mill*, v. 2.

1689.—"Four Thousand Checkins he privately tied to the flooks of an Anchor under Water."—*Orington*, 418.

1711.—"He (the Broker) will charge 32 *Shahes* per Chequeen when they are not worth 3½ in the Bazar."—*Lockyer*, 227.

1727.—"When my Bargo landed him, he gave the Cookswain five Zequeens, and loaded her back with Poultry and Fruit."—*A. Hamilton*, i. 301; ed. 1744, i. 303.

1767.—"Received . . .

* * * * *
"Chequins 5 at 5. Arcot Rs. 25 0 0"
* * * * *

Lord Clive's Account of his Voyage to India, in *Long*, 497.

1806.—

"Whomsoever master spends a chick,
I keep back two rupees, Sir."

Traveler, *The Daul Bungalow*.

1875.—"Can't do much harm by losing twenty chicks," observed the Colonel in Anglo-Indian argot."—*The Dilemma*, ch. x.

CHICKEN, s. Embroidery; Chickenwalla, an itinerant dealer in embroidered handkerchiefs, petticoats, and such like. P. *chikin* or *chikin*, 'art needlework.' [At Lucknow, the chief centre of the manufacture, this embroidery was formerly done in silk; the term is now applied to hand-worked flowered muslin. (See *Hoey*, *Monograph*, 88, *Yusuf Ali*, 69.)]

CHICKORE, s. The red-legged partridge, or its close congener *Caccabis chukor*, Gray. It is common in the Western Himalaya, in the N. Punjab, and in Afghanistan. The *francolin* of Moorcroft's Travels is really the chickore. The name appears to be Skt. *chakora*, and this disposes of the derivation formerly suggested by one of the present writers, as from the Mongol *tsokhor*, 'dappled or pied' (a word, moreover, which the late Prof. Schiefner informed us is only applied to horses). The name is sometimes applied to other birds. Thus, according to Cunningham, it is applied in Ladak to the Snow-cock (*Tetraogallus*

Himalayensis, Gray), and he appears to give *chā-kor* as meaning 'white-bird' in Tibet. Jerdon gives 'snow *chukor*' and 'strath-*chukor*' as sportsmen's names for this fine bird. And in Bengal Proper the name is applied, by local English sportsmen, to the large handsome partridge (*Ortygornis gularis*, Tem.) of Eastern Bengal, called in H. *Laiyah* or *ban-titar* ('forest partridge'). See *Jerdon*, ed. 1877, ii. 676. Also the birds described in the extract from Mr. Abbott below do not appear to have been *caccabis* (which he speaks of in the same journal as 'red-legged partridge'). And the use of the word by Persians (apparently) is notable; it does not appear in Persian dictionaries. There is probably some mistake. The birds spoken of may have been the Large Sand-grouse (*Pterocles arenarius*, Pal.), which in both Persia and Afghanistan is called by names meaning 'Black-beast.'

The belief that the chickore eats fire, mentioned in the quotation below, is probably from some verbal misconception (quasi *dtish-khōr*?). [This is hardly probable as the idea that the partridge drinks the moonbeams is as old as the *Brahma Vaivarta Purāna*: "O Lord, I drink in with the partridges of my eyes thy face full of nectar, which resembles the full moon of autumn." Also see *Katha Sarit Sāgara*, tr. by Mr. Tawney (ii. 243), who has kindly given the above references.] Jerdon states that the Afghans call the bird the 'Fire-eater.'

c. 1190.—". . . plantains and fruits, Koil, Chakors, peacocks, Sarases, beautiful to behold."—*The Prithvī Rājan of Chand Bardai*, in *Ind. Ant.* i. 273.

In the following passage the word *cator* is supposed by the editor to be a clerical error for *facor* or *chacor*.

1298.—"The Emperor has had several little houses erected in which he keeps in mew a huge number of *cators*, which are what we call the Great Partridge."—*Marco Polo* (2nd ed.), i. 237.

1620.—"Haidar Alemdar had been sent by me to the Kafers. He met me below the Pass of Rādtj, accompanied by some of their chiefs, who brought with them a few skins of wine. While coming down the Pass, he saw prodigious numbers of *Chikāra*."—*Babur*, 282.

1814.—". . . partridges, quails, and a bird which is called Cupk by the Persians and Afghans, and the hill Chickore by the Indians, and which I understand is known

in Europe by the name of the Greek Partridge."—*Elphinstone's Carbool*, ed. 1839, i. 192; ["the same bird which is called Chikore by the natives and fire-eater by the English in Bengal."—*Ibid.* ii. 95].

c. 1815.—"One day in the fort he found a hill-partridge enclosed in a wicker basket. . . . This bird is called the chuckoor, and is said to eat fire."—*Mrs. Sherwood, Autobiog.*, 440.

1850.—"A flight of birds attracted my attention; I imagine them to be a species of bustard or grouse—black beneath and with much white about the wings—they were beyond our reach; the people called them Chukore."—*K. Abbott, Notes during a Journey in Persia*, in *J. R. Geog. Soc.* xxv. 41.

CHILAW, n.p. A place on the west coast of Ceylon, an old seat of the pearl-fishery. The name is a corruption of the Tam. *salūbham*, 'the diving'; in Singhalese it is *Halavatta*. The name was commonly applied by the Portuguese to the whole aggregation of shoals (*Baixas de Chilao*) in the Gulf of Manaar, between Ceylon and the coast of Madura and Tinnevely.

1543.—"Shoals of Chilao." See quotation under **BEADALA**.

1610.—"La pesquería de Chilao . . . por hazores antiquamento in un puerto del mismo nombre en la isla de Seylan . . . llamado así por ista causa; por quo chilao, en lengua Chengala, . . . quiere dezir pesquería."—*Teixeira*, Pt. ii. 28.

CHILLUM, s. H. *chilam*; "the part of the *hooka* (see **HOOKA**) which contains the tobacco and charcoal balls, whence it is sometimes loosely used for the pipe itself, or the act of smoking it" (*Wilson*). It is also applied to the replenishment of the bowl, in the same way as a man asks for "another glass." The tobacco, as used by the masses in the hubble-bubble, is cut small and kneaded into a pulp with *goor*, i.e. molasses, and a little water. Hence actual contact with glowing charcoal is needed to keep it alight.

1781.—"Dressing a bubble-bubble, per week at 3 chillums a day.

Jan 0, dubs 3, cash 0."

—*Prison Experiences in Captivity of Hon. J. Lindsay*, in *Lives of Lindays*, iii.

1811.—"They have not the same scruples for the Chillum as for the rest of the Hooka, and it is often lent . . . whereas the very proposition for the Hooka gives rise frequently to the most ridiculous quarrels."—*Soltrype*, iii.

1828.—"Every sound was hushed but the noise of that wind . . . and the occasional bubbling of my *hookah*, which had just been furnished with another chillum."—*The Kiz-silbash*, i. 2.

1829.—"Tugging away at your hookah, find no smoke; a thief having purloined your silver chelam and surpouse."—*John Shipp*, ii. 159.

1848.—"Jes however . . . could not think of moving till his baggage was cleared, or of travelling until he could do so with his chillum."—*Vanity Fair*, ii. ch. xxiii.

CHILLUMBRUM, n.p. A town in S. Arcot, which is the site of a famous temple of Siva, properly *Shidamburam*. Etym. obscure. [Garstin (*Man. S. Arcot*, 400) gives the name as *Chedambaram*, or more correctly *Chittambalam*, 'the atmosphere of wisdom.']

1755.—"Scheringham (Seringam), Schalembron, et Gengy m'offroient également la retraite après laquelle je soupais."—*Anquetil du Perron, Zendav. Disc. Prelim.* xxviii.

CHILLUMCHEE, s. H. *chilamchī*, also *silfchī*, and *silpchī*, of which *chilamchī* is probably a corruption. A basin of brass (as in Bengal), or tinned copper (as usually in the West and South) for washing hands. The form of the word seems Turkish, but we cannot trace it.

1715.—"We prepared for our first present, viz., 1000 gold mohurs . . . the unicorn's horn . . . the astor (†) and chelumgle of Manila work. . . ."—In *Wheeler*, ii. 216.

1833.—"Our supper was a *pelaw* . . . when it was removed a chillumchee and goblet of warm water was handed round, and each washed his hands and mouth."—*P. Gordon, Fragment of the Journal of a Tour*, &c.

1851.—"When a *chillumchee* of water sans soap was provided, 'Have you no soap?' Sir C. Napier asked."—*Marston, Indian Command of Sir C. Napier*.

1857.—"I went alone to the Fort Adjutant, to report my arrival, and inquire to what regiment of the Bengal army I was likely to be posted.

"Army!—regiment!" was the reply. "There is no Bengal Army; it is all in revolt. . . . Provide yourself with a camp-bedstead, and a chillumchee, and wait for orders."

"I saluted and left the presence of my superior officer, deeply pondering as to the possible nature and qualities of a chillumchee, but not venturing to enquire further."—*Lt.-Col. Lewin, A Fly on the Wheel*, p. 3.

There is an Anglo-Indian tradition, which we would not vouch for, that

one of the orators on the great Hastings trial depicted the oppressor on some occasion, as "grasping his chillum in one hand and his chillumchee in the other."

The latter word is used chiefly by Anglo-Indians of the Bengal Presidency and their servants. In Bombay the article has another name. And it is told of a gallant veteran of the old Bengal Artillery, who was full of "Presidential" prejudices, that on hearing the Bombay army commended by a brother officer, he broke out in just wrath: "The Bombay Army! Don't talk to me of the Bombay Army! They call a chillumchee a *gindy*!—THE BEASTS!"

CHILLY, s. The popular Anglo-Indian name of the pod of red pepper (*Capsicum frutescens* and *C. annuum*, Nat. Ord. Solanaceae). There can be little doubt that the name, as stated by Bontius in the quotation, was taken from *Chili* in S. America, whence the plant was carried to the Indian Archipelago, and thence to India.

[1601.—"Indian pepper. . . . In the language of Cusco, it is called Yehu, and in that of Mexico, chill."—*Grimston*, tr. *D'Acosta*, II. W. *Indies*, I. Bk. iv. 239 (*Stanf. Dict.*)]

1631.—" . . . eos addere fructum Ricini Americani, quod iada Chilli Malani vocant, quasi dicens Piper e Chillo, Brasiliæ contermina regione."—*Jac. Bontius*, Dial. V. p. 10.

Again (lib. vi. cap. 40, p. 131) Bontius calls it '*piper Chilensis*,' and also '*Ricinus Brasiliensis*.' But his commentator, Piso, observes that *Ricinus* is quite improper; "*vera Piperis sive Capsici Brasiliensis species apparet*." Bontius says it was a common custom of natives, and even of certain Dutchmen, to keep a piece of **chilly** continually chewed, but he found it intolerable.

1848.—" 'Try a chilly with it, Mr. Sharp,' said Joseph, really interested. 'A chilly?' said Rebecca, gasping. 'Oh yes!' . . . 'How fresh and green they look,' she said, and put one into her mouth. It was hotter than the curry; flesh and blood could bear it no longer."—*Fanny Fair*, ch. iii.

CHIMNEY-GLASS, s. Gardener's name, on the Bombay side of India, for the flower and plant *Allamanda cathartica* (Sir G. Birdwood).

CHINA, n.p. The European knowledge of this name in the forms *Thinur* and *Sinæ* goes back nearly to the Christian era. The famous mention of the *Sinim* by the prophet Isaiah would carry us much further back, but we fear the possibility of that referring to the Chinese must be abandoned, as must be likewise, perhaps, the similar application of the name *China* in ancient Sanskrit works. The most probable origin of the name—which is essentially a name applied by *foreigners* to the country—has yet suggested, is that put forward by Baron F. von Richthofen, that it comes from *Jih-nan*, an old name of Tongking, seeing that in *Jih-nan* lay the only port which was open for foreign trade with China at the beginning of our era, and that that province was then included administratively within the limits of China Proper (see *Richthofen*, *China*, i. 504-510; the same author's papers in the *Trans. of the Berlin Geog. Soc.* for 1876; and a paper by one of the present writers in *Proc. R. Geog. Soc.*, November 1882.)

Another theory has been suggested by our friend M. Terrien de la Couperie in an elaborate note, of which we can but state the general gist. Whilst he quite accepts the suggestion that *Kiao-chi* or Tongking, anciently called *Kiao-ti*, was the *Kattigara* of Ptolemy's authority, he denies that *Jih-nan* can have been the origin of *Sinæ*. This he does on two chief grounds: (1) That *Jih-nan* was not *Kiao-chi*, but a province a good deal further south, corresponding to the modern province of *An* (*Nghé An*, in the map of M. Dutreuil de Rhins, the capital of which is about 2° 17' in lat. S. of Hanoi). This is distinctly stated in the Official Geography of Annam. *An* was one of the twelve provinces of Cochin China proper till 1820-41, when, with two others, it was transferred to Tongking. Also, in the Chinese Historical Atlas, *Jih-nan* lies in Chen-Chung, i.e. Cochin-China. (2) That the ancient pronunciation of *Jih-nan*, as indicated by the Chinese authorities of the Han period, was *Ni-nam*. It is still pronounced in Sinitic-Annamite (the most archaic of the Chinese dialects) *Nhut-nam*, and in Cantonese *Yat-nam*. M. Terrien further points out that the export of Chinese goods, and the traffic with the south and

west, was for several centuries B.C. monopolised by the State of *Tsen* (now pronounced in Sinico-Annamite *Chen*, and in Mandarin *Tien*), which corresponded to the centre and west of modern Yun-nan. The *Shu-ki* of Sze-ma Tsien (B.C. 91), and the *Annals* of the Han Dynasty afford interesting information on this subject. When the Emperor Wu-ti, in consequence of Chang-Kien's information brought back from Bactria, sent envoys to find the route followed by the traders of Shuh (i.e. Sze-chuen) to India, these envoys were detained by Tang-Kiang, King of Tsen, who objected to their exploring trade-routes through his territory, saying haughtily: "Has the Han a greater dominion than ours?"

M. Terrien conceives that as the only communication of this Tsen State with the Sea would be by the Song-Koi R., the emporium of sea-trade with that State would be at its mouth, viz. at Kiaoti or Kattigara. Thus, he considers, the name of *Tsen*, this powerful and arrogant State, the monopoliser of trade-routes, is in all probability that which spread far and wide the name of *Chin*, *Sin*, *Sinae*, *Thinae*, and preserved its predominance in the mouths of foreigners, even when, as in the 2nd century of our era, the great Empire of the Han has extended over the Delta of the Song-Koi.

This theory needs more consideration than we can now give it. But it will doubtless have discussion elsewhere, and it does not disturb Richthofen's identification of Kattigara.

[Prof. Giles regards the suggestions of Richthofen and T. de la Couperie as mere guesses. From a recent reconsideration of the subject he has come to the conclusion that the name may possibly be derived from the name of a dynasty, *Ch'in* or *T'ien*, which flourished B.C. 255-207, and became widely known in India, Persia, and other Asiatic countries, the final *a* being added by the Portuguese.]

c. A.D. 80-89.—"Behind this country (*Chryse*) the sea comes to a termination somewhere in *Thin*, and in the interior of that country, quite to the north, there is a very great city called *Thinae*, from which raw silk and silk thread and silk stuffs are brought overland through Bactria to Barygaza, as they are on the other hand by the Ganges River to Limyrice. It is not easy, however, to get to this *Thin*, and few and

far between are those who come from it. . . ."—*Periplus Maris Erythraei*; see Millor, *Geog. Gr. Min.* i. 303.

c. 150.—"The inhabited part of our earth is bounded on the east by the Unknown Land which lies along the region occupied by the easternmost races of Asia Minor, the *Sinae* and the natives of *Serice*. . . ."—*Claudius Ptolemy*, Bk. vii. ch. 6.

c. 545.—"The country of silk, I may mention, is the remotest of all the Indies, lying towards the left when you enter the Indian Sea, but a vast distance further off than the Persian Gulf or that island which the Indians call *Solediba*, and the Greeks *Taprobano*. *Trinitza* (elsewhere *Trinista*) is the name of the Country, and the Ocean compasses it round to the left, just as the same Ocean compasses *Barbari* (i.e. the Somali Country) round to the right. And the Indian philosophers called *Brachmans* tell you that if you were to stretch a straight cord from *Trinitza* through Persia to the Roman territory, you would just divide the world in halves."—*Cosmas, Topog. Christ.*, Bk. II.

c. 641.—"In 641 the King of Magadha (Behar, &c.) sent an ambassador with a letter to the Chinese Court. The emperor . . . in return directed one of his officers to go to the King . . . and to invite his submission. The King *Shiloyto* (*Siladitya*) was all astonishment. 'Since time immemorial,' he asked his officer, 'did ever an ambassador come from *Mohochintan*?' . . . The Chinese author remarks that in the tongue of the barbarians the Middle Kingdom is called *Mohochintan* (*Mahā-Chīna-sthāna*)."—From *Cathay*, &c., lxviii.

781.—"Adam Priest and Bishop and Pope of *Tzinesethan*. . . The preachings of our Fathers to the King of *Tzina*."—*Syriac Part of the Inscription of Singanfu*.

11th Century.—The "King of China" (*Shinattarakshan*) appears in the list of provinces and monarchies in the great Inscription of the Tanjore Pagoda.

1128.—"*China* and *Mahachina* appear in a list of places producing silk and other cloths, in the *Abhilashitārthachintāmanī* of the *Chūlukya* King."—*Somesaradīva* (*M.S.*) * Bk. III. ch. 6.

1298.—"You must know the Sea in which lie the Islands of those parts is called the Sea of *Chin*. . . For, in the language in those Isles, when they say *Chin*, 'tis *Manzi* they mean."—*Marco Polo*, Bk. III. ch. iv.

* It may be well to append here the whole list which I find on a scrap of paper in Dr. Burnell's handwriting (Y):

Pohālapura.	Agitarvāta (<i>Andhrāḍ</i>).
Chinavallī.	Sundapura.
Avantikasheṭra (<i>Ujjain</i>).	Mālavasthāna (<i>Mullan</i>).
Nāgarapattana (<i>Nepapatnam</i>).	Tottidessa.
Pāṇḍyadeśa (<i>Madura</i>).	Panchapattana.
Alukikara.	China.
Simhaladvipa (<i>Ceylon</i>).	Mahāchīna.
Gopālavasthāna (1 ?).	Kalingadeśa (<i>Telugu</i>
Gujayasthāna.	Country).
Thāpaka (<i>Thana</i>).	Vaṅgadeśa (<i>Bengal</i>).

c. 1300.—"Large ships, called in the language of China 'junks,' bring various sorts of choice merchandize and cloths. . . ."—*Rashiduddin*, in *Elliot*, i. 69.

1516.—" . . . there is the Kingdom of China, which they say is a very extensive dominion, both along the coast of the sea, and in the interior. . . ."—*Barbosa*, 201.

1593.—"R. Then Ruelius and Mathiolus of Siena say that the best camphor is from China, and that the best of all Camphors is that purified by a certain barbarian King whom they call King (of) China.

"O. Then you may tell Ruelius and Mathiolus of Siena that though they are so well acquainted with Greek and Latin, there's no need to make such a show of it as to call every body 'barbarians' who is not of their own race, and that besides this they are quite wrong in the fact . . . that the King of China does not occupy himself with making camphor, and is in fact one of the greatest Kings known in the world."—*Garcia De Orta*, i. 456.

c. 1590.—"Near to this is Pegu, which former writers called Cheen, accounting this to be the capital city."—*Iyern*, ed. 1800, ii. 4; [tr. *Jarrett*, ii. 119]. (See **MACHEEN**.)

CHINA, s. In the sense of porcelain this word (*Chini*, &c.) is used in Asiatic languages as well as in English. In English it does not occur in Minshew (2nd ed. 1627), though it does in some earlier publications. [The earliest quotation in *N.E.D.* is from *Cogan's Pinto*, 1653.] The phrase *China-dishes* as occurring in Drake and in Shakspeare, shows how the word took the sense of porcelain in our own and other languages. The phrase *China-dishes* as first used was analogous to *Turkey-carpets*. But in the latter we have never lost the geographical sense of the adjective. In the word *turquoises*, again, the phrase was no doubt originally *pierres turquoises*, or the like, and here, as in *china dishes*, the specific has superseded the generic sense. The use of *arab* in India for an Arab horse is analogous to *china*. The word is used in the sense of a *china dish* in *Lane's Arabian Nights*, iii. 492; [Burton, i. 375].

851.—"There is in China a very fine clay with which they make vases transparent like bottles; water can be seen inside of them. These vases are made of clay."—*Reinaud, Relations*, i. 31.

c. 1350.—"China-ware (*al-falikhār al-Sinī*) is not made except in the cities of Zaitūn and of Sin Kalān. . . ."— *Ibn Batuta*, iv. 256.

c. 1530.—"I was passing one day along a street in Damascus, when I saw a 'slave-boy' let fall from his hands a great China dish (*sahfūt min al-badlīlār al-Sinī*) which they call in that country *sin*. It broke, and a crowd gathered round the little Mameluke."—*Ibn Batuta*, i. 238.

c. 1567.—"Le mercantile ch'andauano ogn' anno da Goa a Benegerer erano molti caualli Arabi . . . o ancho *pezzo di China*, safaran, o scarlatti."—*Cesar de' Federici*, in *Ramusio*, iii. 359.

1579.—" . . . we met with one ship more laden with linen, China silk, and China dishes. . . ."—*Drake, World Encyclopedia*, in *Hak. Soc.* 112.

c. 1580.—"Uzum aurorum et argenteorum Aegyptii repperunt, ubi murrhina vara adinvenere; quae ex India afferuntur, et ex ea regione quam *Sin* vocant, ubi conficiuntur ex variis lapidibus, praecipueque ex jaspide."—*P. y. Alpius*, l't. i. p. 65.

c. 1590.—"The gold and silver dishes are tied up in red cloths, and the in Copper and China (*chini*) in white ones."—*Lin*, i. 58.

c. 1603.—" . . . as it were in a fruit-dish, a dish of some threepence, your honour have seen such dishes; they are not China dishes, but very good dishes."—*Matur*, ii. 1.

1603-4.—"A faire China dish (which cost ninetie Rupias, or forty-five Reals of eight) was broken."—*Hawkins*, in *Purchas*, i. 220.

1609.—"He has a lodging in the Strand for the purpose, or to watch when ladies are gone to the China-house, or the Exchange, that he may meet them by chance and give them presents. . . ."

"Ay, sir: his wife was the rich Chinesemaid, that the courtiers visited so often."—*Ben Jonson, Silent Woman*, i. 1.

1615.—

" . . . Oh had I now my Wishes, Sure you should learn to make their China Dishes."

Doggerel prefixed to *Corrat's Crudités*.

c. 1630.—Kaempfer in his account of the Persian Court mentions that the department where porcelain and plate dishes, &c., were kept and cleaned was called *Chin-khāna*, 'the China-closet'; and the servants who carried in the dishes were called *Chin-kash*.—*Amoen. Erot.*, p. 125.

1711.—"Porcelaine, or China-ware is so tender a Commodity that good Instructions are as necessary for Packing as Purchasing."—*Lockyer*, 123.

1747.—"The Art of Cookery made Plain and Easy; which far Exceeds any Thing of the Kind yet Published. By a Lady. London. Printed for the Author, and Sold by Mrs. Asburn a China Shop Woman, Corner of Fleet Ditch, MDCCXLVII." This the title of the original edition of *Mrs. Glass's Cookery*, as given by G. A. Sala, in *Illd. News*, May 12, 1883.

1870.—“Schuyler mentions that the best native earthenware in Turkistan is called *Chint*, and bears a clumsy imitation of a Chinese mark”—(see *Turkistan*, i. 187.)

For the following interesting note on the Arabic use we are indebted to Professor Robertson Smith:—

Siniya is spoken of thus in the *Latā'if al-ma'ārif* of al-Th'ālībī, ed. De Jong, Leyden, 1867, a book written in A.D. 980. “The Arabs were wont to call all elegant vessels and the like *Siniya* (i.e. Chinese), whatever they really were, because of the speciality of the Chinese in objects of vertu; and this usage remains in the common word *sawānā* (pl. of *siniya*) to the present day.”

So in the *Tajārīb al-'Omam* of Ibn Maskawih (Fr. Hist. Ar. ii. 457), it is said that at the wedding of Mamūn with Būrān “her grandmother strowed over her 1000 pearls from a *siniya* of gold.” In Egypt the familiar round brass trays used to dine off, are now called *siniya* (vulgo *saniya*), [the *sinī*, sent of N. India] and so is a European saucer.

The expression *siniyat al fin*, “A Chinese *siniya*,” is quoted again by De Gooze from a poem of Abul-shibl Agānī, xiii. 27. [See SNEAKER.]

[CHINA-BEER, s. Some kind of liquor used in China, perhaps a variety of *sake*.

[1615.—“I carid a jarr of China Beero.”—*Cocks's Diary*, i. 34.]

CHINA-BUCKEER, n.p. One of the chief Delta-mouths of the Irawadi is so called in marine charts. We have not been able to ascertain the origin of the name, further than that Prof. Forchhammer, in his *Notes on the Early Hist. and Geog. of Br. Burma* (p. 16), states that the country between Rangoon and Bassein, i.e. on the west of the Rangoon River, bore the name of *Pokhara*, of which *Buckeer* is a corruption. This does not explain the *China*.

CHINA-ROOT, s. A once famous drug, known as *Radix Chinæ* and *Tuber Chinæ*, being the tuber of various species of *Smilax* (N. O. *Smilacaceæ*, the same to which sarsaparilla belongs). It was said to have been used with good effect on Charles V. when suffering from gout, and acquired a great repute. It was also much used in the same way as sarsaparilla. It is now quite obsolete in England, but is still held in esteem in the native pharmacopœias of China and India.

1563.—“*R.* I wish to take to Portugal some of the Root or Wood of China, since it is not a contraband drug. . . .

“*O.* This wood or root grows in China, an immense country, presumed to be on the confines of Muscovy . . . and because in all these regions, both in China and in Japan, there exists the *morbo napolitano*, the merciful God hath willed to give them this root for remedy, and with it the good physicians there know well the treatment.”—*Garcia*, f. 177.

c. 1590.—“*Sircar Silhet* is very mountainous. . . . *China-Root* (*chob-chint*) is produced here in great plenty, which was but lately discovered by some Turks.”—*Ayees Akb.*, by *Gladwin*, ii. 10; [ed. *Jarrett*, ii. 124].

1598.—“The roots of China is commonlie used among the Egyptians . . . specially for a consumption, for the which they seeth the roots China in broth of a henne or cocke, whereby they become whole and faire of face.”—*Dr. Paludanus*, in *Linschoten*, 124, [Hak. Soc. ii. 112].

c. 1610.—“Quant à la verole. . . . Ils la guerissent sans suer avec du bois d'Eschine. . . .”—*Pyrané de Laval*, ii. 9 (ed. 1679); [Hak. Soc. ii. 13; also see i. 182].

[c. 1690.—“The caravans returned with musk, China-wood (*bois de Chine*).”—*Bernier*, ed. *Constable*, p. 425.]

CHINAPATAM, n.p. A name sometimes given by the natives to Madras. The name is now written *Shennai-Shenna-ppatanam*, Tam., in Tel. *Chennappattanamu*, and the following is the origin of that name according to the statement given in W. Hamilton's *Hindustan*.

On “this part of the Coast of Coromandel . . . the English . . . possessed no fixed establishment until A.D. 1639, in which year, on the 1st of March, a grant was received from the descendants of the Hindoo dynasty of Bijanagur, then reigning at Chandogherry, for the erection of a fort. This document from Sree Rung Rayacol expressly enjoins, that the town and fort to be erected at Madras shall be called after his own name, *Sree Runga Rayapatam*, but the local governor or Nalik, Damerla Venkatadri, who first invited Mr. Francis Day, the chief of Armagon, to remove to Madras, had previously intimated to him that he would have the new English establishment founded in the name of his father Chennappa, and the name of Chennappatam continues to be universally applied to the town of Madras by the natives of that division of the south of India named Dravida.”—(Vol. ii. p. 413).

Dr. Burnell doubted this origin of the name, and considered that the actual name could hardly have been formed from that of Chennappa. It is possible that some name similar to

Chinapatan was borne by the place previously. It will be seen under MADRAS that Barros curiously connects the Chinese with St. Thomé. To this may be added this passage from the English translation of *Mendoza's China*, the original of which was published in 1586, the translation by R. Parke in 1588:—

"... it is plainly seene that they did come with the shipping vnto the Indies . . . so that at this day there is great memory of them in the Ilands Philippinas and on the coast of Coromande, which is the coast against the Kingdome of Norsinga towards the sea of Bengala (misprinted *Cengala*); whereas is a town called vnto this day the Soile of the Chinos, for that they did redifie and make the same"—(i. 94).

I strongly suspect that this was *Chinapatan*, or Madras. [On the other hand, the popular derivation is accepted in the *Madras Gloss.*, p. 163. The gold plate containing the grant of Sri Ranga Rāja is said to have been kept by the English for more than a century, till its loss in 1746 at the capture of Madras by the French.—(*Wheeler, Early Rec.*, 48).]

1780.—"The Nawaub sent him to Cheena Patun (Madras) under the escort of a small party of light Cavalry."—*H. of Hydrur Nail*, 395.

CHINCHEW, CHINCHEO, n.p. A port of Fuhkien in China. Some ambiguity exists as to the application of the name. In English charts the name is now attached to the ancient and famous port of Chwan-chau-fu (*Thsiouan-chéou-fou* of French writers), the Zayton of Marco Polo and other mediæval travellers. But the Chincheo of the Spaniards and Portuguese to this day, and the *Chincheu* of older English books, is, as Mr. G. Phillips pointed out some years ago, not Chwan-chau-fu, but *Chang-chau-fu*, distant from the former some 80 m. in a direct line, and about 140 by navigation. The province of Fuhkien is often called *Chincheo* by the early Jesuit writers. Changchau and its dependencies seem to have constituted the ports of Fuhkien with which Macao and Manila communicated, and hence apparently they applied the same name to the port and the province, though Changchau was never the official capital of Fuhkien (see *Encyc. Britann.*, 9th ed. s.v. and refer-

ences there). *Chincheos* is used for "people of Fuhkien" in a quotation under COMPOUND.

1517.—" . . . in another place called Chincheo, where the people were much richer than in Canton (*Candlo*). From that city used every year, before our people came to Malaca, to come to Malaca 4 junks loaded with gold, silver, and silk, returning laden with wares from India."—*Correa*, ii. 529.

CHIN-CHIN. In the "pigeon English" of Chinese ports this signifies 'salutation, compliments,' or 'to salute,' and is much used by Englishmen as slang in such senses. It is a corruption of the Chinese phrase *t'ing-t'ing*, Pekingese *ch'ing-ch'ing*, a term of salutation answering to 'thank-you,' 'adien.' In the same vulgar dialect *chin-chin joss* means religious worship of any kind (see JOSS). It is curious that the phrase occurs in a quaint story told to William of Rubruck by a Chinese priest whom he met at the Court of the Great Kaan (see below). And it is equally remarkable to find the same story related with singular closeness of correspondence out of "the Chinese books of Geography" by Francesco Carletti, 350 years later (in 1600). He calls the creatures *Zinzin* (*Ragionamenti di F. C.*, pp. 138-9).

1253.—"One day there sat by me a certain priest of Cathay, dressed in a red cloth of exquisite colour, and when I asked him whence they got such a dye, he told me how in the eastern parts of Cathay there were lofty cliffs on which dwelt certain creatures in all things partaking of human form, except that their knees did not bend. . . . The huntsmen go thither, taking very strong beer with them, and make holes in the rocks which they fill with this beer. . . . Then they hide themselves and these creatures come out of their holes and taste the liquor, and call out '*Chin Chin*.'"—*Itinerarium*, in *Rec. de l'oyaage*, &c., iv. 328.

Probably some form of this phrase is intended in the word used by Pinto in the following passage, which Cogan leaves untranslated:—

c. 1540.—"So after we had saluted one another after the manner of the Country, they went and anchored by the shore" (in orig. "*despois de se fazerem as suas e as nossas saúdas a Charrachina como entre este gente se custuma.*").—In Cogan, p. 56; in orig. ch. xlvii.

1795.—"The two junior members of the Chinese deputation came at the appointed hour. . . . On entering the door of the marquess they both made an abrupt stop,

and resisted all solicitation to advance to chairs that had been prepared for them, until I should first be seated; in this dilemma, Dr. Buchanan, who had visited China, advised me what was to be done; I immediately seized on the foremost, whilst the Doctor himself grappled with the second; thus we soon fixed them in their seats, both parties during the struggle, repeating Chin Chin, Chin Chin, the Chinese term of salutation."—*Symes, Embassy to Am.* 295.

1829.—"One of the Chinese servants came to me and said, 'Mr. Talbot chin-chin you come down.'"—*The Fankrae at Canton*, p. 20.

1880.—"But far from thinking it any shame to deface our beautiful language, the English seem to glory in its distortion, and will often ask one another to come to 'chow-chow' instead of dinner; and send their 'chin-chin,' even in letters, rather than their compliments; most of them ignorant of the fact that 'chow-chow' is no more Chinese than it is Hebrew; that 'chin-chin,' though an expression used by the Chinese, does not in its true meaning come near to the 'good-bye, old fellow,' for which it is often used, or the compliments for which it is frequently substituted."—*W. Gill, River of Golden Sand*, i. 156; [ed. 1883, p. 41].

CHINSURA, n.p. A town on the Hoogly River, 26 miles above Calcutta, on the west bank, which was the seat of a Dutch settlement and factory down to 1824, when it was ceded to us by the Treaty of London, under which the Dutch gave up Malacca and their settlements in continental India, whilst we withdrew from Sumatra. [The place gave its name to a kind of cloth, *Chinechuras* (see **PIECE-GOODS**).]

1684.—"This day between 3 and 5 o'clock in the Afternoon, Capt. Richardson and his Sergeant, came to my house in ye Chin-chura, and brought me this following message from ye President. . . ."—*Hedger, Diary*, Hak. Soc. i. 166.

1705.—"La Loge appellée Chamdornagor est une très-belle Maison située sur le bord d'un des bras du fleuve de Gange. . . . A uno lieue de la Loge il y a uno grande Ville appellée Chinchurat. . . ."—*Luillier*, 64-65.

1726.—"The place where our Lodge (or Factory) is properly called Sinternu [i.e. Chinsura] and not Hoogli (which is the name of the village)."—*Valentijn*, v. 162.

1727.—"Chinchura, where the Dutch Emporium stand. . . . the Factors have a great many good Houses standing pleasantly on the River-Side; and all of them have pretty Gardens."—*A. Hamilton*, ii. 20; ed. 1744, ii. 18.

[1753.—"Shinsura." See quotation under **CALCUTTA**.]

CHINTS, CHINCH, s. A bug. This word is now quite obsolete both in India and in England. It is a corruption of the Portuguese *chinche*, which again is from *cimex*. Mrs. Trollope, in her once famous book on the Domestic Manners of the Americans, made much of a supposed instance of affected squeamishness in American ladies, who used the word *chintzes* instead of *bugs*. But she was ignorant of the fact that *chintz* was an old and proper name for the objectionable exotic insect, 'bug' being originally but a figurative (and perhaps a polite) term, 'an object of disgust and horror' (*Wrightwood*). Thus the case was exactly the opposite of what she chose to imagine; *chintz* was the real name, *bug* the more or less affected euphonism.

1616.—"In the night we were likewise very much disquieted with another sort, called *Musquetores*, like our Gnats, but somewhat less; and in that season we were very much troubled with *Chinches*, another sort of little troublesome and offensive creatures, like little *Tiles* and these annoyed us two ways; as first by their biting and stinging, and then by their stink."—*Terry*, ed. 1665, p. 372; [ed. 1777, p. 117].

1615.—". . . for the most part the bedsteads in Italy are of forged iron gilded, since it is impossible to keepe the wooden ones from the chinchees."— *Evelyn's Diary*, Sept. 29.

1673.—". . . Our Bodies broke out into small fiery Pimples . . . augmented by Musketoo-Bites, and Chinches raising Blisters on us."—*Fryer*, 35.

"Chints are venomous, and if squeezed leave a most Poysonous Stench."—*Ibid.* 189.

CHINTZ, s. A printed or spotted cotton cloth; Port. *chita*; Mahr. *chit*, and H. *chint*. The word in this last form occurs (c. 1590) in the *Ain-i-Akbari* (i. 95). It comes apparently from the Skt. *chitra*, 'variegated, speckled.' The best *chintzes* were bought on the Madras coast, at Masulipatam and Sadras. The French form of the word is *chite*, which has suggested the possibility of our *sheet* being of the same origin. But *chite* is apparently of Indian origin, through the Portuguese, whilst *sheet* is much older than the Portuguese communication with India. Thus (1450) in Sir T. Cumberworth's will he directs his "wretched body to be beryd in a *chitte* with ovte any kyste" (*Academy*, Sept. 27, 1879, p. 230).

The resemblance to the Indian forms in this is very curious.

1614.—". . . chintz and chadors. . ."—*Peyton, in Purchas*, i. 630.

[1616.—"3 per Chint dramport."—*Cocle's Diary*, i. 171.]

[1623.—"Linnen stamp'd with work of sundry colours (which they call chit)."—*J. della Valle, Hak. Soc.* i. 45.]

1653.—"Chites en Indou signifie des toiles imprimees."—*De la Northay-le-touze*, ed. 1647, p. 630.

c. 1666.—"Le principal trafic des Hollandois à Amédaabad, est de chites, qui sont de toiles peintes."—*Theriot*, v. 35. In the English version (1657) this is written schites (iv. ch. v.).

1676.—"Chites or Painted Calicuts, which they call Calmendar, that is done with a pencil, are made in the Kingdom of Golconda, and particularly about Maschajatum."—*Tavernier, L.T.*, p. 126; [ed. Ball, ii. 4].

1725.—"The returns that are injurious to our manufactures, or growth of our own country, are printed calicoes, chintz, wrought silks, stuffs, of herbs, and barks."—*Dejeu, New Voyage round the World*, Works, Oxford, 1810, p. 161.

1726.—"The Warehouse Keeper reported to the Board, that the chintzes, being brought from painting, had been examined at the sorting godown, and that it was the general opinion that both the cloth and the paintings were worse than the musters."—*In Wheeler*, ii. 107.

c. 1733.—

"No, let a charming chintz and Brussels lace
Wrap my cold limbs, and shade my life-
less face."

Pop. Moral Essay, i. 248.

"And, when she sees her friend in deep despair,
Observes how much a Chintz exceeds
Mohair. . ."

Ibid. ii. 170.

1817.—"Blue cloths, and chintzes in particular, have always formed an extensive article of import from Western India."—*Raffles, H. of Java*, i. 86; [2nd ed. i. 95, and comp. i. 190].

In the earlier books about India some kind of *chintz* is often termed *paintado* (q.v.). See the phraseology in the quotation from Wheeler above.

This export from India to Europe has long ceased. When one of the present writers was Sub-Collector of the Madras District (1866-67), chintzes were still figured by an old man at Sadras, who had been taught by the Dutch, the cambric being furnished to him by a Madras Chetty (q.v.). He is

now dead, and the business has ceased; in fact the colours for the process are no longer to be had.* The former *chintz* manufacturers of Pulicat are mentioned by Correa, *Lendas*, ii. 2, p. 667. Havart (1693) mentions the manufacture at Sadras (i. 92), and gives a good description of the process of painting these cloths, which he calls *chitsen* (iii. 13). There is also a very complete account in the *Lettres Edifiantes*, xiv. 116 *seqq.*

In Java and Sumatra *chintzes* of a very peculiar kind of marbled pattern are still manufactured by women, under the name of *batik*.

CHIPE, s. In Portuguese use, from Tamil *shipra*, 'an oyster.' The pearl-oysters taken in the pearl-fisheries of Tuticorin and Manar.

[1602.—"And the fishers on that coast gave him as tribute one day's oysters (here: *du de chipos*), that is the result of one day's pearl fishing."—*C. 1.*, Dec. 7, Bk. VIII. ch. ii.]

1685.—"The chippe, for so they call them

* I leave this passage as Mr. Howell wrote it. But though limited to a specific locality, of which I do not know it was true, it conveys an idea of the entire extinction of the ancient *chintz* industry, which I find is not justified by the facts, as shown in a most interesting letter from Mr. Paulley Clarke, C.S.I., of the India Museum. One *chintz* is still made at Maschajatum, under the superintendence of Persian merchants, to supply the Arabian market and the "Mogul" trade at Bombay. At Pulicat very peculiar *chintzes* are made, which are entirely *Kalut* work, or hand-painted (apparently the most rare and valued of the *chintzes* of *Tavernier*), and under **CALAMANDERY**. This is a work of infinite labour, as the ground has to be etched off with wax almost as many times as there are colours used. At Combaconm Sarona (q.v.) are printed for the *batiks*. Very bold printing is done at Wallajipet in N. Arcot, for sale to the Madras at Hyderabad and the *Malabar*.

An anecdote is told me by Mr. Clarke which indicates a caution as to reports there that *chintz* printing. One particular kind of *chintz* met with in S. India, he was assured by the collector, was printed at W—; but he did not recognize the locality. Shortly afterwards, visiting for the second time the city of X. (we will call it), where he had already been assured by the collector's assistants that there was no such manufacture, and showing the stuff, with the statement of its being made at W—, "Why," said the collector, "that is where I live." Immediately behind his bungalow was a small tank, and in this the work was found going on, though on a small scale. Just so we shall often find persons "who have been in India, and on the spot"—asserting that at such and such a place there are no *minors* or *noconverts*; whilst those who have cared to know, know better.—(H. 1.)

[For Indian *chintzes*, see Forbes Watson, *Textile Manufactures*, 80 *seqq.*; Mulharg, *Art Manufactures of India*, 349 *seqq.*; S. H. Hall, *Mon. on Dyes and Dyeing in the N.W.P.* and Oudh, 44 *seqq.*; Francis, *Mon. on Foreign Cotton Industry*, 6.]

oysters which their boats are wont to fish."
—*Ribeiro*, i. 63.

1710.—"Some of these oysters or chepts, as the natives call them, produce pearls, but such are rare, the greater part producing only seed pearls (*aljoferes*) [see *ALJOFAR*]."
Sousa, Oriente Conquist. ii. 243.

CHIRETTA, s. H. *chirūta*, Mahr. *kirāitā*. A Himalayan herbaceous plant of the order *Gentianaceae* (*Suertia Chirata*, Ham.; *Ophelia Chirata*, Griesbach; *Gentiana Chirayita*, Roxb.; *Agathetes chirayita*, Don.), the dried twigs of which, infused, afford a pure bitter tonic and febrifuge. Its Skt. name *kirāta-tikta*, 'the bitter plant of the *Kirātas*,' refers its discovery to that people, an extensively-diffused forest tribe, east and north-east of Bengal, the *Kippāda* of the *Periplus*, and the people of the *Kippāda* of Ptolemy. There is no indication of its having been known to G. de Orla.

[1773.—"*Kol Meg* in Bengal; Great in Bombay. . . . It is excessively bitter, and given as a stomachic and vermifuge."—*Ives*, 471.]

1820.—"They also give a bitter decoction of the neem (*Melia azadirachta*) and *chiretta*."—*Acc. of the Township of Luny*, in *Trans. Lit. Soc. of Bombay*, ii. 232.

1874.—"*Chiretta* has long been held in esteem by the Hindus. . . . In England it began to attract some attention about 1829; and in 1839 was introduced into the *Edinburgh Pharmacopœia*. The plant was first described by Roxburgh in 1814."—*Hanbury and Flückiger*, 392.

CHIT, CHITTY, s. A letter or note; also a certificate given to a servant, or the like; a pass. H. *chittī*; Mahr. *chitti*. [Skt. *chitra*, 'marked.'] The Indian Portuguese also use *chilo* for *escrito* (*Bluean*, Supplement). The Tamil people use *shit* for a ticket, or for a playing-card.

1673.—"I sent one of our Guides, with his Master's Chitty, or Pass, to the Governor, who received it kindly."—*Fryer*, 126.

[1757.—"If Mr. Ives is not too busy to honour this chitt which nothing but the greatest uneasiness could draw from me."—*Ives*, 134.]

1785.—". . . Those Ladies and Gentlemen who wish to be taught that polite Art (drawing) by Mr. Hone, may know his terms by sending a Chitt. . . ."—In *Seton-Karr*, i. 114.

1786.—"You are to sell rice, &c., to every merchant from Muscat who brings you a chitty from Meer Kāzim."—*Tippoo's Letters*, 284.

1787.—"Mrs. Arend . . . will wait upon any Lady at her own house on the shortest notice, by addressing a chit to her in Chittawala Gully, opposite Mr. Motto's old house, Tiroetta's bazar."—*Advt. in Seton-Karr*, i. 226.

1791.—"The petty but constant and universal manufacture of chits which prevails here."—*Hugh Boyd*, 147.

1829.—"He wanted a chithoe or note, for this is the most note-writing country under heaven; the very Drum-major writes me a note to tell me about the mails."—*Mem. of Col. Mountain*, 2nd ed., 80.

1839.—"A thorough Madras lady . . . receives a number of morning visitors, takes up a little worsted work; goes to tiffin with Mrs. C., unless Mrs. D. comes to tiffin with her, and writes some dozens of chits. . . . These incessant chits are an immense trouble and interruption, but the ladies seem to like them."—*Letters from Madras*, 231.

CHITCHKY, s. A curried vegetable mixture, often served and eaten with meat curry. Properly Beng. *chichehki*.

1875.—". . . Chhenchiki, usually called *tarkāri* in the Vardhamāna District, a sort of hodge-podge consisting of potatoes, brinjals, and tender stalks. . . ."—*Gorunda Samanta*, i. 69.

CHITTAGONG, n.p. A town, port, and district of Eastern Bengal, properly written *Chatgānw* (see *PORTO PIQUENO*). Chittagong appears to be the *City of Bengala* of Varthema and some of the early Portuguese. (See *BANDEL, BENGAL*).

c. 1310.—"The first city of Bengal that we entered was Suddikāwan, a great place situated on the shore of the great Sea."—*Ibn Batuta*, iv. 212.

1552.—"In the mouths of the two arms of the Ganges enter two notable rivers, one on the east, and one on the west side, both bounding this kingdom (of Bengal); the one of these our people call the River of Chātigam, because it enters the Eastern estuary of the Ganges at a city of that name, which is the most famous and wealthy of that Kingdom, by reason of its Port, at which meets the traffic of all that Eastern region."—*Dr. Barrois*, Dec. IV. liv. ix. cap. i.

[1586.—"*Satagam*." See quotation under *HING*.]

1591.—"So also they inform me that Antonio do Souza Goullinho has served me well in Bengualia, and that he has made tributary to this state the Isle of Sundiva, and has taken the fortress of Chātagnão by force of arms."—*King's Letter*, in *Archivio Port. Orient.*, fasc. iii. 257.

1698.—“From this River Eastward 60 miles lyeth the towne of Chatigan, which is the chief towne of Bengala.”—*Linschoten*, ch. xvi.; [Hak. Soc. i. 91].*

c. 1610.—Pyrrad de la Val has Chartican, i. 231; [Hak. Soc. i. 326].

1727.—“Chittagoung, or, as the Portuguese call it, Xatigam, about 60 Leagues below Dacca.”—*A. Hamilton*, ii. 21; ed. 1711, ii. 22.

17—.—“Chittigan” in Ormo (reprint), ii. 14.

1786.—“The province of Chatigan (vulgarly Chittagong) is a noble field for a naturalist. It is so called, I believe, from the *chataq*,† which is the most beautiful little bird I ever saw.”—*Sir W. Jones*, ii. 101.

Elsewhere (p. 81) he calls it a “Montpelier.” The derivation given by this illustrious scholar is more than questionable. The name seems to be really a form of the Sanskrit *Chaturgrāma* (= *Tetrapolis*), for according to others of *Saptagrāma*, ‘seven villages’), and it is curious that near this position Ptolemy has a *Pentapolis*, very probably the same place. *Chaturgrāma* is still the name of a town in Ceylon, lat. 6°, long. 81°.

CHITTLEDROOG, n.p. A fort S.W. of Bellary; properly *Chitru Durgam*, Red Hill (or Hill-Fort, or [‘picturesque fort’]) called by the Mahomedans *Chitaldurg* (C. P. B.).

CHITTORE, n.p. *Chitor*, or *Chitorgarh*, a very ancient and famous rock fortress in the Rajput State of Mewār. It is almost certainly the *Tarora* of Ptolemy (vii. 1).

1633.—“Badour (i.e. Bahādur Shāh) . . . in Champanel . . . sent to carry off a quantity of powder and shot and stores for the attack on Chitor, which occasioned some delay because the distance was so great.”—*Corrae*, iii. 506.

1615.—“The two and twentieth (Dec.), Master Edwards met me, accompanied with Thomas Coryat, who had passed into India on foot, his *course* to Cytor, an ancient Citio ruined on a hill, but so that it appears a Tombe (Towne) of wonderfull magnificence. . . .”—*Sir Thomas Roe*, in

Peregrin, i. 510; [Hak. Soc. i. 102; “Cetor” in i. 111, “Chytor” in ii. 510].

[1613.—“ . . . a tribute . . . imposed by Muhadajee Secundhyza for the restitution of Chuetohrgurh, which he had conquered from the Rana.”—*Broughton*, *Letters*, ed. 1892, p. 175.]

CHOBDAR, s. II. from P. *chobdar*, ‘a stick-bearer.’ A frequent attendant of Indian nobles, and in former days of Anglo-Indian officials of rank. They are still a part of the state of the Viceroy, Governors, and Judges of the High Courts. The *chobdars* carry a staff overlaid with silver.

1412.—“At the end of the hall stand chobdars . . . drawn up in line.”—*Abdur-Razzak*, in *India in the XV. Cent.* 25.

1673.—“If he (the President) move out of his Chamber, the *Silver Sticks* wait on him.”—*Tracy*, 68.

1701.—“ . . . Yesterday, of his own accord, he told our Linguists that he had sent four Chobdars and 25 men, as a safeguard.”—*In Wheeler*, i. 371.

1788.—“Chubdar . . . Among the Nababs he proclaims their praises aloud, as he runs before their palanquins.”—*Adrian Tschubary* (Stockdale’s).

1793.—“They said a Chubdar, with a silverstick, one of the Sultan’s messengers of justice, had taken them from the place, where they were confined, to the public Bazar, where their hands were cut off.”—*Droz*, *Narrative*, 235.

1793.—“The chief’s Chobdar . . . also endeavoured to impress me with an ill opinion of these messengers.”—*G. Forster’s Travels*, i. 222.

1810.—“While we were seated at breakfast, we were surprised by the entrance of a Chobdar, that is, a servant who attends on persons of consequence, runs before them with a silver stick, and keeps silence at the doors of their apartments, from which last office he derives his name.”—*Maria Graham*, 67.

This usually accurate lady has been here misled, as if the word were *chupdar*, ‘silence-keeper,’ a hardly possible hybrid.

CHOHWA, s. Burmese *Tawubira*, Siamese *Chao*, ‘prince, king,’ also *Chaocha* (compound with *hpa*, ‘heaven’), and in Cushing’s Shan Dicty. and cecography, *sor*, ‘lord, master,’ *sochpa*, a ‘hereditary prince.’ The word *chu-hu*, for ‘chief,’ is found applied among tribes of Kwang-si, akin to the Shans, in A.D. 1150 (*Prof. T. de la Couperie*). The designation of the princes of the Shan States on the east of Burma, many of whom are (or were till lately) tributary to Ava.

* There is no reason to suppose that Linschoten had himself been to Chittagong. My friend, Dr. Burnell, in his (posthumous) edition of Linschoten for the Hakluyt Society has confounded Chittagong in this passage with Saigam—see Porto Piqueno (N. Y.).

† The *chatak* which figures in Hindu poetry, is, according to the dictionaries, *Cuculus melanocephalus*, which must be the pied cuckoo, *Cuculus vulcanus*, Gm., in Jerdon; but this surely cannot be Sir William’s “most beautiful little bird he ever saw”†

1795.—“After them came the Chobwaas, or petty tributary princes: these are personages who, before the Birmans had extended their conquests over the vast territories which they now possess, had held small independent sovereignties which they were able to maintain so long as the balance of power continued doubtful between the Birmans, Peguers, and Siamese.”—*Symes*, 366.

1819.—“All that tract of land . . . is inhabited by a numerous nation called Sciam, who are the same as the Laos. Their kingdom is divided into small districts under different chiefs called Zaboā, or petty princes.”—*Sangermano*, 34.

1855.—“The Tsauwas of all these principalities, even where most absolutely under Ava, retain all the forms and appurtenances of royalty.”—*Yule, Mission to Ava*, 303.

[1890.—“The succession to the throne primarily depends upon the person chosen by the court and people being of princely descent—all such are called chow or prince.”—*Hallet, A Thousand Miles on an Elephant*, p. 32.]

CHOGA, s. Turki *choghd*. A long sleeved garment, like a dressing-gown (a purpose for which Europeans often make use of it). It is properly an Afghan form of dress, and is generally made of some soft woollen material, and embroidered on the sleeves and shoulders. In Bokhara the word is used for a furred robe. [“In Tibetan *ch'uba*; in Turki *juba*. It is variously pronounced *chuba*, *juba* or *chogha* in Asia, and *shuba* or *shubka* in Russia” (J.R.A.S., N.S. XXIII. 122)].

1883.—“We do not hear of ‘shirt-sleeves’ in connection with Henry (Lawrence), so often as in John’s case; we believe *his* favourite dishabille was an Afghan choga, which like charity covered a multitude of sins.”—*Qu. Review*, No. 310, on *Life of Lord Lawrence*, p. 303.

CHOKIDAR, s. A watchman. Derivative in Persian form from Choky. The word is usually applied to a private watchman; in some parts of India he is generally of a thieving tribe, and his employment may be regarded as a sort of blackmail to ensure one’s property. [In N. India the village *Chaukidār* is the rural policeman, and he is also employed for watch and ward in the smaller towns.]

1689.—“And the Day following the Chocadars, or Souldiers were remov’d from before our Gates.”—*Ovington*, 416.

1810.—“The chokey-dar attends during the day, often performing many little offices,

. . . at night parading about with his spear, shield, and sword, and assuming a most terrific aspect, until all the family are asleep; when HE GOES TO SLEEP TOO.”—*Williamson, V. M.* i. 295.

c. 1817.—“The birds were scarcely beginning to move in the branches of the trees, and there was not a servant excepting the choekedars, stirring about any house in the neighbourhood, it was so early.”—*Mrs. Sherwood’s Stories*, &c. (ed. 1873), 243.

1837.—“Every village is under a *potail*, and there is a *pursau* or priest, and choekednop (sic!) or watchman.”—*Phillips, Million of Facts*, 320.

1864.—The church book at Peshawar records the death there of “The Revd. I—L—, who on the night of the —th —, 1864, when walking in his veranda was shot by his own chokidar”—to which record the hand of an injudicious friend has added: “Well done, thou good and faithful servant!” (The exact words will now be found in the late Mr. E. B. Eastwick’s *Panjab Handbook*, p. 279).

CHOKRA, s. Hind. *chhokrā*, ‘a boy, a youngster’; and hence, more specifically, a boy employed about a household, or a regiment. Its chief use in S. India is with the latter. (See **CHUCKAROO**.)

[1875.—“He was dubbed ‘the chokra,’ or simply ‘boy.’”—*Wilson, Abode of Snow*, 186.]

CHOKY, s. H. *chaukt*, which in all its senses is probably connected with Skt. *chatur*, ‘four’; whence *chatushka*, ‘of four,’ ‘four-sided,’ &c.

a. (Perhaps first a shed resting on four posts); a station of police; a lock-up; also a station of palankin bearers, horses, &c., when a post is laid; a customs or toll-station, and hence, as in the first quotation, the dues levied at such a place; the act of watching or guarding.

[1535.—“They only pay the choqueis coming in ships from the Moluccas to Malacca, which amounts to 3 parts in 10 for the owner of the ship for *choque*, which is freight; that which belongs to His Highness pays nothing when it comes in ships. This *choque* is as far as Malacca, from thence to India is another freight as arranged between the parties. Thus when cloves are brought in His Highness’s ships, paying the third and the *choqueis*, there goes from every 80 bahars 16 to the King, our Lord.”—*Arrangement made by Nuno da Cunha*, quoted in *Botelho Tombo*, p. 113. On this Mr. Whiteway remarks: “By this arrangement the King of Portugal did not ship any cloves of his own at the Moluccas, but he took one-third of every shipment

troo, and on the balance he took one-third as Choky, which is, I imagine, in lieu of customs."

c. 1590.—"Mounting guard is called in Hindi Chauli."—*Ata*, i. 257.

1603.—"The Kings Customs called Chukey, is eight bagges upon the hundred bagges."—*Sarie*, in *Purchas*, i. 391.

1664.—"Near this Tent there is another great one, which is called Tchaukykane, because it is the place where the Omrahs keep guard, every one in his turn, once a week twenty-four hours together."—*Bernier*, E.T., 117; [od. *Constable*, 363].

1673.—"We went out of the Walls by Branch Gate . . . where, as at every gate, stands a Chocky, or Watch to receive Toll for the Emperor. . . ."—*Fryer*, 100.

"And when they must rest, if they have no Tent, they must shelter themselves under Trees . . . unless they happen on a Chowkie, i.e., a Shed where the Custom-keeper keeps a Watch to take Custom."—*Ibid.* 410.

1682.—"About 12 o'clock Noon we got to ye Chowkee, where after we had shown our *Dusick* and given our present, we were dismissed immediately."—*Hedges*, *Diary*, Dec. 17; [Hak. Soc. i. 55].

1774.—"Il più difficile per viaggiare nell'Indostan sono certi posti di guardia chiamati Ciokli . . . questi Ciokli sono insolentissimi."—*Della Tomba*, 33.

1810.—" . . . Chokdes, or patrol stations."—*W. Williams*, *V. M.*, i. 297.

This word has passed into the English slang vocabulary in the sense of 'prison.'

b A chair. This use is almost peculiar to the Bengal Presidency. Dr. John Muir [*Orig. Skt. Texts*, ii. 5] cites it in this sense, as a Hindi word which has no resemblance to any Skt. vocable. Mr. Growse, however, connects it with *chatur*, 'four' (*Ind. Antiq.*, i. 105). See also beginning of this article. *Chau* is the common form of 'four' in composition, e.g. *chaubandi*, (i.e. 'four fastening') the complete shoeing of a horse; *chaupahra* ('four watches') all night long; *chaupār*, 'a quadruped'; *chaukat* and *chaukatā* ('four timber'), a frame (of a door, &c.). So *chauli* seems to have been used for a square-framed stool, and thence a chair.

1772.—"Don't throw yourself back in your *burra chokoey*, and tell me it won't do. . . ."—*W. Hastings* to G. Vansittart, in *Gleig*, i. 238.

c. 1782.—"As soon as morning appeared he (Haidar) sat down on his chair (*chauki*) and washed his face."—*II. of Hydr Nat.*, 505.

CHOLERA, and CHOLERA MORBUS, s. The Disease. The term 'cholera,' though employed by the old medical writers, no doubt came, as regards its familiar use, from India. Littré alleges that it is a mistake to suppose that the word *cholera* (χολέρα) is a derivative from χολή, 'bile,' and that it really means 'a gutter,' the disease being so called from the symptoms. This should, however, rather be ἀπὸ τῶν χολαίων, the latter word being anciently used for the intestines (the etym. given by the medical writer, Alex. Trallianus). But there is a discussion on the subject in the modern ed. of *Stephani Thesaurus*, which indicates a conclusion that the derivation from χολή is probably right; it is that of Celsus (see below). [The *N.E.D.* takes the same view, but admits that there is some doubt.] For quotations and some particulars in reference to the history of this terrible disease, see under **MORT-DE-CHIEN**.

c. A.D. 20.—"Primoque facienda mentio est cholerae; quia commune id stomachi atque intestinorum vitium videri potest . . . intestina torquentur, bilis supra infraque erumpit, primum aquae similis: deinde ut in cā recondi caro tota esse videatur, interdum alba, nonnunquam nigra vel varia. Ergo eo nomine morbum hunc χολέραν Graeci nominant. . . ." &c.—*A. C. Celsi Med. Libri VIII.* iv. xi.

c. A.D. 100.—"ἩΕΡΓΙ ΧΟΛΕΡΗΣ . . . θάνατος ἐπιδιδωτος καὶ οὐκ ὀκνητος ἐκαστοῦ καὶ πρὸς καὶ ὑπερὸς κερῶ."—*Aretaeus*, *De Causis et signis acutorum morborum*, ii. 5.

Also Θεραπευτα Χολερῆς, in *De Curatione Morb.* Ac. ii. 4.

1563.—"R. Is this disease the one which kills so quickly, and from which so few recover? Tell me how it is called among us, and among them, and its symptoms, and the treatment of it in use?"

"O. Among us it is called Collerica passio. . . ."—*Garcia*, i. 74r.

[1611.—"As those ill of Colera."—*Conto*, *Dialogo de Soldado Pratico*, p. 5.]

1673.—"The Diseases reign according to the Seasons. . . . In the extreme Heats, Cholera Morbus."—*Fryer*, 113-114.

1832.—"Le Choléra Morbus, dont vous me parlez, n'est pas inconnu à Cachemire."—*Jacquemont*, *Corresp.* ii. 109.

CHOLERA HORN. See **COLLERY**.

CHOOOLA, s. H. *chālha*, *chālhi*, *chālā*, fr. Skt. *chullī*. The extemporized cooking-place of clay which a native of India makes on the ground

to prepare his own food; or to cook that of his master.

1814.—“A marble corridor filled up with choolas, or cooking-places, composed of mud, crowding, and unburnt bricks.”—*Forbes, Or. Mem.* iii. 120; [2nd ed. ii. 193].

CHOOLIA, s. *Chaliā* is a name given in Ceylon and in Malabar to a particular class of Mahomedans, and sometimes to Mahomedans generally. There is much obscurity about the origin and proper application of the term. [The word is by some derived from Skt. *chāḍa*, the top-knot which every Hindu must wear, and which is cut off on conversion to Islam. In the same way in the Punjab, *choṭikat*, ‘he that has had his top-knot cut off,’ is a common form of abuse used by Hindus to Musulman converts; see *Ibbetson, Panjab Ethnog.* p. 240.] According to Sonnerat (i. 109), the Chulias are of Arab descent and of Shia profession. [The *Madras Gloss.* takes the word to be from the kingdom of *Chola* and to mean a person of S. India.]

c. 1345.—“... the city of Kaulam, which is one of the finest of Malibār. Its bazars are splendid, and its merchants are known by the name of *Ṣulia* (i.e. *Chulia*).”—*Ibn Batuta*, iv. 99.

1754.—“Chowles are esteemed learned men, and in general are merchants.”—*Ives*, 25.

1782.—“We had found . . . less of that foolish timidity, and much more disposition to intercourse in the *Choliars* of the country, who are Mahomedans and quite distinct in their manners. . . .”—*Hugh Boyd, Journal of a Journey of an Embassy to Candy*, in *Misc. Works* (1800), i. 155.

1783.—“During Mr. Saunders’s government I have known *Chulia* (Moors) vessels carry coco-nuts from the Nicobar Islands to Madras.”—*Forrest, Voyage to Mergui*, p. v.

“Chulias and Malabars (the appellations are I believe synonymous).”—*Ibid.* 21.

1836.—“Mr. Boyd . . . describes the Moors under the name of *Cholias*, and Sir Alexander Johnston designates them by the appellation *Lubbies* (see *LUBBYE*). These epithets are, however, not admissible, for the former is only confined to a particular sect among them, who are rather of an inferior grade; and the latter to the priests who officiate.”—*Cassie Chitty*, in *J. R. A. Soc.* iii. 338.

1879.—“There are over 16,000 Klings, Chulians, and other natives of India.”—*Miss Bird, Golden Chersonese*, 254.

CHOP, s. Properly a seal-impression, stamp, or brand; H. *chhap*;

the verb (*chhapna*) being that which is now used in Hindustani to express the art of printing (books).

The word *chhap* seems not to have been traced back with any accuracy beyond the modern vernaculars. It has been thought possible (at least till the history should be more accurately traced) that it might be of Portuguese origin. For there is a Port. word *chapa*, ‘a thin plate of metal,’ which is no doubt the original of the Old English *chape* for the metal plate on the sheath of a sword or dagger.* The word in this sense is not in the Portuguese Dictionaries; but we find ‘homem *chapado*,’ explained as ‘a man of notable worth or excellence,’ and Bluteau considers this a metaphor ‘taken from the *chapas* or plates of metal on which the kings of India caused their letters patent to be engraved.’ Thus he would seem to have regarded, though perhaps erroneously, the *chhapā* and the Portuguese *chaps* as identical. On the other hand, Mr. Beames entertains no doubt that the word is genuine Hindi, and connects it with a variety of other words signifying *striking*, or *pressing*. And Thompson in his *Hindi Dictionary* says that *chhapā* is a technical term used by the Vnishnavas to denote the sectarian marks (lotus, trident, &c.) which they delineate on their bodies. Fallon gives the same meaning, and quotes a Hindi verse, using it in this sense. We may add that while *chhapā* is used all over the N.W.P. and Punjab for printed cloths, Drummond (1803) gives *chhapāniya*, *chhapdrā*, as words for ‘Stampers or Printers of Cloth’ in Guzerati, and that the passage quoted below from a Treaty made with an ambassador from Guzerat by the Portuguese in 1537, uses the word *chapada* for struck or coined, exactly as the modern Hindi verb *chhapnā* might be used.† *Chop*, in writers

* Thus, in Shakespeare, “This is Monsieur Parolles, the gallant militarist . . . that had the whole theorin of war in the knot of his scarf, the practice in the chape of his dagger.”—*All’s Well that Ends Well*, iv. 3. And, in the *Scottish Rates and Valuations*, under 1612:

“Lockatis and Chapes for daggers.”

† “... e quanto á moeda, ser *chapada de sua stea* (by error printed *sita*), pois já lhe concedes, que todo o proveyto serya do Rey de Portugal, como soya a ser dos Reis dos Guzarates, e ysto nas terras que nos tiuermos em Canbaya, e a nós quiseremos bater.”—Treaty (1537) in *S. Botelho, Tombo*, 226.

prior to the last century, is often used for the seal itself. "Owen Cambridge says the *Mohr* was the great seal, but the small or privy seal was called a 'chop' or 'stamp.'" (C. P. Brown).

The word *chop* is hardly used now among Anglo-Indians in the sense of seal or stamp. But it got a permanent footing in the 'Pigeon English' of the Chinese ports, and thence has come back to England and India, in the phrase "*first-chop*," i.e. of the first brand or quality.

The word *chop* (*cháp*) is adopted in Malay [with the meanings of seal-impression, stamp, to seal or stamp, though there is, as Mr. Skeat points out, a pure native word *tera* or *tra*, which is used in all these senses;] and *chop* has acquired the specific sense of a passport or licence. The word has also obtained a variety of applications, including that just mentioned, in the *lingua franca* of foreigners in the China seas. Van Braam applies it to a tablet bearing the Emperor's name, to which he and his fellow envoys made *kotow* on their first landing in China (*Voyage*, &c., Paris, An vi., 1798, i. 20-21). Again, in the same jargon, a *chop* of tea means a certain number of chests of tea, all bearing the same brand. *Chop-houses* are customs stations on the Canton River, so called from the chops, or seals, used there (*Giles, Glossary*). *Chop-dollar* is a dollar *chopped*, or stamped with a private mark, as a guarantee of its genuineness (*ibid.*). (Dollars similarly marked had currency in England in the first quarter of last century, and one of the present writers can recollect their occasional occurrence in Scotland in his childhood). The *grand chop* is the port clearance granted by the Chinese customs when all dues have been paid (*ibid.*). All these have obviously the same origin; but there are other uses of the word in China not so easily explained, e.g. *chop*, for 'a hulk'; *chop-boat* for a lighter or cargo-boat.

In Captain Forrest's work, quoted below, a golden badge or decoration, conferred on him by the King of Achin, is called a *chapp* (p. 55). The portrait of Forrest, engraved by Sharp, shows this badge, and gives the inscription, translated: "Capt. Thomas Forrest, Orancayo [see ORANKAY] of the Golden Sword. This *chapp* was conferred as

a mark of honour in the city of Atcheen, belonging to the Faithful, by the hands of the Shabander [see SHABBUNDER] of Atcheen, on Capt. Thomas Forrest."

[1534.—"The Governor said that he would receive nothing save under his *chapa*." "Until he returned from Badur with his reply and the *chapa* required."—*Correa*, iii. 585.]

1537.—"And the said Nizamamede Zamom was present and then before me signed, and swore on his Koran (*mogafó*) to keep and maintain and fulfil this agreement entirely . . . and he sealed it with his seal" (*e o chapo de sua chapa*).—Treaty above quoted, in *S. Botelho, Tombo*, 228.

1552.—". . . ordered . . . that they should allow no person to enter or to leave the island without taking away his *chapa*. . . . And this *chapa* was, as it were, a seal."—*Castanheda*, iii. 82.

1614.—"The King (of Achen) sent us his *Chop*."—*Milward*, in *Purchas*, i. 526.

1615.—"Sailed to Acheen; the King sent his *Chope* for them to go ashore, without which it was unlawful for any one to do so."—*Sainsbury*, i. 445.

["2 chistes plato . . . with the rendadors *chape* upon it."—*Cocks's Diary*, i. 219.]

1618.—"Signed with my *chop*, the 14th day of May (*sig*), in the Year of our Prophet Mahomet 1027."—Letter from Gov. of Mocha, in *Purchas*, i. 625.

1673.—"The Custom-house has a good Front, where the chief Customer appears certain Hours to chop, that is to mark Goods outward-bound."—*Fryer*, 98.

1678.—". . . sending of our *Vuckel* this day to Compare the Coppys with those sent, in order to y^e *Chaup*, he refused it, alleging that they came without y^e Visiers *Chaup* to him. . . ."—Letter (in India Office) from *Dacca Factory* to Mr. Matthias Vincent (Ft. St. George?).

1682.—"To Rajemaul I sent ye old Duan . . . 's Perwanna, *Chopt* both by the Nabob and new Dunn, for its confirmation."—*Hedges, Diary*, Hak. Soc. i. 37.

1689.—"Upon their *Chops* as they call them in India, or Seals engraven, are only Characters, generally those of their Name."—*Ovington*, 251.

1711.—"This (Oath at Acheen) is administered by the Shabander . . . lifting, very respectfully, a short Dagger in a Gold Case, like a Scepter, three times to their Heads; and it is called receiving the *Chop* for Trade."—*Lockyer*, 35.

1715.—"It would be very proper also to put our *chop* on the said Books."—In *Wheeler*, ii. 224.

c. 1720.—"Here they demanded tax and toll; felt us all over, not excepting our mouths, and when they found nothing, stamped a *chop* upon our arms in red paint; which was to serve for a pass."—*Lestren*

Jaarigt Reize . . . door Jacob de Hurquoy, Haarlem, 1757.

1727.—“On my Arrival (at Acheen) I took the Chap at the great River's Mouth, according to Custom. This Chap is a Piece of Silver about 8 ounces Weight, made in Form of a Cross, but the cross Part is very short, that we . . . put to our Fore-head, and declare to the Officer that brings the Chap, that we come on an honest Design to trade.”—*A. Hamilton*, ii. 103.

1771.—“ . . . with Tiapp or passports.”—*Osbeck*, i. 181.

1782.—“ . . . le Piloto . . . apporté avec son Poussin, puis il fait lever l'ancre.”—*Sonnerat*, ii. 233.

1783.—“The bales (at Acheen) are immediately opened; 12 in the hundred are taken for the king's duty, and the remainder being marked with a certain mark (chapp) may be carried where the owner pleases.”—*Forster*, i. to *Meryut*, 41.

1785.—“The only pretended original produced was a manifest forgery, for it had not the chop or smaller seal, on which is engraved the name of the Mogul.”—*Carraccioli's Office*, i. 214.

1817.—“ . . . and so great reluctance did he (the Nabob) show to the ratification of the Treaty, that Mr. Pigot is said to have seized his chop, or seal, and applied it to the paper.”—*Mitell's Hist.* iii. 340.

1870.—“First chop! tremendously pretty too,” said the elegant Grecian, who had been paying her assiduous attention.”—*Daniel Deronda*, Bk. I. ch. x.

1882.—“On the edge of the river facing the ‘Pow-shan’ and the Creek Hong, were Chop houses, or branches of the Hoppo's department, whose duty it was to prevent smuggling, but whose interest it was to aid and facilitate the shipping of silks . . . at a considerable reduction on the Imperial tariff.”—*The Fankwa at Canton*, p. 25.

The writer last quoted, and others before him, have imagined a Chinese origin for chop, e.g., as ‘from chah, chah, a contract, a diploma, &c.’ both having at Canton the sound chah, and between them covering most of the ‘pigeon’ uses of chop” (Note by *Bishop Moule*). But few of the words used by Europeans in Chinese trade are really Chinese, and we think it has been made clear that chop comes from India.

CHOP-CHOP. Pigeon-English (or -Chinese) for ‘Make haste! look sharp!’ This is supposed to be from the Cantonese, pron. *kép-kép*, of what is in the Mandarin dialect *kép-kép*. In the Northern dialects *kwa-kwa*,
0

‘quick-quick’ is more usual (*Bishop Moule*). [Mr. Skent compares the Malay *chayat-chayat*, ‘quick-quick.’]

CHOPPER.

a. H. *chhappur*, ‘a thatched roof.’

[1773.—“ . . . from their not being provided with a sufficient number of boats, there was a necessity for crowding a large party of *Sepoys* into one, by which the *chhappur*, or upper alight deck broke down.”—*Ives*, 174.]

1780.—“About 20 Days ago a Villian was detected here setting fire to Houses by throwing the *Tickra** of his Hooks on the to the *Phouadar's* Prison. . . . On his trial . . . it appearing that he had more than once before committed the same nefarious and abominable Crime, he was sentenced to have his left Hand, and right Foot cut off. . . . It is needless to expatiate on the efficacy such exemplary Punishments would be of to the Publick in general, if adopted on all similar occasions. . . .” —Letter from Moorshedabad, in *Hurley's Bengal Gazette*, May 6.

1782.—“With Mr. Francis came the Judges of the Supreme Court, the Laws of England, partial oppression, and licentious liberty. The common fellows were cast loose, . . . the merchants of the place told that they need not pay duties . . . and the natives were made to know that they might erect their chappur huts in what part of the town they pleased.”—*Pride, Some Observations*, 61.

1810.—“Choppers, or grass thatches.”—*Williamson*, i. p. 1. 510.

c. 1817.—“These cottages had neat choppers, and some of them wanted not small gardens, fitly fenced about.”—*Mrs. Wood's Memoirs*, ed. 1873, 258.

[1892.—“The religious devotee sets up a chupha-hut without expence.”—*Mrs. Merrifield's History of the Day*, ii. 211.]

[b. In Persia, a corr. of P. *chir-pd*, ‘on four feet, a quadruped’ and thence a mounted post and postman.]

1812.—“Eight of the horses belong to the East India Company, and are principally employed in carrying choppers or couriers to Shiraz.”—*Morier, Journey through Persia*, &c., p. 64.

1883.—“By this time I had begun to pique myself on the rate I could get over the ground ‘on chhappur.’” —*Wills, In the Land of the Lion and the Sun*, ed. 1881, p. 259.]

CHOPPER-COT, a. Much as this looks like a European concoction, it is

* H. *Tukiyi* is a little cake of charcoal placed in the bowl of the hooka, or hubbub-bubble.

a genuine H. term, *chhappar khāt*, 'a bedstead with curtains.'

1778.—"Leito com armação. *Châpâr cábt.*"—*Grammatica Indostana*, 128.

c. 1809.—"Bedsteads are much more common than in *Puraniya*. The best are called *Palang*, or *Chhappar Khat*. . . they have curtains, mattresses, pillows, and a sheet. . . ."—*Buchanan, Eastern India*, II. 92.

c. 1817.—"My husband chanced to light upon a very pretty chopper-cot, with curtains and everything complete."—*Mrs. Sherwood's Stories*, ed. 1873, 161. (See *COT*.)

CHOPSTICKS, s. The sticks used in pangs by the Chinese in feeding themselves. The Chinese name of the article is '*kuai-tsz*,' 'speedy-ones.' "Possibly the inventor of the present word, hearing that the Chinese name had this meaning, and accustomed to the phrase *chop-chop* for 'speedily,' used *chop* as a translation" (*Bishop Moule*). [Prof. Giles writes: "The *N.E.D.* gives incorrectly *kuai-tsz*, i.e. 'nimble boys,' 'nimble ones.' Even Sir H. Yule is not without blemish. He leaves the aspirate out of *kuai*, of which the official orthography is now *kuai-kuai-tsz*, 'hasteners,' the termination *-ers* bringing out the value of *tsz*, an enclitic particle, better than 'ones.' Bishop Moule's suggestion is on the right track. I think, however, that chopstick came from a Chinaman, who of course knew the meaning of *kuai* and applied it accordingly, using the 'pidgin' word *chop* as the, to him, natural equivalent."]

c. 1640.—". . . his young daughters, with their brother, did nothing but laugh to see us feed ourselves with our hands, for that is contrary to the custome which is observed throughout the whole empire of China, where the inhabitants at their meat carry it to their mouths with two little sticks made like a pair of Ouzers" (this is the translator's folly; it is really *com duos paos fectos como fusos*—"like spindles").—*Pinto*, orig. cap. lxxxi., in *Cogan*, p. 103.

[1598.—"Two little peeces of blacke woode made round . . . these they use instead of forks."—*Linschoten*, Hak. Soc. I. 144.]

c. 1610.—". . . ont comme deux petites spatules de bois fort bien faites, qu'ils tiennent entre leurs doigts, et prennent avec celles qu'ils veulent manger, si dextrement, que rien plus."—*Mocquet*, 346.

1711.—"They take it very dexterously with a couple of small Chopsticks, which serve them instead of Forks."—*Lockyer*, 174.

1876.—"Before each there will be found a pair of chopsticks, a wine cup, a small saucer for soy . . . and a pile of small pieces of paper for cleaning these articles as required."—*Giles, Chinese Sketches*, 133-4.

CHOTA-HAZRY, s. H. *chhoti hāziri*, vulg. *hāzri*, 'little breakfast'; refreshment taken in the early morning, before or after the morning exercise. The term (see *HAZREE*) was originally peculiar to the Bengal Presidency. In Madras the meal is called 'early tea.' Among the Dutch in Java, this meal consists (or did consist in 1860) of a large cup of tea, and a large piece of cheese, presented by the servant who calls one in the morning.

1853.—"After a bath, and hasty antebreakfast (which is called in India 'a little breakfast') at the Euston Hotel, he proceeded to the private residence of a man of law."—*Oakfield*, II. 179.

1866.—"There is one small meal . . . it is that commonly known in India by the Hindustani name of *chota-hāziri*, and in our English colonies as 'Early Tea.' . . ."—*Waring, Tropical Resident*, 172.

1875.—"We took early tea with him this morning."—*The Dilemma*, ch. III.

CHOUL, CHAUL, n.p. A seaport of the Concan, famous for many centuries under various forms of this name, *Chenival* properly, and pronounced in Konkani *Tseiwāl* (*Sinclair, Ind. Ant.* IV. 283). It may be regarded as almost certain that this was the *Σιουλὰ* of Ptolemy's Tables, called by the natives, as he says, *Τιμουλα*. It may be fairly conjectured that the true reading of this was *Τιμουλα*, or *Τιέμουλα*. We find the sound *ch* of Indian names apparently represented in Ptolemy by *τ* (as it is in Dutch by *t*). Thus *Τιάρουρα* = *Chitor*, *Τιδόραγος* = *Chashitana*; here *Τιμουλα* = *Chenival*; while *Τιάγουρα* and *Τιαύστρα* probably stand for names like *Chagara* and *Chauspa*. Still more confidently *Chenival* may be identified with the *Saimur* (Chaimur) or Jaimur of the old Arab. Geographers, a port at the extreme end of Lār or Guzerat. At Choul itself there is a tradition that its antiquity goes back beyond that of Suai (see *SWALLY*), Bassein, or Bombay. There were memorable sieges of Choul in 1570-71, and again in 1594, in which the Portuguese successfully resisted Mahommedan

attempts to capture the place. Dr. Burgess identifies the ancient Σήμυλλα rather with a place called Chembur, on the island of Trombay, which lies immediately east of the island of Bombay; but till more evidence is adduced we see no reason to adopt this.* Choul seems now to be known as Revadanda. Even the name is not to be found in the *Imperial Gazetteer*. *Revadanda* has a place in that work, but without a word to indicate its connection with this ancient and famous port. Mr. Gerson d'Acunha has published in the *J. Bo. Br. As. Soc.*, vol. xii., *Notes on the H. and Ant. of Chaul*.

A. D. c. 80-90.—“Μετὰ δὲ Καλλιάναν ἄλλα ἐμπορία τοπικὰ, Σήμυλλα, καὶ Μανδαγόρα. . . .”—*Periplus*.

A. D. c. 150.—“Σήμελλὰ ἐμπόριον (αὐλομένον ἐκ τῶν ἐγχωρίων Τίμολα).”—*J'ist.* i. cap. 17.

A. D. 916.—“The year 301 I found myself in the territory of Σιμύρ (or Chaimūr), belonging to Hind and forming part of the province of Lār. . . . There were in the place about 10,000 Musulmans, both of those called *haidairah* (half-breeds), and of natives of Sirāt, Omān, Basrah, Bagdad, &c.”—*Mas'ādī*, ii. 86.

[1020.—“Jaimūr.” See quotation under LAR.]

c. 1150.—“Saimūr, 5 days from Sindān, is a large, well-built town.”—*Edrisi*, in *Elliot*, i. [85].

c. 1470.—“We sailed six weeks in the *taca* till we reached Chivil, and left Chivil on the seventh week after the great day. This is an Indian country.”—*11th. A'kitin*, 9, in *India in XVth. Cent.*

1510.—“Departing from the said city of Combein, I travelled on until I arrived at another city named Ceval (Cheval) which is distant from the above-mentioned city 12 days' journey, and the country between the one and the other of these cities is called Guzerati.”—*Vurthema*, 113.

1546.—Under this year D'Acunha quotes from Froire d'Andraia a story that when the Viceroy required 20,000 pardaos (q.v.) to send for the defence of Diu, offering in pledge a wisp of his mustachio, the women of Choul sent all their earrings and other jewellery, to be applied to this particular service.

1551.—“The ports of Mahaim and Sheul belong to the Deccan.”—*The Mohit*, in *J.A.S.B.*, v. 461.

1584.—“The 10th of November we arrived at Chaul which standeth in the firme land. There be two townes, the one belonging

to the Portugales, and the other to the Moores.”—*R. Fitch*, in *Hakl.* ii. 384.

c. 1630.—“After long toil . . . we got to Choul; then we came to Damann.”—*Sir T. Herbert*, ed. 1665, p. 42.

1635.—“Chival, a seaport of Deccan.”—*Sidi Ismā'īl*, 38.

1727.—“Chaul, in former Times, was a noted Place for Trade, particularly for fine embroidered Quilts; but now it is miserably poor.”—*A. Hamilton*, i. 213.

1782.—“That St. Lubin had some of the Mahratta officers on board of his ship, at the port of Choul . . . he will remember as long as he lives, for they got so far the ascendancy over the political Frenchman, as to induce him to come into the harbour, and to land his cargo of military stores . . . not one piece of which he ever got back again, or was paid sixpence for.”—*Price's Observations on a Late Publication*, &c., 14. In *Price's Tracts*, vol. i.

CHOULTRY, s. Peculiar to S. India, and of doubtful etymology; Malayāl. *chāvatt*, Tel. *chūvadi*, [tsāvadi, *chau*, Skt. *chatur*, ‘four,’ *vīta*, ‘road,’ a place where four roads meet]. In W. India the form used is *chovery* or *choirre* (Dakh. *chōrī*). A hall, a shed, or a simple *loggia*, used by travellers as a resting-place, and also intended for the transaction of public business. In the old Madras Archives there is frequent mention of the “Justices of the Choultry.” A building of this kind seems to have formed the early Court-house.

1673.—“Here (at Swally near Surat) we were welcomed by the Deputy President . . . who took care for my Entertainment, which here was rude, the place admitting of little better Tenements than Booths stiled by the name of Choultryes.”—*Fryer*, 82.

“Madras . . . enjoys some Choultryes for Places of Justice.”—*Ibid.* 39.

1683.—“ . . . he shall pay for every slave so shipped . . . 50 pagodas to be recovered of him in the Choultry of Madraspatanam.”—*Order of Madras Council*, in *Walker*, i. 136.

1689.—“Within less than half a Mile, from the Sea (near Surat) are three Choultryes or Convenient Lodgings made of Timber.”—*Orington*, 161.

1711.—“Besides these, five Justices of the Choultry, who are of the Council, or chief Citizens, are to decide Controversies, and punish offending Indians.”—*Lockyer*, 7.

1714.—In the MS. List of Persons in the Service, &c. (India Office Records), we have:—

“Josiah Cooke Factor Register of the Choultry, £15.”

1727.—“There are two or three little Choultryes or Shades built for Patients to rest in.”—*A. Hamilton*, ch. ix.; [i. 55].

* See *Fergusson & Burgess, Cave Temples*, pp. 163 & 840. See also Mr. James Campbell's excellent *Bombay Gazetteer*, xiv. 62, where reasons are stated against the view of Dr. Burgess.

[1773.—"A Choltre is not much unlike a large summer-house, and in general is little more than a bare covering from the inclemency of the weather. Some few indeed are more spacious, and are also endowed with a salary to support a servant or two, whose business it is to furnish all passengers with a certain quantity of rice and fresh water."—*Jes*, 67.]

1782.—"Les fortunes sont employées à bâtir des Chauderies sur les chemins." *Sonnart*, i. 12.

1790.—"On ne rencontre dans ces voyages aucun auberge ou hôtellerie sur la route; mais elles sont remplacées par des lieux de repos appelés schultris (*chauderies*), qui sont des bâtimens couverts et inhabités, où les voyageurs ne trouvent, en général, qu'un toit."—*Huyner*, ii. 11.

1809.—"He resides at present in an old Choultry which has been fitted up for his use by the Resident."—*Id. Valerius*, i. 356.

1817.—"Another fact of much importance is, that a Mahomedan Sovereign was the first who established Choultries." *Mill's Hist.* ii. 161.

1820.—"The Chowree or town hall where the public business of the township is transacted, is a building 20 feet square, with square gable-ends, and a roof of tile supported on a treble row of square wooden posts."—*Acc. of Township of Loony*, in *Tr. Lit. Soc. Bombay*, ii. 181.

1833.—"Junar, 6th Jan. 1833. . . . We at first took up our abode in the Chawadi, but Mr. F-combo of the C. S. kindly invited us to his house."—*Smith's Life of Dr. John Wilson*, 156.

1834.—"The roads are good, and well supplied with choultries or taverns" (—) *Phillips, Million of Facts*, 319.

1873.—"Let an organised watch . . . be established in each village . . . armed with good talwars. They should be stationed each night in the village choarl." *Overland Times of India*, May 12, Suppl. 7b.

See also CHUTTRUM.

CHOULTRY PLAIN, n.p. This was the name given to the open country formerly existing to the S.W. of Madras. Choultry Plain was also the old designation of the Hd. Quarters of the Madras Army; equivalent to "Horse Guards" in Westminster (C. P. B. MS.).

1780.—"Every gentleman now possessing a house in the fort, was happy in accommodating the family of his friend, who before had resided in Choultry Plain. *Note.* The country near Madras is a perfect flat, on which is built, at a small distance from the fort, a small choultry."—*Holycote, Travels*, 7.

CHOUSE, s. and v. This word is originally Turk. *choush*, in former days a sergeant-at-arms, herald, or the like. [Vambéry (*Sketches*, 17) speaks of the *Tchoush* as the leader of a party of pilgrims.] Its meaning as 'a cheat,' or 'to swindle' is, apparently beyond doubt, derived from the anecdote thus related in a note of W. Gilford's upon the passage in Ben Jonson's *Alchemist*, which is quoted below. "In 1609 Sir Robert Shirley sent a messenger or *chaus* (as our old writers call him) to this country, as his agent, from the Grand Signor and the Sophy, to transact some preparatory business. Sir Robert followed him, at his leisure, as ambassador from both these princes; but before he reached England, his agent had *chaused* the Turkish and Persian merchants here of 4000*l.*, and taken his flight, unconscious perhaps that he had enriched the language with a word of which the etymology would mislead Upton and puzzle Dr. Johnson."—*Ed. of Ben Jonson*, iv. 27. "In Katty war, where the native chiefs employ Arab mercenaries, the *Chaus* still flourishes as an officer of a company. When I joined the Political Agency in that Province, there was a company of Arabs attached to the Residency under a *Chaus*" (*Mc-Gen. Keatinge*). [The *N.E.D.* thinks that "Gilford's note must be taken with reserve." The *Stanf. Dict.* adds that Gilford's note asserts that two other *Chaus*es arrived in 1618-1625. One of the above quotations proves his accuracy as to 1618. Perhaps, however, the particular fraud had little to do with the modern use of the word. As Jonson suggests, *chaus* may have been used for 'Turk' in the sense of 'cheat'; just as *Calaven* stood for 'thief' or 'rogue' for a further discussion of the word see *N. & Q.*, 7 ser. vi. 387; 8 ser. i. 129.]

1599 "Cum vero me tradidit inclausus in coedem diversorio, a quo cum meo Chauso (venus id est, ut ibi scriptum est, multiplex apud Turcas officii, quod etiam ad oratorum custodiam extenditur) ut mihicet aere meo diuini conducere. . . ."—*Beza, Epist.* iii. p. 119.

1610 — "Dapper. . . . What do you think of me, that I am a *chaus*?
Fier. What's that?
Dapper. The Turk was here.
As one would say, do you think I am a Turk!

Face. Come, noble doctor, pray thee let's prevail;

This is the gentleman, and he's no chiaus."

Ben. Jonson, *The Alchemist*, Act I. sc. i.

1638.—

"*Fulgoso*. Gulls or Moguls,
Tag, rag, or other, hogen-mogon, vanden,
Ship-jack, or chouses. Whoo! the brace
are finched.

The pair of shavers are sneak'd from us,
Don. . . ."

Ford, *The Lady's Trial*, Act II. sc. i.

1619.—"Con gli ambasciatori stranieri
cho seob conduceva, cioè l'Indiano, di Scial
Selim, un chiaus Turco od i Mo'coviti. . . ."
—*P. della Valle*, il. 6.

1653.—"Chiausx on Turq est vn Sergent
du Diuan, et dans la campagne la garde
d'vno Karaouane, qui fait le guet, se nomme
aussi Chiausx, et cet employ n'est pas
autrement honeste."—*Le Gent*, ed. 1657,
p. 536.

1659.—

"*Conquest*. We are
In a fair way to be ridiculous.
What think you? Chiaus'd by a scholar."

Shirley, *Honorio & Mammon*, Act II. sc. iii.

1663.—"The Portugals have choused us,
it seems, in the island of Bombay in the
East Indys; for after a great charge of our
fleets being sent thither with full commission
from the King of Portugal to receive it,
the Governour by some pretence or other
will not deliver it to Sir Abraham Shipman."
—*Pepys, Diary*, May 15; [ed. *Wheatley*
iii. 125].

1674.—

"When geese and pullen are seduc'd
And soos of sucking pig-are chows'd."

Hudibras, Pt. II. canto 3.

1674.—

"Transform'd to a Frenchman by my art;
He stole your cloak, and pick'd your
pocket,

Chows'd and caldes'd ye like a block-
head."

Ibid.

1751.—"800 chiaux: they carried in their
hand a baton with a double silver crook on
the end of it; . . . these frequently chanted
moral sentences and encomiums on the
SHAH, occasionally proclaiming also his
victories as he passed along."—*Hanway*,
i. 170.

1762.—"Le 27^e d'Août 1762 nous enten-
dîmes un coup de canon du chateau de
Kahira, c'étoit signe qu'un Tchiaus (courier)
étoit arrivé de la grande caravane."—
Nirbahr, Voyage, i. 171.

1826.—"We started at break of day from
the northern suburb of Ispahan, led by the
chaoushes of the pilgrimago. . . ."—*Hajji
Baba*, ed. 1835, p. 6.

CHOW-CHOW, *s.* A common ap-
plication of the Pigeon-English term in
China is to mixed preserves; but, as

the quotation shows, it has many uses;
the idea of mixture seems to prevail.
It is the name given to a book by
Viscountess Falkland, whose husband
was Governor of Bombay. There it
seems to mean 'a medley of trifles.'
Chow is in 'pigeon' applied to food
of any kind. ["From the erroneous
impression that dogs form one of the
principal items of a Chinaman's diet,
the common variety has been dubbed
the 'chow dog'" (*Ball, Things Chinese*,
p. 179).] We find the word chow-
chow in Blumentritt's *Vocabular of
Manilla terms*: "*Chau-chau*, a Tagal
dish so called."

1858.—"The word chow-chow is sug-
gestive, especially to the Indian reader, of
a mixture of things, 'good, bad, and in-
different,' of sweet little oranges and bits
of bamboo stick, slices of sugar-cane and
rinds of unripe fruit, all concocted together,
and made upon the whole into a very
tolerable confection. . . ."

"Lady Falkland, by her happy selection
of a name, to a certain extent deprecates
and disarms criticism. We cannot complain
that her work is without plan, unconnected,
and sometimes trashy, for these are exactly
the conditions implied in the word chow-
chow."—*Bombay Quarterly Review*, January,
p. 100.

1882.—"The variety of uses to which the
compound word 'chow-chow' is put is
almost endless. . . . A 'No. 1 chow-chow'
thing signifies utterly worthless, but when
applied to a breakfast or dinner it means
'unexceptionably good.' A 'chow-chow'
cargo is an assorted cargo; a 'general shop'
is a 'chow-chow' shop. . . . one (factory) was
called the 'chow-chow' from its being in-
habited by divers Parsees, Moormen, or
other natives of India."—*The Pankjee*,
p. 63.

CHOWDRI, *s.* II. *chudhari*, lit.
'a holder of four'; the explanation of
which is obscure: [rather Skt. *chakra-
dharin*, 'the bearer of the discus as an
emblem of authority']. The usual applica-
tion of the term is to the headman
of a craft in a town, and more
particularly to the person who is
selected by Government as the agent
through whom supplies, workmen, &c.,
are supplied for public purposes.
[Thus the *Chaudhari* of carters provides
carriage, the *Chaudhari* of *Kahirs*
bearers, and so on.] Formerly, in
places, to the headman of a village;
to certain holders of lands; and in
Cuttack it was, under native rule,
applied to a district Revenue officer.
In a paper of 'Explanations of Terms'

furnished to the Council at Fort William by Warren Hastings, then Resident at Moradbagh (1759), **chowdrees** are defined as "Landholders in the next rank to Zemindars." (In *Long*, p. 176.) [Comp. **VENDU-MASTER**.] It is also an honorific title given by servants to one of their number, usually, we believe, to the *māli* [see **MOLLY**], or gardener—as *khalifa* to the cook and tailor, *jama'dār* to the *bhishkī*, *mehar* to the sweeper, *strād* to the bearer.

c. 1300.—". . . The people were brought to such a state of obedience that one revenue officer would string twenty . . . chaudharis together by the neck, and enforce payment by blows."—*Ziā-ud-dīn Barīn*, in *Elliot*, iii. 183.

c. 1343.—"The territories dependent on the capital (Delhi) are divided into hundreds, each of which has a *Jauthari*, who is the Sheikh or chief man of the Hindus."—*Ibn Batuta*, iii. 338.

[1772.—"Chowdrah, land-holders, in the next rank to Zemeendars."—*Vereist*, *Vie de Bengal*, Gloss. s.v.]

1788.—"Chowdry. — A Landholder or Farmer. Properly he is above the Zemindar in rank; but, according to the present custom of Bengal, he is deemed the next to the Zemindar. Most commonly used as the principal purveyor of the markets in towns or camps."—*Indian Vocabulary* (Stockdale's).

CHOWK, s. H. *chauk*. An open place or wide street in the middle of a city where the market is held, [as, for example, the *Chāndni Chauk* of Delhi]. It seems to be adopted in Persian, and there is an Arabic form *Sūk*, which, it is just possible, may have been borrowed and Arabized from the present word. The radical idea of *chauk* seems to be "four ways" [Skt. *chatushka*], the crossing of streets at the centre of business. Compare *Carfax*, and the *Quattro Cantoni* of Palermo. In the latter city there is a market place called Piazza Ballarò, which in the 16th century a chronicler calls *Seggeballarath*, or as Amari interprets, *Sūk-Balharā*.

[1833.—"The Chandy Choke, in Delhi . . . is perhaps the broadest street in any city in the East."—*Skinner*, *Excursions in India*, i. 49.]

CHOWNEE, s. The usual native name, at least in the Bengal Presidency, for an Anglo-Indian cantonment (q.v.). It is H. *chhāoni*, 'a thatched roof,' *chhāonā*, *chhānā*, v. 'to thatch.'

[1829—"The Regent was at the chaoni, his standing camp at Gaggrown, when this event occurred."—*Tod*, *Annals* (Calcutta reprint), ii. 611.]

CHOWRINGHEE, n.p. The name of a road and quarter of Calcutta, in which most of the best European houses stand; *Chaurangi*.

1789.—"The houses . . . at Chowringhee also will be much more healthy."—*Ston-Karr*, ii. 205.

1790.—"To dig a large tank opposite to the Cheringhee Buildings."—*Ibid.* 13.

1791.—"Whereas a robbery was committed on Tuesday night, the first instant, on the Chowringhy Road."—*Ibid.* 54.

1792.—"*For Private Sale*. A neat, compact and new built garden house, pleasantly situated at Chowring, and from its contiguity to Fort William, peculiarly well calculated for an officer; it would likewise be a handsome provision for a native lady, or a child. The price is 1500 sicca rupees."—*Ibid.* ii. 511.

1803.—"Chouringhee, an entire village of palaces, runs for a considerable length at right angles with it, and altogether forms the finest view I ever beheld in any city."—*Ld. Valentia*, i. 236.

1810.—"As I enjoyed Calcutta much less this time . . . I left it with less regret. Still, when passing the Chowringhee road the last day, I—

'Looked on stream and sea and plain
As what I ne'er might see again.'

Elphinstone, in *Life*, i. 231.

1818.—"He wished all Cheltenham, al. Chowringhee, all Calcutta, could see him in that position, waving his hand to such a beauty, and in company with such a famous buck as Rawdon Crawley, of the Guards."—*Vanity Fair*, ed. 1867, i. 237.

CHOWRY, s.

(a.) See **CHOLTRY**.

(b.) H. *chāncur*, *chānūrī*; from Skt. *chamara*, *chāmara*. The bushy tail of the Tibetan **Yak** (q.v.), often set in a costly decorated handle to use as a fly-flapper, in which form it was one of the insignia of ancient Asiatic royalty. The tail was also often attached to the horse-trappings of native warriors; whilst it formed from remote times the standard of nations and nomad tribes of Central Asia. The Yak-tails and their uses are mentioned by Aelian, and by Cosmas (see under **YAK**). Allusions to the *chāmara*, as a sign of royalty, are frequent in Skt. books and inscriptions, e.g. in the Poet Kalidāsa (see transl. by Dr. Mill in

J. As. Soc. Beng. i. 342; the *Amarakosha*, ii. 7, 31, &c.). The common Anglo-Indian expression in the 18th century appears to have been "**Cow-tails**" (q.v.). And hence Bogle in his *Journal*, as published by Mr. Markham, calls *Yaks* by the absurd name of "*cow-tailed cows*," though "*horse-tailed cows*" would have been more germane!

c. A.D. 250.—"Βωὼν δὲ γένη δ' ὅς, δρομικοὺς τε καὶ ἄλλους ἀγρίους δεινῶς ἐκ τούτων γε τῶν βωὼν καὶ τὰς μυιοσέβας ποιοῦνται, καὶ τὸ μὲν σῶμα παμμέλανε εἶον οἶδε· τὰς δὲ οὐρὰς ἔχοντι λευκὰς ἰσχυρὰς."—*Aelian. de Nat. An.* xv. 14.

A.D. 634-5.—" . . . with his armies which were darkened by the spotless *chamaras* that were waved over them."—*Aihole Inscription*.

c. 940.—"They export from this country the hair named *al-camar* (or *al-chamar*) of which these fly-laps are made, with handles of silver or ivory, which attendants held over the heads of kings when giving audience."—*Maṣ'ūdī*, i. 385. The expressions of *Maṣ'ūdī* are aptly illustrated by the Assyrian and Persian sculptures. (See also *Marco Polo*, bk. iii. ch. 18; *Nic. Conti*, p. 14, in *India in the XVth Century*).

1623.—"For adornment of their horses they carried, hung to the cantles of their saddles, great tufts of a certain white hair, long and fine, which they told me were the tails of certain wild oxen found in India."—*P. della Valle*, ii. 662; [*Ind. Soc.* ii. 260].

1809.—"He also presented me in trays, which were as usual laid at my feet, two beautiful chowries."—*Lord Valentia*, i. 428.

1810.—"Near Brahma are Indra and Indranees on their elephant, and below is a female figure holding a *chamar* or chowree."—*Maria Graham*, 56.

1827.—"A black female slave, richly dressed, stood behind him with a chowry, or cow's tail, having a silver handle, which she used to keep off the flies."—*Sir H. Scott, The Surgeon's Daughter*, ch. x.

CHOWRYBURDAR, s. The servant who carries the Chowry. II. *P. chauvri-bardar*.

1774.—"The Dob-Rajah on horseback . . . a chowra-burdar on each side of him."—*Bogle, in Markham's Tibet*, 21.

[1833.—" . . . the old king was sitting in the garden with a chowrybadar waving the flies from him."—*Miss Eden, Up the Country*, i. 133.]

CHOWT, CHOUT, s. *Mahr. chauth*, 'one fourth part.' The blackmail levied by the Mahrattas from the provincial governors as compensation

for leaving their districts in immunity from plunder. The term is also applied to some other exactions of like ratio (see *Wilson*).

[1559.—Mr. Whiteway refers to *Conto* (Dec. VII. bk. 6, ch. 6), where this word is used in reference to payments made in 1559 in the time of D. Constantine de Bragança, and in papers of the early part of the 17th century the King of the Chouteas is frequently mentioned.]

1614.—"This King holds in our lands of Daman a certain payment which they call *Chouto*, which was paid him long before they belonged to the Portuguese, and so after they came under our power the payment continued to be made, and about these exactions and payments there have risen great disputes and contentions on one side and another."—*Docarro* (MS.).

1674.—"Messengers were sent to Basscin demanding the *chout* of all the Portuguese territory in those parts. The *chout* means the fourth part of the revenue, and this is the earliest mention we find of the claim."—*Orme's Fragments*, p. 45.

1763-78.—"They (the English) were . . . not a little surprised to find in the letters now received from Balajerow and his agent to themselves, and in stronger terms to the Nabob, a peremptory demand of the *Chout* or tribute due to the King of the Morattoes from the Nabobship of Arcot."—*Orme*, ii. 228-9.

1803.—"The Peshwah . . . cannot have a right to two *chautes*, any more than to two revenues from any village in the same year."—*Wellington Desp.* (ed. 1837), ii. 175.

1858.—" . . . They (the Mahrattas) were accustomed to demand of the provinces they threatened with devastation a certain portion of the public revenue, generally the fourth part; and this, under the name of the *chout*, became the recognized Mahratta tribute, the price of the absence of their plundering hordes."—*Whitney, Oriental and Ling. Studies*, ii. 20-21.

CHOYA, CHAYA, CHEY, s. A root, [generally known as *chayroot*,] (*Hedyotis umbellata*, Lam., *Oldenlandia umb.* L.) of the Nat. Ord. *Cinchonaceae*, affording a red dye, sometimes called 'Indin Madder,' ['Dye Root,' 'Rameshwaram Root']; from Tam. *shāyurer*, Malayāl. *chāyaver* (*chāya*, 'colour,' 'rr,' 'root'). It is exported from S. India, and was so also at one time from Ceylon. There is a figure of the plant in *Lettres Édif.* xiv. 164.

c. 1566.—"Also from S. Tome they layd great store of red yarro, of bombast died with a roote which they call *sain*, as aforesayd, which colour will never out."—*Cæsar Fraterile*, in *Ital.* [ii. 35].

1533.—"No vien anchora di detta saia da un altro luogo detto Petopoli, e se ne tingono parimente in S. Thomè."—*Baldi*, i. 107.

1672.—"Here groweth very good Zaye."—*Baldaeus*, *Ceylon*.

[1679.—" . . . if they would 'provide musters of Chae and White goods. . . ."—*Memoriall of S. Master*, in *Kistna Man*, p. 131.]

1726.—"Saya (a dye-root that is used on the Coast for painting ohintzes)."—*Valentyn*, *Ohr*, 45.

1727.—"The Islands of *Diru* (near Masulipatam) produce the famous *Dye* called *Shail*. It is a Shrub growing in Grounds that are overflowed with the Spring tides."—*A. Hamilton*, i. 370; [ed. 1744, i. 374].

1860.—"The other productions that constituted the exports of the Island were sapan-wood to Persia; and choya-roots, a substitute for Madder, collected at Manaar . . . for transmission to Surat."—*Tennent's Ceylon*, ii. 54-55. See also *Chitty's Ceylon Gazetteer* (1834), p. 40.

CHUCKAROO, s. English soldier's lingo for *Chokra* (q.v.)

CHUCKER. From H. *chakar*, *chakkar*, *chakra*, Skt. *chakra*, 'a wheel or circle.'

(a.) s. A quoit for playing the English game; but more properly the sharp quoit or discus which constituted an ancient Hindu missile weapon, and is, or was till recently, carried by the Sikh fanatics called *Akalis* (see **AKALEE**), generally encircling their peaked turbans. The thing is described by Tavernier (E. T. ii. 41; [ed. *Bull*, i. 82]) as carried by a company of Mahomedan Fakirs whom he met at Sherpūr in Guzerat. See also *Lt.-Col. T. Lewin, A Fly, &c.*, p. 47; [*Egerton, Handbook*, Pl. 15, No. 64].

1516.—"In the Kingdom of Dely . . . they have some steel wheels which they call *chacarani*, two fingers broad, sharp outside like knives, and without edge inside; and the surface of these is the size of a small plate. And they carry seven or eight of these each, put on the left arm; and they take one and put it on the finger of the right hand, and make it spin round many times, and so they hurl it at their enemies."—*Barbosa*, 100-101.

1830.—"In her right hand shee bare a *chuckerey*, which is an instrument of a round forme, and sharp-edged in the super-ficies thereof . . . and slung off, in the quickness of his motion, it is able to deliever or conuey death to a farre remote enemy."—*Lord, Disc. of the Danian Religion*, 12.

(b) v. and s. To lunge a horse. H. *chakarnā* or *chakar karnā*. Also 'the lunge.'

1829.—"It was truly tantalizing to see those fellows *chuckering* their horses, not more than a quarter of a mile from our post."—*John Shipp*, i. 153.

[(c.) In Polo, a 'period.'

[1900.—"Two bouts were played to-day . . . in the opening *chucker* Capt. — carried the ball in."—*Overland Mail*, Aug. 13.]

CHUCKERBUTTY, n.p. This vulgarized Bengal Brahman name is, as Wilson points out, a corruption of *chakravartī*, the title assumed by the most exalted ancient Hindu sovereigns, an universal Emperor, whose chariot-wheels rolled over all (so it is explained by some).

a. 400.—"Then the Bikshuni Uthala began to think thus with herself, 'To-day the King, ministers, and people are all going to meet Buddha . . . but I—a woman—how can I contrive to get the first sight of him?' Buddha immediately, by his divine power, changed her into a holy *Chakravartī* Raja."—*Travels of Fuh-huan*, tr. by *Beale*, p. 63.

c. 400.—"On a certain day (Asoka), having . . . ascertained that the supernatural gifted . . . Nāga King, whose age extended to a *Kappo*, had seen the four Buddhas . . . he thus addressed him: 'Beloved, exhibit to me the person of the omniscient being of infinite wisdom, the *Chakrawatti* of the doctrine.'"—*The Mahavamsa*, p. 27.

1856.—"The importance attached to the possession of a white elephant is traceable to the Buddhist system. A white elephant of certain wonderful endowments is one of the seven precious things, the possession of which marks the *Maha Chakravartī* Rajā . . . the holy and universal sovereign, a character which appears once in a cycle."—*Mission to the Court of Ava* (Major's Phayre's), 1855, p. 154.

CHUCKLAH, s. H. *chaklā*, [Skt. *chakra*, 'a wheel']. A territorial subdivision under the Mahomedan government, thus defined by Warren Hastings, in the paper quoted under **CHOWDER**:

1759.—"The jurisdiction of a *P'hojdar* (see **FOUJDAR**), who receives the rents from the Zemindars, and accounts for them with the Government."

1760.—"In the treaty concluded with the Nawāb Meer Mohummud Cásim Khān, on the 27th Sept. 1760, it was agreed that . . . the English army should be ready to assist

him in the management of all affairs, and that the lands of the chucklaha (districts) of Burdwan, Midnapore and Chittagong, should be assigned for all the charges of the company and the army. . . .—*Harington's Analysis of the Laws and Regulations*, vol. i. Calcutta, 1805-1809, p. 5.

CHUCKLER, s. Tam. and Malayäl. *shakkili*, the name of a very low caste, members of which are tanners or cobblers, like the *Chamärs* (see **CHUMAR**) of Upper India. But whilst the latter are reputed to be a very dark caste, the *Chucklers* are fair (see *Elliot's Gloss.* by Beames, i. 71, and *Galdwell's Gram.* 574). [On the other hand the *Madras Gloss.* (s.v.) says that as a rule they are of "a dark black hue."] Colloquially in S. India *Chuckler* is used for a native shoemaker.

c. 1580.—"All the Gentoos (*Gentios*) of those parts, especially those of Bismaga, have many castes, which take precedence one of another. The lowest are the *Chaquivilis*, who make shoes, and eat all unclean flesh. . . ."—*Primor e Ilustr.*, &c., f. 95.

1759.—"Shackelays are shoemakers, and hold in the same despicable light on the Coromandel Coast as the *Nindos* and *Pulices* on the *Malabar*."—*Ives*, 26.

c. 1790.—"Aussi n'est-ce que le rebut de la classe méprisée des parias; avoir les *tachakels* ou *cordonniers* et les *chittans* ou *fossoyeurs*, qui s'occupent de l'enterrement et la combustion des morts."—*Hugstner*, ii. 60.

[1844.—". . . the *chockly*, who performs the degrading duty of executioner. . . ."—*Society, Manners, &c., of India*, ii. 232.]

1869.—"The *Komatir* or mercantile caste of Madras by long established custom, are required to send an offering of betel to the *chucklers*, or shoemakers, before contracting their marriages."—*Sir W. Elliot*, in *J. Ethn. Soc.*, N. S. vol. i. 102.

• **CHUCKMUCK**, s. H. *chakmak*. 'Flint and steel.' One of the titles conferred on Haidar 'Ali before he rose to power was '*Chakmak Jang*, 'Firelock of War'? See *II. of Hydr* *Natik*, 112.

CHUCKRUM, s. An ancient coin once generally current in the S. of India, Malayäl. *chakram*, Tel. *chakramu*; from Skt. *chakra* (see under **CHUCKER**). It is not easy to say what was its value, as the statements are inconsistent: nor do they confirm Wilson's, that it was equal to one-tenth of a pagoda. [According to

the *Madras Gloss.* (s.v.) it bore the same relation to the gold *Pagoda* that the *Anna* does to the *Rupee*, and under it again was the copper *Cash*, which was its sixteenth.] The denomination survives in Travancore, [where 28½ go to one rupee. (*Ibid.*)]

1554.—"And the fanoms of the place are called *choordes*, which are coins of inferior gold; they are worth 12½ or 12½ to the *pardao* of gold, reckoning the *pardao* at 360 *reis*."—*A. Nunez, Livro dos Paços*, 36.

1711.—"The Enemy will not come to any agreement unless we consent to pay 30,000 *chuckrams*, which we take to be 16,000 and odd *pagodas*."—In *Wheler*, ii. 165.

1813.—Milburn, under Tanjore, gives the *chuckrum* as a coin equal to 20 Madras, or ten gold fanams. 20 Madras fanams would be ½ of a pagoda.

[From the difficulty of handling these coins, which are small and round, they are counted on a *chuckrum* board as in the case of the *Fanam* (q.v.)]

CHUDDER, s. II. *chidar*, a sheet, or square piece of cloth of any kind; the ample sheet commonly worn as a mantle by women in N. India. It is also applied to the cloths spread over Mahomedan tombs. Barbosa (1616) and Linschoten (1698) have *chautars*, *chautares*, as a kind of cotton piece-goods, but it is certain that this is not the same word. *Choutars* occur among Bengal piece-goods in Milburn, ii. 221. [The word is *chautär*, 'anything with four threads,' and it occurs in the list of cotton cloths in the *Ain* (i. 94). In a letter of 1610 we have "*Chautares* are white and well requested" (*Danvers, Letters*, i. 75); "*Chauters* of Agra" (*Foster, Letters*, ii. 45); Cocks has "*fine Casho or Chauter*" (*Diary*, i. 86); and in 1616 they are called "*Courter*" (*Foster*, iv. 51).]

1525.—"Chader of Cambaya."—*Lem-brança*, 56.

[c. 1610.—"From Bengal comes another sort of hanging, of fine linen painted and ornamented with colours in a very agreeable fashion; these they call *inder*."—*Pyrard de Laval, Hak. Soc.* i. 222.]

1611.—"Pintados, chints and chaders."—*Peyton*, in *Purchas*, i. 530.

1673.—"The habit of these water-nymphs was fine *Shudders* of lawn embroidered on the neck, wrist, and skirt with a border of several coloured silks or threads of gold."—*Herbert*, 3rd ed. 191.

1832.—“Chuddur . . . a large piece of cloth or sheet, of one and a half or two breadths, thrown over the head, so as to cover the whole body. Men usually sleep rolled up in it.”—*Herrlots, Qanoon-e-Islam*, xii. xiii.

1878.—“Two or three women, who had been chattering away till we appeared, but who, on seeing us, drew their ‘chadders’ . . . round their faces, and retired to the further end of the boat.”—*Life in the Mofussil*, i. 79.

The Rampore Chudder is a kind of shawl, of the Tibetan shawl-wool, of uniform colour without pattern, made originally at Rāmpur on the Sutlej; and of late years largely imported into England: [(see the *Panjab Mono. on Wool*, p. 9). Curiously enough a claim to the derivation of the title from Rāmpur, in Rohilkhand, N.W.P. is made in the *Imperial Gazetteer*, 1st ed. (s.v.).]

CHUL! CHULLO! v. in imperative; ‘Go on! Be quick.’ H. *chalo!* imper. of *chalnā*, to go, go speedily. [Another common use of the word in Anglo-Indian slang is—“It won’t chul,” ‘it won’t answer, succeed.’]

c. 1790.—“Je montai de très-bonne heure dans mon palanquin.—Tschollo (c’est-à-dire, marche), crièrent mes coullis, et aussitôt le voyage commença.”—*Hausfner*, ii. 5.

[**CHUMAR**, s. H. *Chamār*, Skt. *charma-kāra*, ‘one who works in leather,’ and thus answering to the *Chuckler* of S. India; an important caste found all through N. India, whose primary occupation is tanning, but a large number are agriculturists and day labourers of various kinds.

[1823.—“From this abomination, beef-eating . . . they [the Bheels] only rank above the Choomars, or shoemakers, who feast on dead carcases, and are in Central India, as elsewhere, deemed so unclean that they are not allowed to dwell within the precincts of the village.”—*Malcolm, Central India*, 2nd ed. ii. 179.]

CHUMPUK, s. A highly ornamental and sacred tree (*Michelia champaca*, L., also *M. Rheedii*), a kind of magnolia, whose odorous yellow blossoms are much prized by Hindus, offered at shrines, and rubbed on the body at marriages, &c. H. *champak*, Skt. *champaka*. Drury strangely says that the name is “derived from *Champa*, an island between Cambogia and Cochin China, where the tree

grows.” *Champa* is not an island, and certainly derives its Sanskrit name from India, and did not give a name to an Indian tree. The tree is found wild in the Himalāya from Nepāl, eastward; also in Pegu and Tenasserim, and along the Ghauts to Travancore. The use of the term *champaka* extends to the Philippine Islands. [Mr. Skent notes that it is highly prized by Malay women, who put it in their hair.]

1623.—“Among others they showed me a flower, in size and form not unlike our lily, but of a yellowish white colour, with a sweet and powerful scent, and which they call *chamṇā* [ciampā].”—*P. della Valle*, ii. 517; [Hak. Soc. i. 40].

1786.—“The walks are scented with blossoms of the *champac* and *nagīar*, and the plantations of pepper and coffee are equally new and pleasing.”—*Sir W. Jones, in Mem.*, &c., ii. 81.

1810.—“Some of these (birds) build in the sweet-scented *champaka* and the mango.”—*Maria Graham*, 22.

1819.—

“The wandering airs they faint
On the dark, the silent stream;
And the *chumpak*’s odours fall
Like sweet thoughts in a dream.”

Shelley, Lines to an Indian Air.

1821.—

“Some *chumpak* flowers proclaim
it yet divine.”

Madrin, Sketches in Hindoostan, 73.

CHUNĀM, s. Prepared lime; also specially used for fine polished plaster. Forms of this word occur both in Dravidian languages and Hind. In the latter *chānā* is from Skt. *chūrṇa*, ‘powder’; in the former it is somewhat uncertain whether the word is, or is not, an old derivative from the Sanskrit. In the first of the following quotations the word used seems taken from the Malayāl. *chunṇāmba*, Tam. *chunṇāmbu*.

1510.—“And they also eat with the said leaves (betel) a certain lime made from oyster shells, which they call *cionama*.”—*Varthema*, 144.

1563.—“ . . . so that all the names you meet with that are not Portuguese are Malabar; such as *betre* (betel), *chuna*, which is lime. . . .”—*Garcia*, f. 37g.

c. 1610.—“ . . . l’un porte son éventail, l’autre la boîte d’argent pleine de betel, l’autre une boîte ou il y a du *chunam*, qui est de la chaux.”—*Pyrard de Laval*, ii. 84; [Hak. Soc. ii. 135].

1614.—“Having burnt the great idol into **chunah**, he mixed the powdered lime with *pau* leaves, and gave it to the Rājputs that they might eat the objects of their worship.”—*Pirāṭa*, quoted by *Quatremire*, *Not. et Ext.*, xiv. 510.

1673.—“The Natives chew it (Betel) with **Chinam** (Lime of calcined Oyster Shells).”—*Fryer*, 40.

1687.—“That stores of Brick, Iron, Stones, and **Chenam** are in readiness to make up any breach.”—*Madras Consultations*, in *Wheeler*, i. 168.

1689.—“**Chinam** is Lime made of Cockle-shells, or Lime-stone; and Pawn is the Leaf of a Tree.”—*Orington*, 123.

1750-60.—“The flooring is generally composed of a kind of loam or stucco, called **chunam**, being a lime made of burnt shells.”—*Grave*, i. 52.

1763.—“In the *Chuckleh* of Silot for the space of five years . . . my phoadar and the Company’s gomastah shall jointly prepare **chunam**, of which each shall defray all expenses, and half the **chunam** so made shall be given to the Company, and the other half shall be for my use.”—*Treaty of Mir Jafī with the Company*, in *Carraccioli’s L. of Oliver*, i. 61.

1809.—“The row of **chunam** pillars which supported each side . . . were of a shining white.”—*Ld. Valentia*, i. 61.

CHUNAM, TO, v. To set in mortar; or, more frequently, to plaster over with **chunam**.

1687.—“. . . to get what great jars he can, to put wheat in, and **chenam** thorn up, and set them round the fort curtain.”—In *Wheeler*, i. 168.

1809.—“. . . having one . . . room . . . beautifully **chunammed**.”—*Ld. Valentia*, i. 386.

Both noun and verb are used also in the Anglo-Chinese settlements.

CHUNARGURH, n.p. A famous rock-fort on the Ganges, above Benares, and on the right bank. The name is believed to be a corr. of *Charana-giri*, ‘Foot Hill,’ a name probably given from the actual resemblance of the rock, seen in longitudinal profile, to a human foot. [There is a local legend that it represents the foot of Vishnu. A native folk etymology makes it a corr. of *Chandālgurh*, from some legendary connection with the Bhāngi tribe (see **CHANDAUL**).] (See *Crooke, Tribes and Castes*, i. 263.)

[1763.—“Sensible of the vast importance of the fort of **Chunar** to Sujah al Dowlah . . . we have directed Col. Barker to reinforce the garrison. . . .”—*Letter to Court of Directors*, in *Verriest*, App. 78. .

[1785.—“**Chunar**, called by the natives *Chundalghur*. . . .”—*Forbes, Or. Mem.* 2nd ed. ii. 442.]

CHUPATTY, s. H. *chapāṭī*, an unleavened cake of bread (generally of coarse wheaten meal), patted flat with the hand, and baked upon a griddle; the usual form of native bread, and the staple food of Upper India. (See **HOPPER**).

1615.—Parson Terry well describes the thing, but names it not: “The ordinary sort of people eat bread made of a coarse grain, but both tooth-ome and whole-ome and hearty. They make it up in bread cakes, thick like our oaten cakes; and then bake it upon small round iron hearths which they carry with them.”—In *Purchas*, ii. 1463.

1810.—“**Chow-patties**, or bannocks.”—*Williamson*, *V. M.* ii. 348.

1857.—“From village to village brought by one messenger and sent forward by another passed a mysterious token in the shape of one of those flat cakes made from flour and water, and forming the common bread of the people, which in their language, are called **chupatties**.”—*Kaye’s Sepoy War*, i. 570. [The original account of this by the Correspondent of the *Times*, dated ‘Bombay, March 3, 1857,’ is quoted in 2 ser. *N. & Q.* iii. 365.]

There is a tradition of a noble and gallant Governor-General who, when compelled to rough it for a day or two, acknowledged that “*chupatties* and *masaulchies* were not such bad diet,” meaning **Chupatties** and **Mussalla**.

CHUPKUN, s. H. *chapkan*. The long frock (or cassock) which is the usual dress in Upper India of nearly all male natives who are not actual labourers or indigent persons. The word is probably of Turki or Mongol origin, and is perhaps identical with the *chakman* of the *Ain* (i. 90), a word still used in Turkistan. [Vaubéry, (*Sketches*, 121 *seq.*) describes both the *Tchapau* or upper coat and the *Tchekman* or gown.] Hence Benares connection of *chapkan* with the idea of *chap* as meaning compressing or clinging [Platts *chapkanā*, ‘to be pressed’], “a tightly-fitting coat or cassock,” is a little fanciful. (*Comp. Gram.* i. 212 *seq.*) Still this idea may have shaped the corruption of a foreign word.

1883.—“Ho wa, I was going to say, in his shirt-sleeves, only I am not sure that he wore a shirt in those days—I think he had a **chapkan**, or native under-garment.”—*C. Raikes*, in *L. of Ld. Lawrence*, i. 63.

CHUPRA.

CHUPRA, n.p. *Chapra*, [or perhaps rather *Chhapra*, 'a collection of straw huts,' (see **CHOPPER**),] a town and head-quarter station of the District Sāran in Bahār, on the north bank of the Ganges.

1665.—"The Holland Company have a House there (at Patna) by reason of their trade in Salt Peter, which they refine at a great Town called Choupar . . . 10 leagues above Patna."—*Tavernier*, E. T. n. 58; [ed. Ball, i. 122].

1726.—"Sjoppers (*Chupra*)."—*Valentyn, Chorom.*, &c., 147.

CHUPRASSY, s. H. *chapraśi*, the bearer of a *chapraśi*, i.e. a badge-plate inscribed with the name of the office to which the bearer is attached. The *chapraśi* is an office-messenger, or henchman, bearing such a badge on a cloth or leather belt. The term belongs to the Bengal Presidency. In Madras Peon is the usual term; in Bombay Puttywalla, (H. *paṭṭiwāla*), or "man of the belt." The etymology of *chapraśi* is obscure; [the popular account is that it is a corr. of P. *chap-o-rdai*, 'left and right';] but see *Beames* (*Comp. Gram.* i. 212), who gives *buckle* as the original meaning.

1865.—"I remember the days when every servant in my house was a chuprassee, with the exception of the Khansamaun and a Portuguese Ayah."—*The Luck. Bengal.*, p. 389.

c. 1866 —
"The big Sahib's tent has gone from under the Peepul tree,
With his horde of hungry chuprassees,
And only sons of the quill—
I paid them the bribe they wanted, and
Sheitan will settle the bill."
Sir A. C. Lyall, The Old Pindars.

1877.—"One of my chuprassees or messengers . . . was badly wounded."—*Meadows Taylor, Lyr.* i. 227.

1880.—"Through this refractory medium the people of India see their rulers. The Chuprasse paints his master in colours drawn from his own black heart. Every he tells, every insinuation he throws out, every demand he makes, is endorsed with his master's name. He is the arch-slanderer of our name in India."—*Ati Baba*, 102-3.

CHUR, s. H. *char*, Skt. *char*, 'to move.' "A sand-bank or island in the current of a river, deposited by the water, claims to which were regulated by the Bengal Reg. xi. 1825" (*Wilson*). A *char* is new alluvial land deposited by the great rivers as the

floods are sinking, and covered with grass, but not necessarily insulated. It is remarkable that Mr. Marsh mentions a very similar word as used for the same thing in Holland. "New sandbank land, covered with grasses, is called in Zealand *schor*" (*Man and Nature*, p. 339). The etymologies are, however, probably quite apart.

1878.—"In the dry season all the various streams . . . are merely silver threads winding among innumerable sandy islands, the soil of which is specially adapted for the growth of Indigo. They are called *Chura*."—*Life in the Mofussil*, ii. 3 seq.

CHUREBUCK, s. A wheel or any rotating machine; particularly applied to simple machines for cleaning cotton. Pers. *charikh*, 'the celestial sphere,' 'a wheel of any kind,' &c. Beng. *charak* is apparently a corruption of the Persian word, facilitated by the nearness of the Skt. *chakra*, &c.

—**POOJAH**. Beng. *charuk-pūjā* (see **POOJA**). The Swinging Festival of the Hindus, held on the sun's entrance into Aries. The performer is suspended from a long yard, traversing round on a mast, by hooks passed through the muscle over the blade-bones, and then whirled round so as to fly out centrifugally. The chief seat of this barbarous display is, or latterly was, in Bengal, but it was formerly prevalent in many parts of India. [It is the *Shirry* ('n and hook') of S. India.] There is an old description in Purchas's *Pilgrimage*, p. 1000; also (in Malabar) in *A. Hamilton*, i. 270; [at Ikkeri, *P. della Valle*, Hak. Soc. ii. 259]; and (at Calcutta) in *Heber's Journal*, quoted below.

c. 1430 —"Ali ad ormandos currus perforto latero, tunc per corpus immisso se ad currum suspendunt, pendentesque et ipsi exanimati idolum comitantur; id optimum sacrificium putant et acceptissimum deo."—*Conti*, in *Poggini, De var. Fortunat.* iv.

[1754 —See a long account of the Bengali rite in *Ives*, 27 seqq.]

1824 —"The Hindoo Festival of 'Churruck Poojah' commenced to-day, of which, as my wife has given an account in her journal, I shall only add a few particulars."—*Heber*, ed. 1844, i. 57.

CHURRUS, s.

a. H. *charas*. A simple apparatus worked by oxen for drawing water

from a well, and discharging it into irrigation channels by means of pulley ropes, and a large bag of hide (*H. chara*, *Skt. charma*). [See the description in *Forbes, Or. Mem.* 2nd ed. i. 153. Hence the area irrigated from a well.]

[1829.—“To each *Churru*, *churna*, or skin of land, there is attached twenty-five beegahs of irrigated land.”—*Tol.* *Annals* (Calcutta repr.), ii. 688.]

b. *H. charus*, [said to be so called because the drug is collected by men who walk with leather aprons through the field]. The resinous exudation of the hemp-plant (*Cannabis Indica*), which is the basis of intoxicating preparations (see **BANG, GUNJA**).

[1812.—“The Moolah sometimes smoked the intoxicating drug called *Chira*.”—*Elphinstone, Cutch*, i. 341.]

CHUTKARRY, CHATTAGAR, in S. India, a half-caste; Tam. *shatti-kar*, ‘one who wears a waistcoat’ (*C. P. B.*).

CHUTNY, s. *H. chutni*. A kind of strong relish, made of a number of condiments and fruits, &c., used in India, and more especially by Mahomedans, and the merits of which are now well known in England. For native *chutny* recipes, see *Herklots, Qanoon-e-Islam*, 2nd ed. xlvii. *segg*.

1813.—“The *Chatna* is sometimes made with cocoa-nut, lime-juice, garlic, and chillies, and with the pickles is placed in deep leaves round the large cover, to the number of 30 or 40.”—*Forbes, Or. Mem.* ii. 50 *seq.*; [2nd ed. i. 348].

1820.—“*Chitnee*, *Chatnee*, some of the hot spices made into a paste, by being bruised with water, the ‘kitchen’ of an Indian peasant.”—*Acc. of Township of Loony*, in *Tr. Lit. Soc. Bombay*, ii. 194.

CHUTT, s. *H. chhat*. The proper meaning of the vernacular word is ‘a roof or platform.’ But in modern Anglo-Indian its usual application is to the coarse cotton sheeting, stretched on a frame and whitewashed, which forms the usual ceiling of rooms in thatched or tiled houses; properly *chādur-chhat*, ‘sheet-ceiling.’

CHUTTANUTTY, n.p. This was one of the three villages purchased for the East India Company in 1686, when the agents found their position in Hugli intolerable, to form the

settlement which became the city of Calcutta. The other two villages were Calcutta and Govindpūr. Dr. Hunter spells it *Sātanaṭi*, but the old Anglo-Indian orthography indicates *Chattnaṭi* as probable. In the letter-books of the Factory Council in the India Office the earlier letters from this establishment are lost, but down to 27th March, 1700, they are dated from “*Chuttanutte*”; on and after June 8th, from “*Calcutta*”; and from August 20th in the same year from “*Fort William*” in Calcutta. [See *Hodges, Diary*, Hak. Soc. ii. lix.] According to Major Ralph Smyth, *Chattnaṭi* occupied “the site of the present native town,” i.e. the northern quarter of the city. Calcutta stood on what is now the European commercial part; and Govindpūr on the present site of Fort William.*

1753.—“The Hoogly Phousdar demanding the payment of the ground rent for 4 months from January, namely:—

	R.	A.	P.
Sootaloota, Calcutta.	325	0	0
Govindpoor, Picar.	70	0	0
Govindpoor, Calcutta	33	0	0
Buxies	1	8	0

Agreed that the President do pay the same out of cash.”—*Consol. Ft. William*, April 30, in *Long*, 43.

CHUTTRUM, s. Tam. *shattiram*, which is a corruption of *Skt. sutra*, ‘abode.’ In S. India a house where pilgrims and travelling members of the higher castes are entertained and fed gratuitously for a day or two. [See **CHOULTRY, DEURMSALLA**.]

1807.—“There are two distinct kinds of buildings confounded by Europeans under the name of *Choultry*. The first is that called by the natives *Chaturam*, and built for the accommodation of travellers. These . . . have in general pent roofs . . . built in the form of a square enclosing a court. . . . The other kind are properly built for the reception of images, when these are carried in procession. These have flat roofs, and consist of one apartment only, and by the natives are called *Mandapam*. . . . Besides the *Chaturam* and the *Mandapam*, there is another kind of building which by Europeans is called *Choultry*; in the Tamil language it is called *Tany Pandai*, or Water Shed . . . small buildings where weary travellers may enjoy a temporary repose in the shade, and obtain a draught of water or milk.”—*P. Buchanan, Mysore*, i. 11, 15.

* *Stat. and Geog. Rep. of the 24 Pergunnahs District, Calcutta*, 1857, p. 57.

CINDERELLA'S SLIPPER. A Hindu story on the like theme appears among the Hala Kanara MSS. of the Mackenzie Collection:—

"*Savarnaleci* having dropped her slipper in a reservoir, it was found by a fisherman of *Kunmalavari*, who sold it to a shopkeeper, by whom it was presented to the King *Ugrabdku*. The Prince, on seeing the beauty of the slipper, fell in love with the wearer, and offered large rewards to any person who should find and bring her to him. An old woman undertook the task, and succeeded in tracing the shoe to its owner. . . ."—*Mackenzie Collection*, by H. H. Wilson, ii. 52. [The tale is not uncommon in Indian folk-lore. See *Miss Co., Cinderella* (Folk-lore Soc.), ii. 91, 183, 465, &c.]

CINTRA ORANGES. See **ORANGE** and **SUNGARA**.

COIRCARS, n.p. The territory to the north of the Coromandel Coast, formerly held by the Nizam, and now forming the districts of Kistna, Godavari, Vizagapatam, Ganjam, and a part of Nellore, was long known by the title of "The *Circars*," or "Northern *Circars*" (i.e. Governments), now officially obsolete. The *Circars* of Chicacole (now Vizagapatam Dist.), Rajamahendri and Ellore (these two embraced now in Godavari Dist.), with Condapilly (now embraced in Kistna Dist.), were the subject of a grant from the Great Mogul, obtained by Clive in 1765, confirmed by treaty with the Nizam in 1766. Gantūr (now also included in Kistna Dist.) devolved eventually by the same treaty (but did not come permanently under British rule till 1803. [For the history see *Madras Admin. Man.* i. 179.] C. P. Brown says the expression "The *Circars*" was first used by the French, in the time of Bussy. [Another name for the Northern *Circars* was the *Carling* or *Carlingo* country, apparently a corr. of *Kalinga* (see **KLING**); see Pringle, *Diary*, &c., of Ft. St. George, 1st ser. vol. 2, p. 125. (See **SIRGAR**.)]

1768.—"Il est à remarquer qu'après mon départ d'Ayler Abad, Salabat Zangue a nommé un *Phasdar*, ou Gouverneur, pour les quatre *Cerkars*."—*Mémoire*, by Bussy, in *Lettres de M^l de Bussy, de Lally et autres*, Paris, 1766, p. 21.

1767.—"Letter from the Chief and Council at Masulipatam . . . that in consequence of orders from the President and Council of Fort St. George for securing and sending

away all vagrant Europeans that might be met with in the *Circars*, they have embarked there for this place. . . ."—*Port William Chron.*, in *Lang*, 476 seq.

1789.—"The most important public transaction . . . is the surrender of the *Guntur Circar* to the Company, by which it becomes possessed of the whole Coast, from Jaggernaut to Capo Comorin. The Nizam made himself master of that province, soon after Hyder's invasion of the Carnatic, as an equivalent for the arrears of *posherah*, due to him by the Company for other *Circars*."—*Letter of T. Munro*, in *Life by Gleig*, i. 70.

1823.—"Although the *Sirkars* are our earliest possessions, there are none, perhaps, of which we have so little accurate knowledge in everything that regards the condition of the people."—*Sir T. Munro*, in *Selections*, &c., by Sir A. Arbuthnot, i. 291.

We know from the preceding quotation what Munro's spelling of the name was.

1836.—"The district called the *Circars*, in India, is part of the coast which extends from the Carnatic to Bengal. . . . The domestic economy of the people is singular; they inhabit villages (!!), and all labour is performed by public servants paid from the public stock."—*Phillips*, *Mission of Poets*, 320.

1878.—"General Sir J. C., G.B., K.C.S.I. He entered the Madras Army in 1829, and in 1834, according to official despatches, displayed 'active val., intrepidity, and judgment' in dealing with *Usavag tribes* in *Orissa* known as the *Circars* (!!!).—*Obituary Notice in Homeward Mail*, April 27.

CIVILIAN, s. A term which came into use about 1750-1770, as a designation of the covenanted European servants of the E. I. Company, not in military employ. It is not used by Grose, c. 1760, who was himself of such service at Bombay. [The earliest quotation in the *N.L.D.* is of 1766 from *Malcolm's L. of Clive*, 51.] In Anglo-Indian parlance it is still appropriated to members of the covenanted Civil Service [see **COVENANTED SERVANTS**]. The *Civil Service* is mentioned in *Carraccioli's L. of Clive*, (c. 1785), iii. 164. From an early date in the Company's history up to 1833, the members of the Civil Service were classified during the first five years as **Writers** (q.v.), then to the 8th year as **Factors** (q.v.); in the 9th and 11th as **Junior Merchants**; and thenceforward as **Senior Merchants**. These names were relics of the original commercial character of the E. I. Company's transactions, and had long ceased to have

any practical meaning at the time of their abolition in 1833, when the Charter Act (3 & 4 Will. IV. c. 85), removed the last traces of the Company's commercial existence.

1848.—(Lady O'Dowd's) "quarrel with Lady Smith, wife of Mimos Smith the puisne Judge, is still remembered by some at Madras, when the Colonel's lady snapped her fingers in the Judge's lady's face, and said *she'd* never walk behind over a beggarly civilian."—*Vanity Fair*, ed. 1867, ii. 85.

1872.—"You bloated civilians are never satisfied, retorted the other."—*A True Reformer*, i. 4.

CLASSY, CLASHY, s. H. *khalāsi*, usual etym. from Arab *khalāṣ*. A tent-pitcher; also (because usually taken from that class of servants) a man employed as chain-man or staff-man, &c., by a surveyor; a native sailor; or *Matross* (q.v.). *Khalāṣ* is constantly used in Hindustani in the sense of 'liberation'; thus, of a prisoner, a magistrate says '*khalāṣ* *haro*,' 'let him go.' But it is not clear how *khalāṣi* got its ordinary Indian sense. It is also written *khalāshī*, and Vullers has an old Pers. word *khalāsha* for 'a ship's rudder.' A learned friend suggests that this may be the real origin of *khalāṣi* in its Indian use. [*Khalāṣ* also means the 'escape channel of a canal,' and *khalāṣi* may have been originally a person in charge of such a work.]

1785.—"A hundred clashies have been sent to you from the presence."—*Tippoo's Letters*, 171.

1801.—"The sepoy in a body were to bring up the rear. Our left flank was to be covered by the *sen*, and our right by Gopie Nath's men. Then the clashies and other armed followers."—*M. Stewart Elphinstone*, in *Life*, i. 27.

1824.—"If the tents got dry, the *clashes* (tent-pitchers) allowed that we might proceed in the morning prosperously."—*Heber*, ed. 1844, i. 194.

CLEARING NUT, WATER FILTER NUT, s. The seed of *Strychnos potatorum*, L.; a tree of S. India; [known in N. India as *nirmali*, *nirmali*, 'dirt-cleaner']. It is so called from its property of clearing muddy water, if well rubbed on the inside of the vessel which is to be filled.

CLOVE, s. The flower-bud of *Caryophyllum aromaticum*, L., a tree of the Moluccas. The modern English name

of this spice is a kind of ellipsis from the French *clous de girofles*, 'Nails of Girofles,' i.e. of *garofala*, *caryophylla*, &c., the name by which this spice was known to the ancients; the full old English name was similar, 'clove gillo-floure,' a name which, cut in two like a polypus, has formed two different creatures, the clove (or *nail*) being assigned to the spice, and the 'gilly-flower' to a familiar clove-smelling flower. The comparison to nails runs through many languages. In Chinese the thing is called *ting-hiang*, or 'nail-spice'; in Persian *mekhak*, 'little nails,' or 'nailkins,' like the German *Nelken*, *Nägelen*, and *Gewürtz-nagel* (spice nail).

[1602-3.—"Also be carefull to gett together all the clouses you can."—*Birdwood*, *First Letter Book*, 86.]

COAST, THE, n.p. This term in books of the 18th century means the 'Madras or Coromandel Coast,' and often 'the Madras Presidency.' It is curious to find Παπαλα, "the Shore," applied in a similar specific way, in Ptolemy, to the coast near Cape Comorin. It will be seen that the term "*Coast Army*," for "Madras Army," occurs quite recently. The Persian rendering of *Coast Army* by *Bandarī* below is curious.

1781.—"Just imported from the Coast . . . a very fine assortment of the following cloths."—*India Gazette*, Sept. 15.

1793.—"Unseduced by novelty, and un-influenced by example, the belles of the Coast have courage enough to be unfashionable . . . and we still see their charming tresses flow in luxuriant ringlets."—*High Boyd*, 78.

1800.—"I have only 1892 Coast and 1200 Bombay sepoy."—*Wellington*, i. 227.

1802.—"From Hyderabad also, Colonels Roberts and Dalrymple, with 4000 of the *Dundari* or coast sipahees."—*H. of Reign of Tipu Sultan*, E. T. by Miles, p. 253.

1879.—"Is it any wonder then, that the *Coast Army* has lost its ancient renown, and that it is never employed, as an army should be, in fighting the battles of its country, or its employers?"—*Pollok*, *Sport in Br. Burma*, &c., i. 26.

COBANG. See **KOBANG**.

COBILY MASH, s. This is the dried bonito (q.v.), which has for ages been a staple of the Maldivé Islands. It is still especially esteemed in Achin

and other Malay countries. The name is explained below by Pyrrard as 'black fish,' and he is generally to be depended on. But the first accurate elucidation has been given by Mr. H. C. P. Bell, of the Ceylon C. S., in the *Indian Antiquary* for Oct. 1882, p. 294; see also Mr. Bell's *Report on Maldivian Islands*, Colombo, 1882, p. 93, where there is an account of the preparation. It is the Maldivian *kalu-bih-mäs*, 'black-bonito-fish.' The second word corresponds to the Singhalese *balayä*.

c. 1345.—"Its flesh is red, and without fat, but it smells like mutton. When caught each fish is cut in four, slightly boiled, and then placed in baskets of palm-leaf, and hung in the smoke. When perfectly dry it is eaten. From this country it is exported to India, China, and Yemen. It is called *Kolb-al-mäs*—*Ibn Batuta* (on Maldives), iv. 112, also 311.

1578—"... They eat it with a sort of dried fish, which comes from the Islands of Maldivia, and resembles jerked beef, and it is called *Comelamasa*."—*Acosta*, 103.

c. 1610.—"Ce poison qui se prend ainsi, s'appelle généralement en leur langue cobolly masse, c'est à dire du poison noir. . . . Ils le font cuire en de l'eau de mer, et puis le font secher au feu sur des clayes, en sorte qu'estant sec il se garde fort long-temps."—*Pyrrard de Larat*, i. 138; see also 141; [Hak. Soc. i. 190 (with Gray's note) and 194].

1727.—"The Bonetta is caught with Hook and Line, or with nets. . . . they cut the Fish from the Back-bone on each Side, and lay them in a Shade to dry, sprinkling them sometimes with Sea Water. When they are dry enough. . . . they wrap them up in Leaves of Cocoa-nut Trees, and put them a Foot or two under the Surface of the Sand, and with the Heat of the Sun, they become baked as hard as Stock-fish, and Ships come from *Atcheen*. . . . and purchase them with Gold-dust. I have seen *Comelamash* (for that is their name after they are dried) sell at *Atcheen* for 8*L. Sterl.* per 1000."—*A. Hamilton*, i. 347; [ed. 1744, i. 350].

1783.—"Many Maldivia boats come yearly to *Atcheen*, and bring chiefly dried *bonetta* in small pieces about two or three ounces; this is a sort of staple article of commerce, many shops in the *Bazar* deal in it only, having large quantities piled up, put in matt bags. It is when properly cured, hard like horn in the middle, when kept long the worm gets to it."—*Forrest*, *V. to Atergui*, 45.

1813.—"The fish called *Commel mutch*, so much esteemed in Malabar, is caught at *Minicoy*."—*Mulburn*, i. 321, also 336.

1841.—"The Sultan of the Maldiva Islands sends an agent or minister every year to the government of Ceylon with presents consisting of . . . a considerable

quantity of dried fish, consisting of *bonitas*, *albicores*, and fish called by the inhabitants of the Maldivas the black fish, or *comboli mas*."—*J. R. As. Soc.* vi. 75.

The same article contains a Maldivian vocabulary, in which we have "Bonito or goomulmutch . . . *kannelimas*" (p. 49). Thus we have in this one paper three corrupt forms of the same expression, viz. *comboli mas*, *kannel mas*, and *goomulmutch*, all attempts at the true Maldivian term *kalu-bili-mäs*, 'black bonito fish.'

COBRA DE CAPELLO, or simply **COBRA**, s. The venomous snake *Naja tripudians*. *Cobra* [Lat. *colubra*] is Port. for 'snake'; *cobra de capello*, 'snake of (the) hood.' [In the following we have a curious translation of the name: "Another sort, which is called *Chapel-snakes*, because they keep in *Chapels* or *Churches*, and sometimes in *Houses*" (*A Relation of Two Several Voyages made into the East Indies*, by Christopher Fryke, Surg. . . . London, 1700, p. 291).]

1523.—"A few days before, *cobras de capello* had been secretly introduced into the fort, which bit some black people who died thereof, both men and women; and when this news became known it was perceived that they must have been introduced by the hand of some one, for since the fort was made never had the like been heard of."—*Corrae*, ii. 778.

1539.—"Vimos tñbe aquy grande soma de *cobras de capello*, da grossura da coxa de hñ homs, o tño peçonhentas em tanto estremo, que dizão os negros que se choga-rião cõ a baba da boca a qualquer couva viva, logo em proviso cabia morta em terra. . . ."—*Pinto*, cap. xiv.

"... Adders that were copped on the crowns of their heads, as big as a man's thigh, and so venomous, as the *Negros* of the country informed us, that if any living thing came within the reach of their breath, it dyed presently. . . ."—*Cogan's Transl.*, p. 17.

1563.—"In the beautiful island of Ceylon . . . there are yet many serpents of the kind which are vulgarly called *Cobras de capello*; and in Latin we may call them *regulus serpens*."—*Garcia*, f. 156.

1672.—"In *Jafnapatam*, in my time, there lay among others in garrison a certain High German who was commonly known as the *Snake-Catcher*; and this man was summoned by our Commander . . . to lay hold of a *Cobre Capel* that was in his Chamber. And thus the man did, merely holding his hat before his eyes, and seizing it with his hand, without any damage. . . . I had my suspicions that this was done by some devilry. . . . but he maintained that it was all by natural means. . . ."—*Baldarus* (Germ. ed.), 25.

Some forty-nine or fifty years ago a staff-sergeant at Delhi had a bull-dog that used

to catch cobras in much the same way as this High-Dutchman did.

1710.—“The Brother Francisco Rodriguez persevered for the whole 40 days in these exercises, and as the house was of clay, and his cell adjoined the garden, it was invaded by cobra de capello, and he made report of this inconvenience to the Father-Rector. But his answer was that *these* were not the snakes that did spiritual harm; and so left the Brother in the same cell. This and other admirable instances have always led me to doubt if S. Paul did not communicate to his Paulists in India the same virtue as of the tongues of S. Paul,* for the snakes in these parts are so numerous and so venomous, and though our Missionaries make such long journeys through wild uncultivated places, there is no account to this day that any Paulist was ever bitten.”—*P. de Souza, Oriente Conquistado, Conq. i. Div. i. cap. 73.*

1711.—Buteau, in his great Port. Dict., explains Cobra de Capello as a “reptile (*víbora*) of Brazil.” But it is only a slip; what is further said shows that he meant to say India.

c. 1713.—“En secouant la peau de cerf sur laquelle nous avons coutume de nous asseoir, il en sortit un gros serpent de ceux qu'on appelle en Portugais Cobra-Capel.”—*Lettres Édif.,* ed. 1781, xi. 83.

1883.—“In my walks abroad I generally carry a strong, supple walking cane. . . . Armed with it, you may rout and slaughter the hottest-tempered cobra in Hindustan. Let it rear itself up and spread its spectacled head-gear and bluster as it will, but one rap on the side of its head will bring it to reason.”—*Tribes on my Frontier*, 188-9.

COBRA LILY, s. The flower *Arum campanulatum*, which stands on its curving stem exactly like a cobra with a reared head.

COBRA MANILLA, or **MINELLE**, s. Another popular name in S. India for a species of venomous snake, perhaps a little uncertain in its application. Dr. Russell says the *Bungarus caeruleus* was sent to him from Masulipatam, with the name *Cobra Monil*, whilst Günther says this name is given in S. India to the *Daboia Russellii*, or *Tic-Polonga* (q.v.) (see *Fayrer's Thanatophidia*, pp. 11 and 15). [The *Madras Gloss.* calls it the *chain-viper*, *Daboia elegans*.] One explanation of the name is given in the quotation from Lockyer. But the name is really *Mahr. mayer*, from *Skt. manī*, ‘a jewel.’ There are judicious remarks in a book lately quoted, re-

garding the popular names and popular stories of snakes, which apply, we suspect, to all the quotations under the following heading:

“There are names in plenty . . . but they are applied promiscuously to any sort of snake, real or imaginary, and are therefore of no use. The fact is, that in real life, as distinguished from romance, snakes are so seldom seen, that no one who does not make a study of them can know one from the other.”—*Tribes on my Frontier*, 197.

1711.—“The Cobra Manilla has its name from a way of Expression common among the *Nairs* on the Malabar Coast, who speaking of a quick Motion . . . say, in a Phrase peculiar to themselves, *Before they can pull a Manilla from their Hands*. A Person bit with this Snake, dies immediately; or before one can take a *Manilla* off. A *Manilla* is a solid piece of Gold, of two or three ounces Weight, worn in a Ring round the Wrist.”—*Lockyer*, 276.

[1773.—“The Covra Manilla, is a small bluish snake of the size of a man's little finger, and about a foot long, often seen about old walls.”—*Irra*, 43.]

1780.—“The most dangerous of these reptiles are the coverymannil and the green snake. The first is a beautiful little creature, very lively, and about 6 or 7 inches long. It creeps into all private corners of houses, and is often found coiled up betwixt the sheets, or perhaps under the pillow of one's bed. Its sting is said to inflict immediate death, though I must confess, for my own part, I never heard of any dangerous accident occasioned by it.”—*Munro's Narrative*, 31.

1810.—“ . . . Here, too, lurks the small bright speckled Cobra manilla, whose fang convey instant death.”—*Marin Graham*, 23.

1813.—“The Cobra minelle is the smallest and most dangerous; the bite occasions a speedy and painful death.”—*Forbes, Or. Mem.* i. 42; [2nd ed. i. 27].

COCHIN, n.p. A famous city of Malabar, Malayäl. *Kochi*, [‘a small place’] which the misalising, so usual with the Portuguese, converted into *Cochim* or *Cochin*. We say “the Portuguese” because we seem to owe so many nasal terminations of words in Indian use to them; but it is evident that the real origin of this nasal was in some cases anterior to their arrival, as in the present case (see the first quotations), and in that of *Acheen* (q.v.). Andre Polino says the town was called after the small river “Cocci” (as he writes it). It will be seen that

* *Lingua di San Paolo* is a name given to fossil sharks' teeth, which are commonly found in Malta, and in parts of Sicily.

* I have seen more snakes in a couple of months at the *Bagni di Lucra*, than in any two years passed in India.—H. Y.

Conti in the 15th century makes the same statement.

c. 1430.—“Relictâ Coloënâ ad urbem Cocym, trium dierum itinero transiit, quinque millibus passuum ambitu supra ostium fluminis, a quo et nomen.”—*N. Conti in Poggius, de Variet. Fortunae*, iv.

1503.—“Inde Franci ad urbem Cocen profecti, castrum ingens ibidem construxere, et trecentis praesidiariis viris bellicosis munivera. . . .”—*Letter of Nestorian Bishops from India, in Assemani*, iii. 596.

1510.—“And truly he (the K. of Portugal) deserves every good, for in India and especially in Cutchin, every fête day ten and even twelve Pagans and Moors are baptised.”—*Parthema*, 296.

[1562.—“Cochym.” See under BEAD-ALA.]

1572.—

“Vereis a fortaleza sustentar-se
De Cananor con pouca força e gento

E vereis em Cochim assinalar-se
Tanto hum peito soberbo, e insolente *
Que cithara ja mais cantou victoria,
Que assi mereça eterno nome e gloria.”

Camões, ii. 52.

By Burton :

“Thou shalt behold the Fortalice hold out
of Cananor with scanty garrison

shalt in Cochim see one approv'd so
stout,
who such an arr'gance of the sword hath
shown,
no harp of mortal sang a similar story,
digne of everlasting name, eternal glory.”

[1606.—“Att Cowheen which is a place
neero Callicutt is store of pepper. . . .”—*Birdwood, First Letter Book*, 84.

[1610.—“Cochim bow worth in Surat as
secala and kannikee.”—*Danvers, Letters*,
i. 74.]

1767.—“From this place the Nawaub
marched to Koochi-Bundur, from the in-
habitants of which he exacted a large sum
of money.”—*H. of Hydr. Nail*, 186.

COCHIN-CHINA, n.p. This country was called by the Malays *Kuchi*, and apparently also, to distinguish it from *Kuchi* of India (or Coch-in), *Kuchi-China*, a term which the Portuguese adopted as *Cauchi-China*; the Dutch and English from them. *Kuchi* occurs in this sense in the Malay traditions called *Sjara Malayu* (see *J. Ind. Archip.*, v. 729). In its origin this

* Duarte Pacheco Pereira, whose defence of the Fort at Cochim (c. 1504) against a great army of the Zamorin's, was one of the great feats of the Portuguese in India [*Comm. Albuquerque*, Hak. Soc. i. 5.]

word *Kuchi* is no doubt a foreigner's form of the Annamite *Kuu-chên* (Chin. *Kiu-Ching*, South Chin. *Kau-Chen*), which was the ancient name of the province Thanh'hoa, in which the city of Hue has been the capital since 1398.*

1516.—“And he (Fernão Peres) set sail from Malaca . . . in August of the year 516, and got into the Gulf of Concan china, which he entered in the night, escaping by miracle from being lost on the shoals. . . .”—*Correa*, ii. 474.

[1524.—“I sent Duarte Coelho to discover Canchim China.”—*Letter of Albuquerque to the King*, India Office MSS., *Corpo Chronologico*, vol. i.]

c. 1535.—“This King of Cochinchina keeps always an ambassador at the court of the King of China; not that he does this of his own good will, or has any content therein, but because he is his vassal.”—*Sommario de' Regni*, in *Ramusio*, i. 336s.

c. 1543.—“Now it was not without much labour, pain, and danger, that we passed these two Channels, as also the River of *Ventinau*, by reason of the Pyrats that usually are encountered there, nevertheless we at length arrived at the Town of *Manaquilen*, which is situated at the foot of the Mountains of *Chomay* (*Conhay* in orig.), upon the Frontiers of the two Kingdoms of China, and *Cauchenchina* (*da China e do Cauchim* in orig.), where the Ambassadors were well received by the Governor thereof.”—*Pinto*, E. T., p. 166 (orig. cap. cxxix.).

c. 1543.—“CAPITULO CXXX. Do recebimento que este Rey da Cauchenchina fez ao Embaixador da Tartaria na villa de Fanau grem.”—*Pinto*, original.

1572.—

“Ves, Cauchichina esta de oscura fama,
E de Ainao vê a incognita enseada.”

Camões, x. 129.

By Burton :

“See *Cauchichina* still of note obscure
and of Ainau yon undiscovered Bight.”

1593.—“This land of *Cauchinchina* is divided into two or three Kingdomes, which are vnder the subiection of the King of *China*, it is a fruitfull countrie of all necessarie prouisions and Victuals.”—*Linschoten*, ch. 22; [Hak. Soc. i. 124].

1606.—“Nel Regno di Coccinchina, che . . . è alle volte chiamato dal nome di *Anan*, vi sono quattordici Provincie piccole. . . .”—*Viaggi di Carletti*, ii. 138.

[1614.—“The Coccichinnas cut him all in pieces.”—*Foster, Letters*, ii. 75.

[1616.—“27 pecull of lignum aloes of Cutchinchenn.”—*Ibid.* iv. 213.]

* MR. communication from Prof. Terrien de la Couperie.

1652.—“*Cochin-China* is bounded on the West with the Kingdoms of *Brama*; on the East, with the Great Realm of *China*; on the North extending towards *Tartary*; and on the South, bordering on *Cambodia*.”—*P. Heylin, Cosmographie*, iii. 239.

1727.—“*Cochin-china* has a large Sea-coast of about 700 Miles in Extent . . . and it has the Conveniency of many good Harbours on it, tho’ they are not frequented by Strangers.”—*A. Hamilton*, ii. 208; [ed. 1744].

COCHIN-LEG. A name formerly given to elephantiasis, as it prevailed in Malabar. (The name appears to be still in use (*Boswell, Man. of Nellore*, 33). *Linschoten* (1598) describes it in *Malabar* (*Hak. Soc.* i. 288), and it was also called “*St. Thomas’s leg*” (see an account with refs. in *Gray, Pyrrard de Laval, Hak. Soc.* i. 392).]

1757.—“We could not but take notice at this place (*Cochin*) of the great number of the *Cochin*, or *Elephant legs*.”—*Ives*, 193.

1781.—“ . . . my friend *Jack Griskin*, enclosed in a buckram Coat of the 1745, with a *Cochin Leg*, hobbling the *Allemand*. . . .” —Letter from an *Old Country Captain*, in *India Gazette*, Feb. 24.

1813.—“*Cochin-Leg*, or *elephantiasis*.”—*Forbes, Or Mem.* i. 327; [2nd ed. i. 207].

COCKATOO, s. This word is taken from the Malay *kakattua*. According to *Crawford* the word means properly ‘a vice,’ or ‘gripe,’ but is applied to the bird. It seems probable, however, that the name, which is asserted to be the natural cry of the bird, may have come with the latter from some remoter region of the Archipelago, and the name of the tool may have been taken from the bird. This would be more in accordance with usual analogy. (*Mr. Skent* writes: “There is no doubt that *Sir H. Yule* is right here and *Crawford* wrong. *Kakak tua* (or *tua*) means in Malay, if the words are thus separated, ‘old sister,’ or ‘old lady.’ I think it is possible that it may be a familiar Malay name for the bird, like our ‘*Polly*.’ The final *k* in *kakak* is a mere click, which would easily drop out.”]

1638.—“Il y en a qui sont blancs . . . et sont coiffés d’une houpe incarnate . . . l’on les appelle kakatou, à cause de ce mot qu’ils prononcent en leur chant assez distinctement.”—*Mandelslo* (*Paris*, 1609), 144.

1654.—“Some rarities of naturall things, but nothing extraordinary save the skin of

a *jacall*, a rarely colour’d *jacatoo* or prodigious parrot. . . .”—*Evelyn’s Diary*, July 11.

1673.—“ . . . *Cockatoos* and *Nowries* (see *LOBY*) from *Bantem*.”—*Fryer*, 116.

1705.—“The *Cockadore* is a Bird of various Sizes, some being as big as a *Hon*, and others no bigger than a *Pidgeon*. They are in all Parts exactly of the shape of a *Parrot*. . . . When they fly wild up and down the Woods they will call *Cockadore*, *Cockadore*; for which reason they go by that name.”—*Funnel*, in *Dampier*, iv. 263-6.

1719.—“*Maccaws*, *Cokatoes*, *piovers*, and a great variety of other birds of curious colours.”—*Shelcracke’s Voyage*, 54-55.

1775.—“At *Sooloo* there are no *Loories*, but the *Cocatores* have yellow tufts.”—*Forrest*, v. to *N. Guinea*, 295.

[1843.—“ . . . saucy *Krocotoas*, and gaudy-coloured *Loris*.”—*Belcher, Narr. of Voyage of Samarang*, i. 15.]

COCKROACH, s. This objectionable insect (*Blatta orientalis*) is called by the Portuguese *cacalaca*, for the reason given by *Bontius* below; a name adopted by the Dutch as *kakerlak*, and by the French as *cancerlat*. The Dutch also apply their term as a slang name to half-castes. But our word seems to have come from the Spanish *cucaracha*. The original application of this Spanish name appears to have been to a common insect found under water-vessels standing on the ground, &c. (apparently *Oniscus*, or woodlouse); but as *cucaracha de Indias* it was applied to the insect now in question (see *Dicc. de la Lengua Castellana*, 1729).

1577.—“We were likewise annoyed not a little by the biting of an Indian fly called *Cacaroach*, a name agreeable to its bad condition; for living it rots our flesh; and being kill’d smelt as loathsomely as the French punaise, whose smell is odious.”—*Herbert’s Travels*, 3rd ed., 332-33.

[1598.—“There is a kind of beast that flyeth, twice as big as a *Beo*, and is called *Baratta* (*Blatta*).”—*Linschoten*, *Hak. Soc.* i. 304.]

1631.—“*Scorabaeos autem hos Lusitani Cucalacae vocant, quod ova quae excludunt, colorem et luorum Laccae facitino* (i.e. of sealing-wax) *referant*.”—*Jac. Bontii*, lib. v. cap 4.

1704.—

“ . . . from their retreats
Cockroaches crawl displeasingly abroad.”
Granger, Bk. i.

c. 1775.—“Most of my shirts, books, &c., were gnawed to dust by the *blatta* or *cockroach*, called *ckerlecke* in *Surinam*.”—*Stedman*, i. 203.

COCKUP, s. An excellent table-fish, found in the mouths of tidal rivers in most parts of India. In Calcutta it is generally known by the Beng. name of *beggi* or *bhitti* (see **BHITTY**), and it forms the daily breakfast dish of half the European gentlemen in that city. The name may be a corruption, we know not of what; or it may be given from the erect sharp spines of the dorsal fin. [The word is a corr. of the Malay (*ikan*) *kakap*, which Klinkert defines as a palatable sea-fish, *Lates nobilis*, the more common form being *cuyakap*.] It is *Lates calearifer* (Günther) of the group *Percina*, family *Percidae*, and grows to an immense size, sometimes to eight feet in length.

COCO, COCOA, COCOA-NUT, and (vulg.) **COKER-NUT**, s. The tree and nut *Cocos nucifera*, L.; a palm found in all tropical countries, and the only one common to the Old and New Worlds.

The etymology of this name is very obscure. Some conjectural origins are given in the passages quoted below. Ritter supposes, from a passage in Pignatelli's *Voyage of Magellan*, which we cite, that the name may have been indigenous in the Ladrone Islands, to which that passage refers, and that it was first introduced into Europe by Magellan's crew. On the other hand, the late Mr. C. W. Goodwin found in ancient Egyptian the word *kuku* used as "the name of the fruit of a palm 60 cubits high, which fruit contained water." (*Chabas, Mélanges Égyptologiques*, ii. 239.) It is hard, however, to conceive how this name should have survived, to reappear in Europe in the later Middle Ages, without being known in any intermediate literature.*

The more common etymology is that which is given by Barros, Garcia de Orta, Linschoten, &c., as from a Spanish word *coco* applied to a monkey's or other grotesque face, with reference to the appearance of the base of the shell with its three holes. But after all may the term not have origin-

ated in the old Span. *coca*, 'a shell' (presumably, Lat. *concha*), which we have also in French *coque*? properly an egg-shell, but used also for the shell of any nut. (See a remark under **COPRAH**.)

The Skt. *narikila* [*narikila*, *narikela*] has originated the Pers. *nārgil*, which Cosmas grecizes into ἀργύλλιον, [and H. *nārgil*].

Medieval writers generally (such as Marco Polo, Fr. Jordanus, &c.) call the fruit the *Indian Nut*, the name by which it was known to the Arabs (*al janz-al-Hindi*). There is no evidence of its having been known to classical writers, nor are we aware of any Greek or Latin mention of it before Cosmas. But Brugsch, describing from the Egyptian wall-paintings of c. B.C. 1600, on the temple of Queen Hatshep, representing the expeditions by sea which she sent to the Incense Land of Punt, says: "Men never seen before, the inhabitants of this divine land, showed themselves on the coast, not less astonished than the Egyptians. They lived on pile-buildings, in little dome-shaped huts, the entrance to which was effected by a ladder, under the shade of cocoa-palms laden with fruit, and splendid incense-trees, on whose boughs strange fowls rocked themselves, and at whose feet herds of cattle peacefully reposed." (*H. of Egypt*, 2nd ed. i. 333; [*Maspero, Struggle of the Nations*, 248].)

c. A.D. 70.—"In ip[s]a quidem Aethiopia fricator hanc, tanta est recens, et farinosa modo spissatur in panem. Gignitur autem in frutice ramis cubitalibus, folio latiore, panno rotundo majore quam mali amplitudine, coliccas vocant."—*Pliny*, xiii. § 9.

A.D. 615.—"Another tree is that which bears the *Argell*, i.e. the great *Indian Nut*."—*Cosmas*, in *Cathay*, &c., clixvi.

1292.—"The *Indian Nuts* are as big as melons, and in colour green, like gourds. Their leaves and branches are like those of the date-tree."—*John of Monte Corvino*, in do., p. 213.

c. 1328.—"First of these is a certain tree called *Nargil*, which tree every month in the year sends out a beautiful frond like [that of] a [date-] palm tree, which frond or branch produces very large fruit, as big as a man's head. . . . And both flowers and fruit are produced at the same time, beginning with the first month, and going up gradually to the twelfth. . . . The fruit is that which we call *nuts of India*."—*Friar Jordanus*, 16 seq. The wonder of the coco-palm is so often noticed in this form by medieval writers, that doubtless in their

* It may be noted that Theophrastus describes under the names of *kōkas* and *kōtē* a palm of Ethiopia, which was perhaps the *Doom palm* of Upper Egypt (*Theophr.* II. F. ii. 6, 10). Schneider, the editor of Theophr., states that Sprengel identified this with the coco-palm. See the quotation from Pliny below.

minds they referred it to that "tree of life, which bare twelve manner of fruit, and yielded her fruit every month" (*Apocal. xxii. 2*).

c. 1340.—"Le *nargil*, appellé autrement *noiz d'Inde*, auquel on ne peut comparer aucun autre fruit, est vert et rempli d'huile."—*Shihabuddin Dimishki*, in *Not. et Exs.* xiii. 176.

c. 1350.—"Wonderful fruits there are, which we never see in these parts, such as the *Nargil*. Now the *Nargil* is the *Indian Nut*."—*John Marignolli*, in *Cathay*, p. 352.

1498-99.—"And we who were nearest boarded the vessel, and found nothing in her but provisions and arms; and the provisions consisted of coquos and of four jars of certain cakes of palm-sugar, and there was nothing else but sand for ballast."—*Roteiro de Vasco da Gama*, 94.

1510.—Varthema gives an excellent account of the tree; but he uses only the Malayäl. *namo tenga*. [*Tam. tennai*, *ten*, 'south' as it was supposed to have been brought from Ceylon.]

1516.—"These trees have clean smooth stems, without any branch, only a tuft of leaves at the top, amongst which grows a large fruit which they call *tenga*. . . . We call these fruits quoquos."—*Barboza*, 154 (collating Portuguese of *Lisbon Academy*, p. 346).

1519.—"Cocas (*coche*) are the fruits of palm-trees, and as we have bread, wine, oil, and vinegar, so in that country they extract all these things from this one tree."—*Pigafetta*, *Viaggio intorno il Mondo*, in *Ramusio*, i. f. 356.

1553.—"Our people have given it the name of coco, a word applied by women to anything with which they try to frighten children; and this name has stuck, because nobody knew any other, though the proper name was, as the Malabars call it, *tenga*, or as the Canarins call it, *narle*."—*Barros*, Dec. III. liv. iii. cap. 7.

c. 1561.—Correa writes coquos.—I. i. 115.

1563.—" . . . We have given it the name of coco, because it looks like the face of a monkey, or of some other animal."—*Garcia*, 667.

"That which we call coco, and the Malabars *Tenga*."—*Ibid.* 676.

1578.—"The Portuguese call it coco (because of those three holes that it has)."—*Acosta*, 68.

1693.—"Another that bears the Indian nuts called *Coecos*, because they have within them a certain shell that is like an ape; and on this account they use in Spain to show their children a *Coecota* when they would make them afraid."—English trans. of *Pigafetta's Congo*, in *Harleian Coll.* ii. 553.

The parallel passage in De Bry runs: "Ilias quoque quos nuceos Indicos coecos, id est *Simias* (intus enim simias caput referunt) dictas palmas appellant."—i. 20.

Purchas has various forms in different narratives: *Coetus* (i. 37); *Cokers*, a form which still holds its ground among London stall-keepers and costermongers (i. 461, 502); *coquer-nuts* (*Terry*, in ii. 1466); *coco* (ii. 1008); *coquo* (*L'Esgrimage*, 567), &c.

[c. 1610.—"None, however, is more useful than the coco, or Indian nut, which they (in the Maldives) call roul (*Mälä, rü*)."—*Pyrard de Larat*, *hak. Soc.* i. 113.]

c. 1690.—Rumphius, who has *cocos* in Latin, and *cocos* in Dutch, mentions the derivation already given as that of *Linschoten* and many others, but proceeds:—

"Meo vero judicio verior et certior vocis origo inveniendi est, plures enim nationes, quibus hic fructus est notus, nucem appellant. Sic dicitur Arabicè *Gaucos-Indi* vel *Geucos-Indi*, h. e. *Nux Indica*. . . . Turcis *Cock-Indi* eadem significatione, unde sine dubio *Æthiopes*, *Africani*, eorumque vicini *Hispani* ac *Portugalli* coquo desinuerunt. Omnia vero ista nomina, originem suam debent Hebræicæ voci *Egor* quæ nucem significat."—*Herb. Amboin.* i. p. 7.

" . . . in India Occidentali *Kokernoot* vocatus. . . ."—*Ibid.* p. 47.

One would like to know where Rumphius got the term *Cock-Indi*, of which we can find no trace.

1810.—

"What if he felt no wind? The air was still.

That was the general will

Of Nature

You rows of rice erect and silent stand,

The shadow of the *Cocota's* lightest plume
Is steady on the sand."

Curse of Kehama, iv. 4.

1881.—"Among the popular French slang words for 'head' we may notice the term '*coco*,' given—like our own '*nut*'—on account of the similarity in shape between a coco-nut and a human skull:—

"Mais de ce frano pecton de table

Qui rond spirituel, aimable,

Sans vous alourdir le coco,

Je m'en fourrai à gogo."—H. VALÈRE.

Sat. Revue, Sept. 10, p. 326.

The *Diet. Hist. d'Argot* of Lorédan Larchey, from which this seems taken, explains *pecton* as 'vin supérieur.'

COCO-DE-MER, or DOUBLE COCO-NUT. s. The curious twin

fruit so called, the produce of the *Lodoicea Seckellarum*, a palm growing only in the Seychelles Islands, is cast up on the shores of the Indian Ocean, most frequently on the Maldivé Islands, but occasionally also on Ceylon and S. India, and on the coasts of Zanzibar, of Sumatra, and some others of the Malay Islands. Great virtues as medicine and antidote were supposed to reside in these fruits,

and extravagant prices were paid for them. The story goes that a "country captain," expecting to make his fortune, took a cargo of these nuts from the Seychelles Islands to Calcutta, but the only result was to destroy their value for the future.

The old belief was that the fruit was produced on a palm growing below the sea, whose fronds, according to Malay seamen, were sometimes seen in quiet bights on the Sumatran coast, especially in the Lampong Bay. According to one form of the story among the Malays, which is told both by Pigafetta and by Rumphius, there was but one such tree, the fronds of which rose above an abyss of the Southern Ocean, and were the abode of the monstrous bird Garuda (or Rukh of the Arabs—see ROC).^{*} The tree itself was called *Pausengi*, which Rumphius seems to interpret as a corruption of *Buwa-zangi*, "Fruit of Zang" or E. Africa. [Mr. Skeat writes: "Rumphius is evidently wrong. . . . The first part of the word is 'Pau,' or 'Pauh,' which is perfectly good Malay, and is the name given to various species of mango, especially the wild one, so that '*Pausengi*' represents (not '*Buwa*,' but) '*Pauh Janggi*,' which is to this day the universal Malay name for the tree which grows, according to Malay fable, in the central whirlpool or Navel of the Seas. Some versions add that it grows upon a sunken bank (*tibing runtuh*), and is guarded by dragons. This tree figures largely in Malay romances, especially those which form the subject of Malay shadow-plays (vide *infra*, Pl. 23, for an illustration of the Pauh Janggi and the Crab). Rumphius' explanation of the second part of the name (i.e. *Janggi*) is, no doubt, quite correct."—*Malay Magic*, pp. 6 *seqq.*]. They were cast up occasionally on the islands off the S.W. coast of Sumatra; and the wild people of the islands brought them for sale to the Sumatran markets, such as Padang and Priamang. One of the largest (say about 12 inches across) would sell for 150 rix dollars. But the Malay princes coveted them

greatly, and would sometimes (it was alleged) give a laden junk for a single nut. In India the best known source of supply was from the Maldiv Islands. [In India it is known as *Daryā nāriyal*, or 'cocoa-nut of the sea,' and this term has been in Bombay corrupted into *jaharī* (*zahrī*) or 'poisonous,' so that the fruit is incorrectly regarded as dangerous to life. The hard shell is largely used to make Fakirs' water-bowls.]

The medicinal virtues of the nut were not only famous among all the peoples of the East, including the Chinese, but are extolled by Piso and by Rumphius, with many details. The latter, learned and laborious student of nature as he was, believed in the submarine origin of the nut, though he discredited its growing on a great palm, as no traces of such a plant had ever been discovered on the coasts. The fame of the nut's virtues had extended to Europe, and the Emperor Rudolf II. in his later days offered in vain 4000 florins to purchase from the family of Wolfert Hermanszen, a Dutch Admiral, one that had been presented to that commander by the King of Bantam, on the Hollander's relieving his capital, attacked by the Portuguese, in 1602.

It will be seen that the Maldiv name of this fruit was *Tāva-kārhi*. The latter word is 'coco-nut,' but the meaning of *tāva* does not appear from any Maldiv vocabulary. [The term is properly *Tāva-kārhi*, 'the hard-shelled nut,' (Gray, on *Pyrard de Laval*, Hak. Soc. i. 231).] Rumphius states that a book in 4to (*totum opusculum*) was published on this nut, at Amsterdam in 1634, by Augerius Clutius, M.D. [In more recent times the nut has become famous as the subject of curious speculations regarding it by the late Gen. Gordon.]

1522.—"They also related to us that beyond Java Major . . . there is an enormous tree named *Campanganghi*, in which dwell certain birds named Garuda, so large that they take with their claws, and carry away flying, a buffalo and even an elephant, to the place of the tree. . . . The fruit of this tree is called *Buapanganghi*, and is larger than a water-melon . . . it was understood that those fruits which are frequently found in the sea came from that place."—*Pigafetta*, Hak. Soc. p. 155.

1553.—". . . it appears . . . that in some places beneath the salt-water there grows

^{*} This mythical story of the unique tree producing this nut curiously shadows the singular fact that one island only (Ernslin) of that secluded group, the Seychelles, bears the *Lodoicea* as an indigenous and spontaneous product. (See Sir L. Pelley, in *J.R.G.S.*, xxxv. 232.)

another kind of these trees, which gives a fruit bigger than the coco-nut; and experience shows that the inner husk of this is much more efficacious against poison than the Bezar stone."—*Barros*, III. iii. 7.

1503.—"The common story is that these islands were formerly part of the continent, but being low they were submerged, whilst these palm-trees continued *in situ*; and growing very old they produced such great and very hard coco-nuts, buried in the earth which is now covered by the sea. . . . When I learn anything in contradiction of this I will write to you in Portugal, and anything that I can discover here, if God grant me life; for I hope to learn all about the matter when, please God, I make my journey to Malabar. And you must know that these cocos come joined two in one, just like the hind quarters of an animal."—*Garcia*, i. 70-71.

1572.—

"Nas ilhas do Maldiva nasceo a planta
No profundo das aguas soberana,
Cujo pomo contra o veneno urgente
He tido por antidoto excellente."

Camber, x. 136.

c. 1610.—"Il est aisé d'en avoir certains noix que la mer jette quelques fois à bord, qui est grosse comme la teste d'un homme qu'on pourroit comparer à deux gros melons joints ensemble. Ils la noient *Tanarcarre*, et ils tiennent que cela vient de quelques arbres qui sont sous la mer . . . quand quelqu'un denient riche tout à coup et on peu de temps, on dit communement qu'il a trouvé du *Tanarcarre* ou de l'ambre."—*L'opinion de Laval*, i. 163; [*Hak. Soc.* i. 230].

1650.—In *Piso's Martius Aromaticæ*, &c., there is a long dissertation, extending to 23 pp., *De Tanarare seu Nuce Medice Maldive*.

1678.—"P.S. Pray remember y^e Coquer nutt Shells (doubtless *Coco-de-Mer*) and long nulls (!) formerly desired for y^e Prince."—*Letter from Dacca*, quoted under *CHOP*.

c. 1680.—"*Hio itaque Calappus marinus*" non est fructus terrestri qui casu in maro procidit . . . uti *Garcias* ab *Orta* persuadere voluit, sed fructus est in ipso creans mari, cujus arbor, quantum scio, hominum oculis ignota et occulta est."—*Rumphius*, Lib. xii. cap. 8.

1763.—"By Durlar charges paid for the following presents to the Nawab, as per Order of Consultation, the 14th October, 1762.

1 Sea cocoa nut.....Rs. 300 0 0."

In *Long*, 308.

1777.—"Cocoa-nuts from the Maldives, or as they are called the *Zee Calappars*, are said to be annually brought hither (to Colombo) by certain messengers, and presented, among other things, to the Governor.

* *Kakipi*, or *Klipi*, is the Javanese word for coco-nut palm, and is that commonly used by the Dutch.

The kernel of the fruit . . . is looked upon here as a very efficacious antidote or a sovereign remedy against the Flux, the Epilepsy and Apoplexy. The inhabitants of the Maldives call it *Tanarare*. . . .—*Travels of Charles Pedr Thunberg, M.D. (E.T.)* iv. 208.

[1833.—"The most extraordinary and valuable production of these islands (*Seychelles*) is the *Coco Do Mar*, or Maldivian nut, a tree which, from its singular character, deserves particular mention. . . ."—*Owen, Narrative*, ii. 186 *seqq.*]

1852.—"Two minor products obtained by the islanders from the sea require notice. These are *amborgis* (*M. goma, mārāharu*) and the so-called 'sea-cocconut' (*M. (Cakrhi)*) . . . rated at so high a value in the estimation of the Maldivian Sultans as to be retained as part of their royalties."—*H. C. P. Bell* (Ceylon C. S.), *Report on the Maldivian Islands*, p. 87.

1853.—" . . . sailed straight into the coco-de-mer valley, my great object. Fancy a valley as big as old Hastings, quite full of the great yellow stars! It was almost too good to believe. . . . Dr. Hoard had a nut cut down for me. The outside husk is shaped like a mango. . . . It is the inner nut which is double. I ate some of the jelly from inside; there must have been enough to fill a soup-tureen—of the purest white, and not bad."—(*Miss North*) in *Pall Mall Gazette*, Jan. 21, 1881.

CODAVASCAM, n.p. A region with this puzzling name appears in the Map of *Blau* (c. 1650), and as *Ryl: van Codavascam* in the Map of Bengal in *Valentijn* (vol. v.), to the E. of Chittagong. Wilford has some Wilfordian nonsense about it, connecting it with the *Toxodroma* R. of Ptolemy, and with a *Touascan* which he says is mentioned by the "Portuguese writers" (in such case a criminal mode of expression). The name was really that of a Mahomedan chief, "hum Princeipe Mouro, grande Senhor," and "Vassalo del Rey de Bengala." It was probably "Khodābakhsh Khūn." His territory must have been south of Chittagong, for one of his towns was *Chacuridā*, still known as *Chakiria* on the Chittagong and Arakan Road, in lat 21° 45'. (See *Barros*, IV. ii. 8. and IV. ix. 1; and *Couto*, IV. iv. 10; also *Correa*, iii. 264-266, and again as below:—

1533.—"But in the city there was the Rumi whose fort had been seized by Dimisio Bernades; being a soldier (*lascarym*) of the King's, and seeing the present (offered by the Portuguese) he said: My lord, these are crafty robbers; they got into a country with their wares, and pretend to buy and sell, and make friendly gifts, whilst they go

spying out the land and the people, and then come with an armed force to seize them, slaying and burning . . . till they become masters of the land. . . . And this Captain-Major is the same that was made prisoner and ill-used by Godavaseño in Chatigão, and he is come to take vengeance for the ill that was done him."—*Correa*, iii. 479.

COFFEE, s. Arab. *kahwa*, a word which appears to have been originally a term for wine.* [So in the *Arab. Nights*, ii. 168, where Burton gives the derivation as *akhd*, fastidire fecit, causing disinclination for food. In old days the scrupulous called coffee *kithraah* to distinguish it from *kahrah*, wine.] It is probable, therefore, that a somewhat similar word was twisted into this form by the usual propensity to strive after meaning. Indeed, the derivation of the name has been plausibly traced to *Kaffa*, one of those districts of the S. Abyssinian highlands (Enarea and Kaffa) which appear to have been the original habitat of the Coffee plant (*Coffea arabica*, L.); and if this is correct, then *Coffee* is nearer the original than *Kahwa*. On the other hand, *Kahwa*, or some form thereof, is in the earliest mentions appropriated to the drink, whilst some form of the word *Bunn* is that given to the plant, and *Binn* is the existing name of the plant in Shoa. This name is also that applied in Yemen to the coffee-berry. There is very fair evidence in Arabic literature that the use of coffee was introduced into Aden by a certain Sheikh Shihābuddin Dhabhāni, who had made acquaintance with it on the African coast, and who died in the year H. 875, i.e. A.D. 1470, so that the introduction may be put about the middle of the 16th century, a time consistent with the other negative and positive data.† From Yemen it spread to Mecca (where there arose after some years, in 1611, a crusade against its use as unlawful), to Cairo, to Damascus, Aleppo, and to Constantinople, where the first coffee-house was established in 1554. [It is said to have been introduced into S. India

some two centuries ago by a Mahomedan pilgrim, named Bābā Būdān, who brought a few seeds with him from Mecca: see *Grigg, Nilagiri Man.* 483; *Rice, Mysore*, i. 162.] The first European mention of coffee seems to be by Rauwolf, who knew it in Aleppo in 1573. [See 1 ser. *N. & Q. I.* 25 seqq.] It is singular that in the *Observations* of Pierre Belon, who was in Egypt, 1546-49, full of intelligence and curious matter as they are, there is no indication of a knowledge of coffee.

1558.—Extrait du Livre intitulé: "Les Preuves le plus fortes en faveur de la légitimité de l'usage du Café (*Kahwa*); par le Sebeikh Abd-Alkader Ansari Djeséri Hanbali, fils de Mohammed."—In *De Sacy, Chrest. Arabe*, 2nd ed. i. 412.

1573.—"Among the rest they have a very good Drink, by them called Chaube, that is almost black as Ink, and very good in Illness, chiefly that of the Stomach; of this they drink in the Morning early in open places before everybody, without any fear or regard, out of China cups, as hot as they can; they put it often to their Lips, but drink but little at a Time, and let it go round as they sit. In the same water they take a Fruit called *Bunru*, which in its Bigness, Shape, and Colour, is almost like unto a Bay-berry, with two thin Shells . . . they agree in the Virtue, Figure, Look, and Name with the *Buncho* of Avicenna,* and *Bancha* of Rasis ad Almans, exactly; therefore I take them to be the same."—*Rauwolf*, 92.

c. 1580 — "Arborem vidi in viridario Halysdei Turcae, cuius tunc iconem nunc spectabis, ex qua semina illa ibi vulgatissima, *Bon* vel *Ban* appellata, producuntur; ex his tum Aegyptii tum Arabes parant decoctum vulgatissimum, quod vinu loco ipsi potant, venditurque in publicis cenopoliis, non secus quod apud nos vinum: illique ipsum vocant *Caova*. . . . Avicenna de his seminibus meminit."* — *Prosper Alpini*, ii. 36.

1598.—In a note on the use of tea in Japan, Dr. Paludanus says: "The Turkes holde almost the same manner of drinking of their *Chaona* (read *Chaona*), which they make of a certaine fruit, which is like unto the *Balelaer*,† and by the Egyptians called *Bon* or *Ban*; they take of this fruite one pound and a halfe, and roast them a little in the fire, and then sieth them in twentie poundes of water, till the halfe be consumed away, this drinke they take overie morning fasting in their chambers, out of an earthen pot, being verie hote, as we doo here drinke *agua composita* in the morning; and they say that it strengtheneth them and maketh them warm, breaketh wind, and openeth any

* It is curious that DuRoi has a L. Latin word *caova*, "vinum album et debile."

† See the extract in De Sacy's *Chrestomathie Arabe* cited below. Playfair, in his history of Yemen, says coffee was first introduced from Abyssinia by Jamā'uddin Ibn Abdalla, Kādī of Aden, in the middle of the 15th century: the person differs, but the time coincides.

* There seems no foundation for this.
† i.e. *Bacca Lauri*; laurel berry.

stopping."—In *Linschoten*, 46; [Hak. Soc. i. 167].

c. 1610.—"La boisson la plus commune c'est de l'eau, ou bien du vin de Cocos tiré le mesme jour. On en fait de deux autres sortes plus délicates; l'une est chaude, composée de l'eau et de miel de Cocos, avec quantité de poivre (dont ils vrent beaucoup en toutes leurs viandes, et ils le nomment *Pasme*) et d'une autre graine appelée *Cahoa*. . . ."—*Pyrard de Laval*, i. 128; [Hak. Soc. i. 172].

[1611.—"Buy some coho pots and send me."—*Danvers, Letters*, i. 122; "coffao pots."—*Ibid.* i. 124.]

1615.—"They have in steed of it (wine) a certaine drinke called *Cashiete* as black as Inke, which they make with the bark of a tree (!) and drinke as hot as they can endure it."—*Monfaut*, 28.

" . . . passano tutto il resto della notte con mille feste e bagordi; e particolarmente in certi luoghi pubblici . . . bevendo di quando in quando a sorsi (per ch'è calda che cuoce) più d'uno scodellino di certa loro acqua nera, che chiamano *cahue*; la quale, nelle conversazioni serve a loro, appunto come a noi il giuoco dello stamgolino" (i.e. backgammon). — *P. della Valle* (from Constant.), i. 51. See also pp. 74-76.

[, "Cohn, blake liquor taken as hotto as may be endured."—*Sir T. Roe*, Hak. Soc. i. 32.]

1616.—"Many of the people there (in India), who are strict in their Religion, drink no Wine at all; but they use a Liquor more wholesome than pleasant, they call *Coffee*; made by a black Seed boyld in water, which turnes it almost into the same colour, but doth very little alter the taste of the water (!): notwithstanding it is very good to help Digestion, to quicken the Spirits, and to cleanse the Blood."—*Terry*, ed. of 1635, p. 365.

1623. — "Turcae habent etiam in usu herbas genus quam vocant *Caphe* . . . quam dicunt haud parvum praestans illis vigorem, et in animas (sic) et in ingenio; quae tamen largius sumpta mentem movet et turbat. . . ."—*F. Bacon, Hist. Vitae et Mortis*, 25.

c. 1628.—"They drink (in Persia) . . . above all the rest, *Coho* or *Copha*: by Turk and Arab called *Caphe* and *Cahua*: a drink imitating that in the Stigian lake, black, thick, and bitter: constrain'd from Bunchey, Bunn, or Bay berries; wholesome they say, if hot, for it expels melancholy . . . but not so much regarded for those good properties, as from a Romance that it was invented and brew'd by Gabriel . . . to restore the decayed radical Moisture of kind hearted *Mahomet*. . . ."—*Sir T. Herbert, Travels*, ed. 1638, p. 241.

[1631.—"Caveah." See quotation under *TEA*.]

c. 1637.—"There came in my time to the Coll: (Balliol) one Nathaniel Conopios out of Greece, from Cyril the Patriarch of Constantinople. . . . He was the first I

ever saw drink *coffee*, which custom came not into England till 30 years after."— *Evelyn's Diary*, [May 10].

1673.—"Every one pays him their congratulations, and after a dish of *Coho* or *Tea*, mounting, accompany him to the Palace."—*Fryer*, 225.

"Cependant on l'apporta le cavé, le parfum, et le sorbet."—*Journal d'Antoine Galland*, ii. 124.

[1677.—"Cave." See quotation under *TEA*.]

1690.—"For Tea and Coffee which are judg'd the privileg'd Liquors of all the *Mahometans*, as well *Turks*, as those of *Persia*, *India*, and other parts of *Arabia*, are condemn'd by them (the Arabs of Muscat) as unlawful Refreshments, and abominated as Bug-bear Liquors, as well as Wine."—*Orington*, 427.

1726.—"A certain gentleman, M. Paschius, maintains in his Latin work published at Leipzig in 1700, that the parched corn (1 Sam. xxv. 18) which Abigail presented with other things to David, to appease his wrath, was nought else but *Coffi-beans*."—*Valentijn*, v. 192.

COIMBATORE, n.p. Name of a District and town in the Madras Presidency. *Koymmutāru*; [*Kōni*, the local goddess so called, *muttu*, 'pearl', *ār*, 'village'].]

COIR, s. The fibre of the coco-nut husk, from which rope is made. But properly the word, which is Tam. *kāyiru*, Malayāl. *kāyar*, from v. *kāyāru*. 'to be twisted,' means 'cord' itself (see the accurate *Al-Birānī* below). The former use among Europeans is very early. And both the fibre and the rope made from it appear to have been exported to Europe in the middle of the 16th century. The word appears in early Arabic writers in the forms *kānbar* and *kanbar*, arising probably from some misreading of the diacritical points (for *kāyir*, and *kāyār*). The Portuguese adopted the word in the form *cairo*. The form *coir* seems to have been introduced by the English in the 18th century. [The *N.E.D.* gives *coire* in 1697; *coir* in 1779.] It was less likely to be used by the Portuguese because *coiro* in their language is 'leather.' And Barros (where quoted below) says allusively of the rope: "*parceza feito de coiro* (leather) encolhendo e estendendo a vontade do mar," contracting and stretching with the movement of the sea.

c. 1630.—"The other islands are called *Diva Kanbar* from the word *Kanbar* signify-

ing the cord plaited from the fibre of the coco-trees with which they stitch their ships together."—*Al-Birûnî*, in *J. As.*, Ser. iv. tom. viii. 266.

c. 1346.—"They export . . . cowries and kanbar; the latter is the name which they give to the fibrous husk of the coco-nut. . . . They make of it twine to stitch together the planks of their ships, and the cordage is also exported to China, India, and Yemen. This kanbar is better than hemp."—*Ibn Batûta*, iv. 121.

1610.—"The Governor (Albuquerque) . . . in Cannanor devoted much care to the preparation of cables and rigging for the whole fleet, for what they had was all rotten from the rains in Goa River; ordering that all should be made of coir (*cayro*), of which there was great abundance in Cannanor; because a Moor called Mamalle, a chief trader there, held the whole trade of the Maldivé islands by a contract with the kings of the isles . . . so that this Moor came to be called the Lord of the Maldivés, and that all the coir that was used throughout India had to be bought from the hands of this Moor. . . . The Governor, learning this, sent for the said Moor, and ordered him to abandon this island trade and to recall his factors. . . . The Moor, not to lose such a profitable business, . . . finally arranged with the Governor that the Isles should not be taken from him, and that he in return would furnish for the king 1000 *bahars* (*larts*) of coarse coir, and 1000 more of fine coir, each *bahar* weighing 41 quintals; and this every year, and laid down at his own charges in Cannanor and Cochym, gratis and free of all charge to the King (not being able to endure that the Portuguese should frequent the Isles at their pleasure)." —*Correa*, ii. 129-30.

1616.—"These islands make much cordage of palm-trees, which they call *cayro*." —*Barbosa*, 164.

c. 1630.—"They made ropes of coir, which is a thread which the people of the country make of the husks which the coco-nuts have outside." —*Correa*, by *Stanley*, 133.

1653.—"They make much use of this coir in place of nails; for as it has this quality of recovering its freshness and swelling in the sea-water, they stitch with it the planking of a ship's sides, and reckon them then very secure." —*De Barros*, Dec. III. liv. iii. cap. 7.

1663.—"The first kind is very tough, and from it is made coir, so called by the Malabars and by us, from which is made the cord for the rigging of all kinds of vessels." —*Garcia*, i. 61r.

1682.—"The Dwellers therein are Moores; which trade to Sofala in great Ships that have no Decks, nor nailes, but are rowed with *Cayro*." —*Castañeda* (by N. L.), f. 11b.

c. 1610.—"This revenue consists in . . . Coir, which is the cord made of the coco-trees." —*Pyrard de Laval*, i. 172; [Hak. Soc. i. 250].

1673.—"They (the Surat people) have not only the Coir-yarn made of the Cocco for

cordage, but good Flax and Hemp." —*Fryer*, 121.

c. 1690.—"Externus nucis cortex putamen ambiens, quum exsiccatus, et stupas similis . . . dicitur . . . Malabarico Cairo, quod nomen ubique usurpatur ubi lingua Portugallica est in usu. . . ." —*Rumphius*, i. 7.

1727.—"Of the Kind of the Nut they make Cayar, which are the Fibres of the Cask that environs the Nut, spun fit to make Cordage and Cables for Shipping." —*A. Hamilton*, i. 296; [ed. 1744, i. 295].

[1773.—". . . these they call Klar Yarn." —*Ives*, 457.]

COJA, s. P. *Khajah* for *Khudjah*, a respectful title applied to various classes: as in India especially to eunuchs; in Persia to wealthy merchants; in Turkistan to persons of sacred families.

c. 1313.—"The chief mosque (at Kaulam) is admirable; it was built by the merchant *Khajah* Muhaddhab." —*Ibn. Batûta*, iv. 100.

[1690.—"Hoggia." See quotation under **TALISMAN**.

[1615.—"The Governor of Surat is displaced, and Hoyja Hassan in his room." —*Foster*, *Letters*, iv. 16.

[1708.—"This grave is made for Hodges Shaughware, the chiefest servant to the King of Persia for twenty years. . . ." —Inscription on the tomb of "*Coya Shavenerre*, a Persian in St. Botolph's Churchward, *Bishopsgate*," *New View of London*, p. 163.]

1786.—"I also beg to acquaint you I sent to Getafit Ali Khân, the *Cojah* who has the charge of (the women of) Uddi Zenanah) who informs me it is well grounded that they have sold everything they had, even the clothes from their backs, and now have no means to subsist." —*Capt. Jacques in Articles of Charge*, &c., *Burle*, vii. 27.

1838.—"About a century back Khân *Khajah*, a Mohammedan ruler of Kashghar and Yarkand, eminent for his sanctity, having been driven from his dominions by the Chinese, took shelter in Badakhshan." —*Wood's Ouz*, ed. 1872, p. 161.

COLAO, s. Chin. *loh-lao*, 'Council Chamber Elders' (*Ip. Moule*). A title for a Chinese Minister of State, which frequently occurs in the Jesuit writers of the 17th century.

COLEROON, n.p. The chief mouth, or delta-branch, of the Kaveri River (see **CAUVERY**). It is a Portuguese corruption of the proper name *Kôlîdam*, vulg. *Kolladam*. This name, from Tam. *kôl*, 'to receive,' and '*idam*, 'place,' perhaps answers to the fact of this channel having been originally an

escape formed at the construction of the great Tanjore irrigation works in the 11th century. In full flood the Coleroon is now, in places, nearly a mile-wide, whilst the original stream of the Kaveri disappears before reaching the sea. Besides the etymology and the tradition, the absence of notice of the Coleroon in Ptolemy's Tables is (*quantum valet*) an indication of its modern origin. As the sudden rise of floods in the rivers of the Coromandel coast often causes fatal accidents, there seems a curious popular tendency to connect the names of the rivers with this fact. Thus *Kolliḍam*, with the meaning that has been explained, has been commonly made into *Kolliḍam*, 'Killing-place.' [So the *Madras Gloss*, which connects the name with a tradition of the drowning of workmen when the Srirangam temple was built, but elsewhere (ii. 213) it is derived from Tam. *kollāy*, 'a breach in a bank.'] Thus also the two rivers *Peṇṇar* are popularly connected with *piṇṇam*, 'corpse.' Fra Paolino gives the name as properly *Colṛru*, and as meaning 'the River of Wild Boars.' But his etymologies are often wild as the supposed Boars.

1553.—Do Barros writes Coloran, and speaks of it as a place (*lugar*) on the coast, not as a river.—Dec. I. liv. ix. cap. 1.

1672.—"From *Trangbar* one passes by *Trinitiras* to *Colderon*; here a Sandbank stretches into the sea which is very dangerous."—*Baldanus*, 150. (He does not speak of it as a River either.)

c. 1713.—"Les deux Princes . . . se ligueront contre l'ennemi commun, à fin de le contraindre par la force des armes à rompre une digue si préjudiciable à leurs États. Ils faisoient déjà de grands préparatifs, lorsque le fleuve Coloran vengea par lui-même (comme on s'exprimoit ici) l'affront que le Roi faisoit à ses eaux en les retenant captives."—*Lettres Éditantes*, ed. 1761, xi. 180.

1753.—". . . en doublant le Cap Callamedu, jusqu'à la branche du fleuve Caveri qui porte le nom de Colh-ram, et dont l'embouchure est la plus septentrionale de celles du Caveri."—*D'Anville*, 115.

c. 1760.—". . . the same river being written Collarum by M. la Croze, and Colldham by Mr. Ziegenbalg."—*Grise*, i. 281.

1761.—"Clive dislodged a strong body of the Nabob's troops, who had taken post at Sameavarum, a fort and temple situated on the river Kaldaron."—*Complete II. of the War in India, from 1749 to 1761* (Tract), p. 12.

1780.—"About 3 leagues north from the river Triminius [? Tirumullavisel], is that of Coloran. Mr. Michelson calls this river *Danecolla*."—*Dunn*, *N. Directory*, 138.

The same book has "Coloran or Colde-roon."

1785.—"Sundah Sahob having thrown some of his wretched infantry into a temple, fortified according to the Indian method, upon the river Kaldaron, Mr. Clive knew there was no danger in investing it."—*Carraccioli's Life of Clive*, i. 20.

COLLECTOR, s. The chief administrative official of an Indian Zillah or District. The special duty of the office is, as the name intimates, the Collection of Revenue; but in India generally, with the exception of Bengal Proper, the Collector, also holding controlling magisterial powers, has been a small pro-consul, or kind of *prefet*. This is, however, much modified of late years by the greater definition of powers, and subdivision of duties everywhere. The title was originally no doubt a translation of *tahsildār*. It was introduced, with the office, under Warren Hastings, but the Collector's duties were not formally settled till 1793, when these appointments were reserved to members of the covenanted Civil Service.

1772.—"The Company having determined to stand forth as *deans*, the Supervisors should now be designated Collectors."—*Reg.* of 14th May, 1772.

1773.—"Do not laugh at the formality with which we have made a law to change their name from *superisors* to collectors. You know full well how much the world's opinion is governed by names."—*W. Hastings* to *Josias Dupre*, in *Girig*, i. 267.

1785.—"The numerous Collectors with their assistants had hitherto enjoyed very moderate allowances from their employers."—*Letter in Colebrook's Life*, p. 16.

1833.—"As soon as three or four of them got together they speak about nothing but 'employment' and 'promotion' . . . and if left to themselves, they sit and conjugate the verb 'to collect': 'I am a Collector—He was a Collector—We shall be Collectors—You ought to be a Collector—They would have been Collectors.'"—*Letters from Madras*, 146.

1818.—"Yet she could not bring herself to suppose that the little grateful gentle governess would dare to look up to such a magnificent personage as the Collector of Bogpoywallah."—*Thackeray*, *Vanity Fair*, ch. iv.

1871.—"There is no doubt a decay of discretionary administration throughout India . . . it may be taken for granted that in earlier days Collectors and Commis-

sioners changed their rules far oftener than does the Legislature at present."—*Maine, Village Communities*, 214.

1876.—"These 'distinguished visitors' are becoming a frightful nuisance; they think that Collectors and Judges have nothing to do but to act as their guides, and that Indian officials have so little work, and suffer so much from ennui, that even ordinary thanks for hospitality are unnecessary; they take it all as their right."—*Ext. of a Letter from India*.

COLLEGE-PHEASANT, s. An absurd enough corruption of *kali*; the name in the Himālaya about Simla and Mussooree for the birds of the genus *Callophaps* of Hodgson, intermediate between the pheasants and the Jungle-fowls. "The group is composed of at least three species, two being found in the Himalayas, and one in Assam, Chittagong and Arakan." (*Jerdon*).

[1880.—"These, with kalege pheasants, afforded me some very fair sport."—*Nall, Jungle Life*, 538.

[1882.—"Jungle-fowl were plentiful, as well as the black *khaalege* pheasant."—*Sanderson, Thirteen Years among Wild Beasts*, 147.]

COLLERY, CALLERY, &c. s. Properly Bengali *khāltri*, 'a salt-pan, or place for making salt.'

[1767.—"... rents of the Collaries, the fifteen Dees, and of Calcutta town, are none of them included in the estimation I have laid before you."—*Verelst, View of Bengal*, App. 223.]

1768.—"... the Collector-general be desired to obtain as exact an account as he possibly can, of the number of colleries in the Calcutta purgunnahs."—In *Carraccioli's L. of Clive*, iv 112.

COLLERY, n.p. The name given to a non-Aryan race inhabiting part of the country east of Madura. Tamil *kallar*, 'thieves.' They are called in Nelson's *Madura*, [Pt. ii. 44 seq.] *Kallans*; *Kallan* being the singular, *Kallar* plural.

1763.—"The Polygon Tondiman . . . likewise sent 3000 Colleries; these are a people who, under several petty chiefs, inhabit the woods between Trichinopoly and Capo Comorin; their name in their own language signifies Thieves, and justly describes their general character."—*Orme*, i. 208.

c. 1785.—"Colleries, inhabitants of the woods under the Government of the Tondiman."—*Carraccioli, Life of Clive*, iv. 561.

1790.—"The country of 'the Colleries' . . . extends from the sea coast to the con-

finer of Madura, in a range of sixty miles by fifty-five."—*Cal. Monthly Register or India Repository*, i. 7.

COLLERY-HORN, s. This is a long brass horn of hideous sound, which is often used at native funerals in the Peninsula, and has come to be called, absurdly enough, *Cholera-horn*!

[1832.—"*Toorree* or *Toorreeoorer*, commonly designated by Europeans *collery horn*, consists of three pieces fixed into one another, of a semi-circular shape."—*Hertlots, Quwen-e-Islam*, ed. 1863, p. liv. App.]

1870.—"... an early start being necessary, a happy thought struck the Chief Commissioner, to have the Amildar's Cholera-horn men out at that hour to sound the reveille, making the round of the camp."—*Madras Mail*, Oct. 7.

COLLERY-STICK, s. This is a kind of throwing-stick or boomerang used by the Colleries.

1801.—"It was he first taught me to throw the spear, and hurl the Collery-stick, a weapon scarcely known elsewhere, but in a skilful hand capable of being thrown to a certainty to any distance within 100 yards."—*Wells's Reminiscences*, i. 130.

Nelson calls these weapons "*Tallari Thadi* or boomerangs."—*Madura*, Pt. ii. 41. [The proper form seems to be Tam. *ralai tādī*, 'curved stick'; more usually Tam. *tallardādī*, *tādī*, 'stick.'] See also Sir Walter Elliot in *J. Ethnol. Soc.*, N. S., i. 112, seq.

COLOMBO, n.p. Properly *Kolumbu*, the modern capital of Ceylon, but a place of considerable antiquity. The derivation is very uncertain; some suppose it to be connected with the adjoining river *Kalanj-gangi*. The name *Columbum*, used in several medieval narratives, belongs not to this place but to *Kaudam* (see **QUILON**).

c. 1316.—"We started for the city of *Kalanbū*, one of the finest and largest cities of the island of Serendib. It is the residence of the Warir Lord of the Sea (*Ilakim-at-Bahr*), *Jilassi*, who has with him about 500 *Habshis*."—*Jbn Batuta*, iv. 185.

1517.—"The next day was Thursday in Passion Week; and they, well remembering this, and inspired with valour, said to the King that in fighting the Moors they would be inflexible to death, which they greatly desired rather than be slaves to the Moors. . . . There were not 40 men in all, whole and sound for battle. And one brave man made a cross on the tip of a cane, which he set in front for standard, saying that God was his Captain, and that was his Flag, under which they should march deliberately against Colombo, where the Moor was with his forces."—*Correa*, ii. 521.

1553.—“The King, Don Manuel, because . . . he know . . . that the King of Colombo, who was the true Lord of the Cinnamon, desired to possess our peace and friendship, wrote to the said Affonso d'Albuquerque, who was in the island in person, that if he deemed it well, he should establish a fortress in the harbour of Colombo, so as to make sure the offers of the King.”—*Barros*, Dec. III. liv. ii. cap. 2.

COLUMBO ROOT, CALUMBA ROOT, is stated by Milburn (1813) to be a staple export from Mozambique, being in great esteem as a remedy for dysentery, &c. It is *Jateorhiza palmata*, Miers; and the name *Kalumb* is of E. African origin (*Hanbury and Plüchger*, 23). [The N.E.D. takes it from Colombo, ‘under a false impression that it was supplied from thence.’] The following quotation is in error as to the name:

c. 1779.—“*Radix Colombo* . . . derives its name from the town of Colombo, from whence it is sent with the ships to Europe (!); but it is well known that this root is neither found near Columbia, nor upon the whole island of Ceylon. . . .”—*Thunberg, Travels*, iv. 185.

1782.—“Any person having a quantity of fresh sound *Columbia Root* to dispose of, will please direct a line. . . .”—*India (letter)*, Aug. 24.

[1809.—“An Account of the Male Plant, which furnishes the Medicine generally called *Columbo* or *Colomba Root*.”—*Asiat. Res.* x. 385 seqq.]

1850.—“*Caoutchouc*, or India-rubber, is found in abundance . . . (near Totto) . . . and *calumba-root* is plentiful. . . . The India-rubber is made into balls for a game resembling ‘fives,’ and *calumba-root* is said to be used as a mordant for certain colours, but not as a dye itself.”—*Livingstone, Expedition to the Zambesi*, &c., p. 32.

COMAR, n.p. This name (Ar. *al-Kumār*), which appears often in the old Arab geographers, has been the subject of much confusion among modern commentators, and probably also among the Arabs themselves; some of the former (e.g. the late M. Reinaud) confounding it with C. Comorin, others with Kāmriip (or Assam). The various indications, e.g. that it was on the continent, and facing the direction of Arabia, i.e. the west; that it produced most valuable aloes-wood; that it lay a day's voyage, or three days' voyage, west of Sanf or Champa (q.v.), and from ten to twenty days' sail from Zabaj (or Java), together with the name, identify it with

Camboja, or *Khmer*, as the native name is (see Reinaud, *Rel. des Arabes*, i. 97, ii. 48, 49; Gildemeister, 156 seqq.; Ibn Batuta, iv. 240; Abulfeda, *Cathay and the Way Thither*, 519, 569). Even the sagacious De Orta is misled by the Arabs, and confounds *alcomari* with a product of Cape Comorin (see *Colloquios*, f. 120v.).

CÓMATY, s. Telug. and Canar. *kōmati*, ‘a trader,’ [said to be derived from Skt. *ga*, ‘eye,’ *mushṭi*, ‘fist,’ from their vigilant habits]. This is a term used chiefly in the north of the Madras Presidency, and corresponding to Chetty, [which the males assume as an affix].

1627.—“The next Tribe is there termed *Committy*, and these are generally the Merchants of the Place who by themselves or their servants, travell into the Countrey, gathering up Callicoes from the weavers, and other commodities, which they sell againe in greater parcels.”—*Purchas, Pilgrimage*, 997.

[1679.—“There came to us the Factory this day a Dworle an Indian of the *Comitte* Cast, he was he said 30 years old . . . we measured him by the rule 46 inches high, all his limbs and his body straight and equall proportioned, of comely face, his speech small equalling his stature. . . .”—*Streynsham Master, in Kistna Man*, 142.

[1699.—“*Komatīs*.” See quotation under CHUCKLER.]

COMBACONUM, n.p., written *Kumbakonam*. Formerly the seat of the Chola dynasty. Col. Branfill gives, as the usual derivation, Skt. *Kumbhakona*, ‘brim of a water-pot’; [the Madras Gloss. Skt. *kumbha*, *kona*, ‘lane’] and this form is given in *Williams's Skt. Diet.* as ‘name of a town.’ The fact that an idol in the Saiva temple at Combacanam is called *Kumbhes-raram* (‘Lord of the water-pot’) may possibly be a justification of this etymology. But see general remarks on S. Indian names in the Introduction.

COMBOY. A sort of skirt or kilt of white calico, worn by Singalese of both sexes, much in the same way as the Malay Sarong. The derivation which Sir E. Tennent (*Ceylon*, i. 612, ii. 107) gives of the word is quite inadmissible. He finds that a Chinese author describes the people of Ceylon as wearing a cloth made of *koo-pei*, i.e. of cotton; and he assumes therefore

that those people call their own dress by a Chinese name for cotton! The word, however, is not real Singhalese; and we can have no doubt that it is the proper name **Cambay**. *Paños de Cābaya* are mentioned early as used in Ceylon (*Castanheda*, ii. 78), and *Cambays* by Forrest (*Voyage to Mergui*, 79). In the *Government List of Native Words* (Ceylon, 1869) the form used in the Island is actually *Kambāya*. A picture of the dress is given by Tennent (*Ceylon*, i. 612). It is now usually of white, but in mourning black is used.

1615.—"Tansho Samme, the Kinges kinsman, brought two pec. Cambaia cloth."—*Cock's Diary*, i. 15.

[1674-5.—"*Cambaja Brawles*."—*Invoice in Birdwood, Report on Old Res.*, p. 42.]

1726.—In list of cloths purchased at Porto Novo are "*Cambayen*."—*Valentijn*, *Chorom*. 10.

[1727.—"*Cambaya Lungies*." See quotation under **LOONGHEE**.]

COMMERCOLLY, n.p. A small but well-known town of Lower Bengal in the Nadiya District; properly *Kumār-khālī* ['Prince's Creek']. The name is familiar in connection with the feather trade (see **ADJUTANT**).

COMMISSIONER, s. In the Bengal and Bombay Presidencies this is a grade in the ordinary administrative hierarchy; it does not exist in Madras, but is found in the Punjab, Central Provinces, &c. The Commissioner is over a *Division* embracing several Districts or Zillahs, and stands between the Collectors and Magistrates of these Districts on the one side, and the Revenue Board (if there is one) and the Local Government on the other. In the Regulation Provinces he is always a member of the Covenanted Civil Service; in Non-Regulation Provinces he may be a military officer; and in these the District officers immediately under him are termed 'Deputy Commissioners.'

COMMISSIONER, CHIEF. A high official, governing a Province inferior to a Lieutenant-Governorship, in direct subordination to the Governor-General in Council. Thus the Punjab till 1859 was under a Chief Commissioner, as was Oudh till 1877 (and indeed, though the offices are united, the Lieut.-Governor of the N.W. Pro-

vinces holds also the title of Chief Commissioner of Oudh). The Central Provinces, Assam, and Burma are other examples of Provinces under Chief Commissioners.

COMORIN, CAPE, n.p. The extreme southern point of the Peninsula of India; a name of great antiquity. No doubt Wilson's explanation is perfectly correct; and the quotation from the *Periplus* corroborates it. He says: "*Kumārī*, . . . a young girl, a princess; a name of the goddess Durgā, to whom a temple dedicated at the extremity of the Peninsula has long given to the adjacent cape and coast the name of *Kumārī*, corrupted to Comorin. . . ." The Tamil pronunciation is *Kumārī*.

c. 80-90.—"Another place follows called *Kouap*, at which place is (* *) and a port; * and here those who wish to consecrate the remainder of their life come and bathe, and there remain in celibacy. The same do women likewise. For it is related that the goddess there tarried a while and bathed."—*Periplus*, in Muller's *Geog. Gr. Min.* i. 300.

c. 150.—"*Κομαρία ἀκρον και πόλις*."—*Ptol.* [viii. 1 § 9].

1298.—"*Comari* is a country belonging to India, and there you may see something of the North Star, which we had not been able to see from the Lesser Java thus far."—*Marco Polo*, Bk. III. ch. 23.

c. 1330.—"The country called Ma'bar is said to commence at the Cape Kumhari, a name applied both to a town and a mountain."—*Abulfeda*, in *Gildemeister*, 185.

[1514.—"*Comedis*." See quotation under **MALABAR**.]

1572.—

"Ves corre a costa celebre Indiana
Para o Sul até o cabo Comori
Ja chamado Cori, quo Taprobana
(Que ora he Ceilão) de fronte tem de si."
Camões, v. 107.

Here Camões identifies the ancient *Kōpov* or *Kōlis* with Comorin. These are in Ptolemy distinct, and his *Kory* appears to be the point of the Island of Rāmesvaram from which the passage to Ceylon was shortest. This, as *Kōlis*, appears in various forms in other geographers as the extreme seaward point of India, and in the geographical poem of Dionysius it is described as towering to a stupendous height above the waves. Mela regards *Colis* as the

* There is here a doubtful reading. The next paragraph shows that the word should be *κομαρ*. [We should also read for *βράριον*, *φρούριον*, a watch-post, citadel.]

turning point of the Indian coast, and even in Ptolemy's Tables his *Kōry* is further south than *Komarā*, and is the point of departure from which he discusses distances to the further East (see *Ptolemy*, Bk. I. capp. 13, 14; also see Bishop Caldwell's *Comp. Grammar, Introd.*, p. 103). It is thus intelligible how comparative geographers of the 16th century identified *Kōry* with C. Comorin.

In 1864 the late venerated Bishop Cotton visited C. Comorin in company with two of his clergy (both now missionary bishops). He said that having bathed at Hardwar, one of the most northerly of Hindu sacred places, he should like to bathe at this, the most southerly. Each of the chaplains took one of the bishop's hands as they entered the surf, which was heavy; so heavy that his right-hand aid was torn from him, and had not the other been able to hold fast, Bishop Cotton could hardly have escaped.*

[1609.—". . . very strong cloth and is called *Cacha de Comores*."—*Danvers, Letters*, i. 20.

[1767.—"The pagoda of the *Cunnaccomary* belonging to Tinnovelly."—*Treaty*, in *Logan, Malabar*, iii. 117.]

1817.—

" . . . Lightly latticed in
With odorous woods of Comorin."

Lalla Rookh, Molanna.

This probably is derived from D'Herbault, and involves a confusion often made between *Comorin* and *Comar*—the land of aloes-wood.

COMOTAY, COMATY, n.p. This name appears prominently in some of the old maps of Bengal, e.g. that embraced in the *Magni Mogolis Imperium* of Blaeu's great Atlas (1645-50). It represents *Kāmata*, a State, and *Kāmatalapur*, a city, of which most extensive remains exist in the territory of Koch Bihar in Eastern Bengal (see COOCH BEHAR). These are described by Dr. Francis Buchanan, in the book published by Montgomery Martin under the name of *Eastern India* (vol. iii. 426 *seqq.*). The city stood on the west bank of the River Darla, which formed the defence on the east side, about 5 miles in extent. The whole circumference of the enclosure is estimated by Buchanan at 19 miles, the remainder being formed by a rampart which was (c. 1809) "in general about 130 feet in width at the base, and from 20 to 30 feet in perpendicular height."

1553.—"Within the limits in which we

comprehend the kingdom of Bengala are those kingdoms subject to it . . . lower down towards the sea the kingdom of Comotai[]."—*Barrow*, IV. ix. 1.

[c. 1606.—*Kumtah*." See quotation under COOCH BEHAR.]

1873.—"During the 16th century, the tract north of Rangpur was in the hands of the Rājahs of Kāmata. . . . Kāmata was invaded, about 1498 A.D., by Husain Shah."—*Niehoffmann*, in *J. As. Soc. Bengal*, xiii. pt. i. 240.

COMPETITION-WALLAH, s. A hybrid of English and Hindustani, applied in modern Anglo-Indian colloquial to members of the Civil Service who have entered it by the competitive system first introduced in 1856. The phrase was probably the invention of one of the older or Haileybury members of the same service. These latter, whose nominations were due to interest, and who were bound together by the intimacies and *esprit de corps* of a common college, looked with some disfavour upon the children of Innovation. The name was readily taken up in India, but its familiarity in England is probably due in great part to the "Letters of a Competition-wala," written by one who had no real claim to the title, Sir G. O. Trevelyan, who was later on member for Hawick Burghs, Chief Secretary for Ireland, and author of the excellent *Life of his uncle, Lord Macaulay*.

The second portion of the word, *wālā*, is properly a Hindi adjectival affix, corresponding in a general way to the Latin *-arius*. Its usual employment as affix to a substantive makes it frequently denote "agent, doer, keeper, man, inhabitant, master, lord, possessor, owner," as Shakespear vainly tries to define it, and as in Anglo-Indian usage is popularly assumed to be its meaning. But this kind of denotation is incidental; there is no real limitation to such meaning. This is demonstrable from such phrases as *Kābul-wālā ghora*, 'the Kabulian horse,' and from the common form of village nomenclature in the Panjāb, e.g. *Mir-Khān-wālā*, *Ganda-Singh-wālā*, and so forth, implying the village established by Mir-Khān or Ganda-Singh. In the three immediately following quotations, the second and third exhibit a strictly idiomatic use of *wālā*, the first an incorrect English use of it.

* I had this from one of the party, my respected friend Bishop Caldwell.—H. Y.

1785.—
 "Tho' then the Bostonians made such a fuss,
 Their example ought not to be followed
 by us,
 But I wish that a band of good Patriot-wallahs . . ."—*In Aston-Karr*, i. 93.

"In this year Tippoo Sahib addresses a rude letter to the Nawab of Shahr (or Savanur) as "The Shahnoorwallah."—*Select Letters of Tippoo*, 181.

1814.—"Gungadhar Shastree is a person of great shrewdness and talent. . . . Though a very learned shastree, he affects to be quite an Englishman, walks fast, talks fast, interrupts and contradicts, and calls the Peshwa and his ministers 'old fools' and . . . 'dam rascals.' He mixes English words with everything he says, and will say of some one (Holkar for instance): *Bhot trielwalla tha, tailen tarra al-khand*, Kukhyo tha, ('He was very tricky, but very sagacious, he was cock-eyed')."—*Elphinstone*, in *Life*, i. 276.

1833.—"No, I'm a Suffolk wallah."—*Oakfield*, i. 66.

1864.—"The stories against the Competition-wallahs, which are told and fondly believed by the Haileybury men, are all founded more or less on the want of *survivorship*. A collection of these stories would be a curious proof of the credulity of the human mind on a question of class against class."—*Trevelyan*, p. 9.

1867.—"From a deficiency of civil servants . . . it became necessary to seek reinforcements, not alone from Haileybury, . . . but from new recruiting fields whence volunteers might be obtained . . . under the pressure of necessity, such an exceptional measure was sanctioned by Parliament. Mr. Elliot, having been nominated as a candidate by Campbell Marjoribanks, was the first of the since celebrated list of the Competition-wallahs."—*Biog. Notice* prefixed to vol. i. of *Duessa's Ed. of Elliot's Historians of India*, p. xxviii.

The exceptional arrangement alluded to in the preceding quotation was authorized by 7 Geo. IV. cap. 56. But it did not involve competition; it only authorised a system by which writerships could be given to young men who had not been at Haileybury College, on their passing certain test examinations, and they were ranked according to their merit in passing such examinations, but below the writers who had left Haileybury at the preceding half-yearly examination. The first examination under this system was held 29th March, 1827, and Sir H. M. Elliot headed the list. The system continued in force for five years, the last examination being held in April, 1832. In all 83 civilians were nominated in this way, and, among other well-known names, the list included H. Torrens, Sir H. B. Harington, Sir R. Montgomery, Sir J. Crocroft Wilson, Sir T. Pycroft, W. Tayler, the Hon. E. Drummond.

1878.—"The Competition-Wallah, at home on leave or retirement, dines perpetually

into our ears the greatness of India. . . . We are asked to feel awestruck and humbled at the fact that Bengal alone has 66 millions of inhabitants. We are invited to experience an awful thrill of sublimity when we learn that the area of Madras far exceeds that of the United Kingdom."—*Sat. Rev.*, June 15, p. 756.

COMPOUND, *s.* The enclosed ground, whether garden or waste, which surrounds an Anglo-Indian house. Various derivations have been suggested for this word, but its history is very obscure. The following are the principal suggestions that have been made:—

- (a.) That it is a corruption of some supposed Portuguese word.
- (b.) That it is a corruption of the French *campagne*.
- (c.) That it is a corruption of the Malay word *kampung*, as first (we believe) indicated by Mr. John Crawford.

(a.) The Portuguese origin is assumed by Bishop Heber in passages quoted below. In one he derives it from *campaña* (for which, in modern Portuguese at least, we should read *campanha*); but *campanha* is not used in such a sense. It seems to be used only for 'a campaign,' or for the Roman *Campaigna*. In the other passage he derives it from *campio* (*cic*), but there is no such word.

It is also alleged by Sir Emerson Tennent (*infra*), who suggests *campinho*; but this, meaning 'a small plain,' is not used for compound. Neither is the latter word, nor any word suggestive of it, used among the Indo-Portuguese.

In the early Portuguese histories of India (*e.g.* *Castanheda*, iii. 436, 442; vi. 3) the words used for what we term compound, are *jardim*, *patio*, *horta*. An examination of all the passages of the Indo-Portuguese Bible,

* On the origin of this word for a long time different opinions were held by my learned friend Burnell and by me. And when we printed a few specimens in the *Indian Antiquary*, our different arguments were given in brief (*see I. d.*, July 1879, pp. 202, 203). But at a later date he was much disposed to come round to the other view, inasmuch that in a letter of Sept. 21, 1881, he says "Compound can, I think, after all, be Malay *Kampung*; take these lines from a Malay poem"—then giving the lines which I have transcribed on the following page. I have therefore had no scruple in giving the same unity to this article that had been unbroken in almost all other cases.—H. Y.

where the word might be expected to occur, affords only *horta*.

There is a use of *campo* by the Italian Capuchin P. Vincenzo Maria (Roma, 1672), which we thought at first to be analogous: "Gionti alla porta della città (Aleppo) . . . arrivati al Campo de' Francesi; doue è la Dogana . . ." (p. 475). We find also in Rauwolf's *Travels* (c. 1573), as published in English by the famous John Ray: "Each of these nations (at Aleppo) have their peculiar *Champ* to themselves, commonly named after the Master that built it . . ."; and again: "When . . . the Turks have washed and cleansed themselves, they go into their Chappells, which are in the Middle of their great *Camps* or *Carvatschars* . . ." (p. 84 and p. 259 of Ray's 2nd edition). This use of *Campo*, and *Champ*, has a curious kind of analogy to *compound*, but it is probably only a translation of *Maidān* or some such Oriental word.

(b.) As regards *campagne*, which once commended itself as probable, it must be observed that nothing like the required sense is found among the seven or eight classes of meaning assigned to the word in *Littre*.

The word *campo* again in the Portuguese of the 16th century seems to mean always, or nearly always, a *camp*. We have found only one instance in those writers of its use with a meaning in the least suggestive of *compound*, but in this its real meaning is 'site': "queymou a cidade toda ate não fiar mais que ho *campo* em que estevera." ("They burned the whole city till nothing remained but the site on which it stood"—*Castanheda*, vi. 130). There is a special use of *campo* by the Portuguese in the Further East, alluded to in the quotation from Pallegoix's *Siam*, but that we shall see to be only a representation of the Malay *Kampung*. We shall come back upon it. [See quotation from *Correa*, with note, under FACTORY.]

(c.) The objection raised to *kampung* as the origin of *compound* is chiefly that the former word is not so used in Java by either Dutch or natives, and the author of *Max Havelaar* expresses doubt if *compound* is a Malay or Javanese word at all (pp. 360-361). *Erf* is the usual word among the Dutch.

In Java *kampung* seems to be used only for a native village, or for a particular ward or quarter of a town.

But it is impossible to doubt that among the English in our Malay settlements *compound* is used in this sense in speaking English, and *kampung* in speaking Malay. *Kampung* is also used by the Malays themselves, in our settlements, in this sense. All the modern dictionaries that we have consulted give this sense among others. The old *Dictionary Malaisio-Latinum* of David Haex (Romae, 1631) is a little vague:

"**Campon**, coniunctio, vel conuentus. Hinc viciniae et p̄rta loca, *campon* etiam appellantur."

Crawford (1852): "**Kampung** . . . an enclosure, a space fenced in; a village; a quarter or subdivision of a town."

Favre (1875): "Maison avec un terrain qui l'entoure."

Pijnappel (1875), *Maleisch-Hollandsch Woordenboek*: "**Kampoeng**—Omheind Erf, Wijk, Buurt, Kamp," i.e. "Ground hedged round, village, hamlet, camp."

And also, let it be noted, the Javanese Dict. of P. Jansz (*Javaansch-Nederlandsch Woordenboek*, Samarang, 1876): "**Kampoeng**—Omheind erf van Woningen; wijk die onder een hoofd staat," i.e. "Enclosed ground of dwellings; village which is under one Headman."

Marre, in his *Kata-Kata Malayou* (Paris, 1875), gives the following expanded definition: "Village palissadé, ou, dans une ville, quartier séparé et généralement clos, occupé par des gens de même nation, Malays, Siamois, Chinois, Bouguis, &c. Ce mot signifie proprement un enclos, une enceinte, et par extension quartier clos, faubourg, ou village palissadé. Le mot *Kampong* désigne parfois aussi une maison d'une certaine importance avec le terrain clos qui en dépend, et qui l'entoure" (p. 95).

We take Marsden last (*Malay Dictionary*, 1812) because he gives an illustration: "**Kampong**, an enclosure, a place surrounded with a paling; a fenced or fortified village; a quarter, district, or suburb of a city; a collection of buildings. *Mem-bat* [to make] *rumah* [house] *serta*

dallan [together with] *kampung-nia* [compound thereof], to erect a house with its enclosure . . . *Ber-Kampung*, to assemble, come together; *medkampung*, to collect, to bring together." The Reverse Dictionary gives: "YAND, *alaman*, **Kampung**." [See also many further references much to the same effect in Scott, *Malay in Words*, p. 123 *seqq.*]

In a Malay poem given in the *Journal of the Ind. Archipelago*, vol. 1. p. 44, we have these words:—

"*Tadikh lu kampung kumpang Sudi-jar*."

[*"Passed to the kampung of a Merchant."*]

and

"*Tadik ligindé raja sultani
Kampung kumpang gasinger int*."

[*"Thus said the Prince, the Raja Sultani,
Whom kumpang may this be!"*]

These explanations and illustrations render it almost unnecessary to add in corroboration that a friend who held office in the Straits for twenty years assures us that the word *kampung* is habitually used, in the Malay there spoken, as the equivalent of the Indian **compound**. If this was the case 160 years ago in the English settlements at Bencoolen and elsewhere (and we know from Marsden that it was so 100 years ago), it does not matter whether such a use of *kampung* was correct or not, *compound* will have been a natural corruption of it. Mr. E. C. Baber, who lately spent some time in our Malay settlements on his way from China, tells me (H. Y.) that the frequency with which he heard *kampung* applied to the 'compound,' convinced him of this etymology, which he had before doubted greatly.

It is not difficult to suppose that the word, if its use originated in our Malay factories and settlements, should have spread to the continental Presidencies, and so over India.

Our factories in the Archipelago were older than any of our settlements in India Proper. The factors and writers were frequently moved about, and it is conceivable that a word so much wanted (for no English word now in use *does* express the idea satisfactorily) should have found ready acceptance. In fact the word, from like causes, has spread to the ports of

China and to the missionary and mercantile stations in tropical Africa, East and West, and in Madagascar.

But it may be observed that it was possible that the word *kampung* was itself originally a corruption of the Port. *campo*, taking the meaning first of *camp*, and thence of an enclosed area, or rather that in some less definable way the two words reacted on each other. The Chinese quarter at Batavia—*Kampung Terna*—is commonly called in Dutch '*het Chinese Kamp*' or '*het Kamp der Chinezen*.' *Kampung* was used at Portuguese Malacca in this way at least 270 years ago, as the quotation from Godinho de Eredia shows. The earliest Anglo-Indian example of the word **compound** is that of 1679 (below). In a quotation from Dampier (1688) under *Cot*, where *compound* would come in naturally, he says '*yarl*.'

1679. — (At Malacca). "And this settlement is divided into 2 parishes, S. Th. and S. Stephen, and that part of S. Th. called **Campon** (*Chien*) extends from the shore of the *Jo a Bazar* to S.W., terminating at the Stone Bastion; and in this district the *Chien* of *Campondel*. . . . And the other part of S. Stephen's, called **Campon** (*Chien*), extends from the said shore of the *Jo a Bazar*, and north of the river to the N.E. . . . and in this part, called **Campon** (*Chien*), dwell the *Chien*. . . . and foreign traders, and native *Chien*. . . . *de Kerke*, i. e. In the place given by this writer, we find different parts of the city named accordingly, as **Campon** (*Chien*), **Campon** (*Chien*), **Campon** (*Chien*) (the quarter where the native *Chien* live), the *Bendara* lived). (See also CHELING and CAMFOO.)

1679. — (At Pallakall near Malapollam). "There the Dutch have a Factory of a large **Compound**, where they dye much blue cloth, having above 100 fires set in the ground for that work, also they make many of their best paintings there." *First St. Am. Voyage* (on Tern), April 14. In *Norwood Extract*, Malacca 1871.

1693. — "The 27th we began to unload, and came to their custom house, of which there are three, in a square **Compound** of about 100 paces over each way. . . . The goods being brought and set in two *Rows* in the middle of the square are one by one opened before the *Malabar*. . . . Mr. *Borlase's Journal at Ceylon* (*Chien*), dated May 15, April 20. *Dutchman's Gr. Rep.* i. 79.

1772. — "YAND (before or behind a house), *Aung-tun*. Commonly called a **Compound**." — *Vocabulary in Hedges's Grammar*, 122. (See under MOORS.)

1781.—

"In common usage here a *chit*
Serves for our business or our wit.
Banthal's a place to lodge our ropes,
And Mango orchards all are *Topen*.
Godown usurps the ware-house place,
Compound denotes each walled space.
To *Dufferinanna*, *Ottor*, *Tanks*,
The English language owes no thanks;
Since Office, Essence, Fish-pond show
We need not words so harsh and new.
Much more I could such words expose,
But *Ghants* and *Ducks* the list shall close;
Which in plain English is no more
Than Wharf and Post expressed before."

India Gazette, March 3.

"... will be sold by Public
Auction . . . all that Brick Dwelling-
house, Godowns, and **Compound**."—*Ibid.*,
April 21.

1788.—"**Compound**—The court-yard be-
longing to a house. A corrupt word."—
The *Indian Vocabulary*, London, Stockdale.

1793.—"To be sold by Public Outcry . . .
the House, Out Houses, and **Compound**,"
&c.—*Bombay Courier*, Nov. 2.

1810.—"The houses (at Madras) are
usually surrounded by a field or **compound**,
with a few trees or shrubs, but it is with
incredible pains that flowers or fruit are
raised."—*Maria Graham*, 124.

"When I entered the great gates,
and looked around for my palanquin . . .
and when I beheld the beauty and extent of
the **compound** . . . I thought that I was
no longer in the world that I had left in the
East."—*An Account of Bengal, and of a Visit*
to Government House (at Calcutta) by Ibrahim
the son of Candu the Merchant, *ibid.* p. 138.
This is a Malay narrative translated by Dr.
Leyden. Very probably the word trans-
lated **compound** was *lampung*, but that
cannot be ascertained.

1811.—"Major Yule's attack was equally
spirited, but after routing the enemy's force
at Campong Malaya, and killing many of
them, he found the bridge on fire, and was
unable to penetrate further."—*Sir S. Auch-
muty's Report of the Capture of Fort Cor-
nelius*.

c. 1817.—"When they got into the **com-
pound**, they saw all the ladies and gentle-
men in the verandah waiting."—*Mrs. Sher-
wood's Stories*, ed. 1863, p. 6.

1824.—"He then proceeded to the rear
compound of the house, returned, and said,
'It is a tiger, sir.'"—*Nelly, Wonders of*
Ellora, ch. i.

"... The large and handsome
edifices of Garden Reach, each standing by
itself in a little woody lawn (a '**compound**,'
they call it here, by an easy corruption from
the Portuguese word *campaina* . . .)."—
Iliber, ed. 1814, i. 28.

1848.—"Lady O'Dowd, too, had gone to
her bed in the nuptial chamber, on the
ground floor, and had tucked her mosquito
curtains round her fair form, when the
guard at the gates of the commanding

officer's **compound** beheld Major Dobbin,
in the moonlight, rushing towards the
house with a swift step."—*Vanity Fair*,
ed. 1867, ii. 93.

1860.—"Even amongst the English, the
number of Portuguese terms in daily use is
remarkable. The grounds attached to a
house are its '**compound**,' *campinho*."—
Emerson Tennent, Ceylon, ii. 70.

[1869.—"I obtained the use of a good-
sized house in the **Campong** Sirani (or
Christian village)."—*Wallace, Malay Archip.*,
ed. 1890, p. 256.]

We have found this word singularly
transformed in a passage extracted
from a modern novel:

1877.—"When the Rebellion broke out
at other stations in India, I left our own
compost."—*Sat. Review*, Feb. 3, p. 148.

A little learning is a dangerous
thing!

The following shows the adoption of
the word in West Africa.

1890.—From West Afr. Mission, Port
Lokkoh, Mr. A. Burchell writes: "Every
evening we go out visiting and preaching
the Gospel to our Timneh friends in their
compounds."—*Proceedings of C. M. Society*
for 1878-9, p. 14.

COMPRADORE, COMPODORE,
&c., s. Port. *comprador*, 'purchaser,'
from *comprar*, 'to purchase.' This
word was formerly in use in Bengal,
where it is now quite obsolete; but
it is perhaps still remembered in
Madras, and it is common in China.
In Madras the *compradore* is (or was)
a kind of house-steward, who keeps
the household accounts, and purchases
necessaries. In China he is much the
same as a **Butler** (q.v.). A new build-
ing was to be erected on the Bund at
Shanghai, and Sir T. Wade was asked
his opinion as to what style of archi-
tecture should be adopted. He at once
said that for Shanghai, a great Chinese
commercial centre, it ought to be
Compradoric!

1533.—"Antonio da Silva kept his own
counsel about the (threat of) war, because
during the delay caused by the exchange of
messages, he was all the time buying and
selling by means of his **compradores**."—
Correi, iii. 562.

1615.—"I understand that yesterday the
Hollanders cut a slave of theirs a-peeces for
theft, per order of justice, and thrust their
comprador (or cats buyer) out of doors for a
lecherous knave. . . ."—*Cocks's Diary*, i. 19.

1711.—"Every Factory had formerly a
Compradore, whose Business it was to buy
in Provisions and other Necessaries. But

the Hoppes have made them all such Knaves. . . .—*Lockyer*, 108.

[1748.—"Compradores." See quotation under **BANKSHALL**.]

1751.—"Compidore. The office of this servant is to go to market and bring home small things, such as fruit, &c."—*Iws*, 50.

1760-1810.—"All river-pilots and ships' Compradores must be registered at the office of the Tung-che at Macao."—'*Eight Regulations*,' from the *Funkwa* at Canton (1882), p. 28.

1782.—"Le Comprador est celui qui fournit généralement tout ce dont on a besoin, excepté les objets de cargaison; il y en a un pour chaque Nation: il approvisionne la loge, et tient sous lui plusieurs commis chargés de la fourniture des vaissaux."—*Sonnerat* (ed. 1782), ii. 236.

1785.—"Compudour . . . Sicca Rs. 3."—In *Seton-Karr*, i. 107 (Table of Wages).

1810.—"The Compradore, or *Kurz-burdar*, or *Butler-Konnah-Sircar*, are all designations for the same individual, who acts as purveyor. . . . This servant may be considered as appertaining to the order of sircars, of which he should possess all the earnings."—*Williamson*, *V. M.* i. 270.

See **SIRCAR**. The obsolete term *Kurz-burdar* above represents *Kharach-bardar* "in charge of (daily) expenditure."

1840.—"About 10 days ago . . . the Chinese, having kidnapped our Compensor, Parties were sent out to endeavour to recover him."—*Mem. Col. Mountain*, 164.

1876.—"We speak chiefly of the educated classes, and not of 'boys' and compradores, who learn in a short time both to touch their caps, and wipe their noses in their masters' pocket-handkerchiefs."—*Giles, Chinese Sketches*, [p. 15].

1876.—

"An' Massa Coe feel volly sore
An' go an' scold he comprador."

Leland, Pidgin English Sing-Song, 26.

1882.—"The most important Chinese within the Factory was the Compradore . . . all Chinese employed in any factory, whether as his own 'purvers,' or in the capacity of servants, cooks, or coolies, were the Compradore's own people."—*The Funckwa*, p. 53.

CONBALINGUA, s. The common pumpkin, [*cucurbita pepo*]. The word comes from the Malayál, Tel. or Can. *kumbalam*; *kumbalanu*, the pumpkin].

1610.—"I saw another kind of fruit which resembled a pumpkin in colour, is two spans in length, and has more than three fingers of pulp . . . and it is a very curious thing, and it is called *Comolanga*, and grows on the ground like melons."—*Parthema*, 161.

[1554.—"Conbalinguas." See quotation under **BRINJAUL**.]

[c. 1610.—Couto gives a tradition of the origin of the kingdom of Pegu, from a

fisherman who was born of a certain flower; "they also say that his wife was born of a *Combalenga*, which is an apple (*pomo*) very common in India of which they make several kinds of preserve, so cold that it is used in place of sugar of roses; and they are of the size and fashion of large melons; and there are some so large that it would be as much as a lad could do to lift one by himself. This apple the Pegús call *Sapua*."—*Doc. xii. liv. v. cap. iii.*]

c. 1690.—"In India insulis quaedam quoque Cucurbitae et Cucumeris reperuntur species ab Europaeis diversae . . . harumque nobilissima est *Comolanga*, quae maxima est species Indicarum cucurbitarum."—*Rumphius, Herb. Amb.* v. 395.

CONCAN, n.p. Skt. *konkana*, [Tam. *konkanam*], the former in the Pauranic lists the name of a people; Hind. *Konkan* and *Kokan*. The low country of Western India between the Ghauts and the sea, extending, roughly speaking, from Goa northward to Guzerat. But the modern Commissionership, or Civil Division, embraces also North Canara (south of Goa). In medieval writings we find frequently, by a common Asiatic fashion of coupling names, *Kokan* or *Konkan-Tana*; *Tana* having been 'a chief place and port of Konkan.

c. 70 A.D.—The *Cocondae* of Pliny are perhaps the *Konkanas*.

401.—"In the south are Ceylon (Lanká) . . . *Konkan* . . ." &c.—*Uttar Sakhi*, in *J.R.A.S.*, N.S. v. 83.

c. 1300.—"Beyond Guzerat are *Konkán* and *Tána*, beyond them the country of *Malhar*."—*Rashiduddin*, in *Elliot*, i. 63.

c. 1335.—"When he heard of the Sultan's death he fled to a Kahr prince called *Burnbra*, who lived in the inaccessible mountains between *Daulatabad* and *Kákan-Tána*."—*Ibn Batuta*, iii. 335.

c. 1350.—In the *Portulano Maliceo* in the Laurentian Library we have '*Cocintana*,' and in the Catalan Map of 1375 '*Cocintaya*.'

1553.—"And as from the Ghauts (*Gate*) to the Sea, on the west of the Decan, all that strip is called *Concan*, so also from the Ghauts to the Sea, on the West of Canara (leaving out those forty and six leagues just spoken of, which are also parts of this same Canara), that strip which extends to Cape Comorin . . . is called *Malabar*. . . ."—*Barro*, I. ix. 1.

[1563.—"Cuncam." See quotation under **GHAUT**.]

1726.—"The kingdom of this Prince is commonly called *Visapoor*, after its capital, . . . but it is properly called *Cunkan*."—*Valentin*, iv. (*Suratte*), 213; [also see under **DECCAN**].

c. 1732.—“Goa, in the Adel Shāhi Kokan.”—*Khāfi Khān*, in *Elliot*, vii. 211.

1801.—“I have received your letter of the 28th, upon the subject of the landing of 3 French officers in the Konkan; and I have taken measures to have them arrested.”—*Wellington*, iii. 33.

1813.—“... Concan or Cokun . . .”—*Forbes, Or. Mem.* i. 189; [2nd ed. i. 102].

1819.—Mr. W. Erskine, in his Account of Elephanta, writes Kokan.—*Tr. Lit. Soc. Bomb.* i. 219.

CONFIRMED, p. Applied to an officer whose hold of an appointment is made permanent. In the Bengal Presidency the popular term is pukka; (q.v.); (also see **CUTCHA**).

[1805.—“It appears not unlikely that the Government and the Company may confirm Sir G. Barlow in the station to which he has succeeded. . . .”—*In L. of Colburn*, 223.]

1880.—“... one Marsden, who has paid his addresses to my daughter—a young man in the Public Works, who (would you believe it, Mr. Cholmondeley!) has not even been confirmed.”

“Cholm. The young heathen!”

Travels, *The Dark Jungles*, p. 220.

CONGEE, s. In use all over India for the water in which rice has been boiled. The article being used as one of invalid diet, the word is sometimes applied to such slops generally. *Congee* also forms the usual starch of Indian washermen. [A *congee-cap* was a sort of starched night-cap, and Mr. Draper, the husband of Sterne's Eliza, had it put on by Mrs. Draper's rival when he took his afternoon nap. (*Douglas, Glimpses of Old Bombay*, pp. 86, 201.)] It is from the Tamil *kanji*, ‘boilings.’ *Congee* is known to Horace, though reckoned, it would seem, so costly a remedy that the miser patient would as lief die as be plundered to the extent implied in its use:

“... Hunc medicus multum celer atque fidelis
Excitat hoc pacto . . .
... ‘Agodum; sumo hoc ptisanarium
Oryzae.
‘Quanti emplao?’ ‘Parvo.’ ‘Quanti ergo?’
‘Octasibus.’ ‘Ehoni!
Quid refert, morbo, an furtis porcamvo
rapinis?’”

Sat. II. iii. 147 sqq.

c. A.D. 70.—(Indi) “maximo quidam oryza gaudent, ex qua tisanam consueunt quam reliqui mortales ex hordeo.”—*Pliny*, xviii. § 13.

1863.—“They give him to drink the water squeezed out of rice with popper and cum-

min (which they call canje).”—*Garcia*, i. 76h.

1578.—“... Canju, which is the water from the boiling of rice, keeping it first for some hours till it becomes acid. . . .”—*Acosta, Tractado*, 56.

1631.—“Potus quotidianus itaque sit decoctum oryzae quod Candgie Indi vocant.”—*Jac. Bontii, Lib.* II. cap. iii.

1672.—“... la cangia, ordinaria colatione degl' Indiani . . . quale colano del riso mal cotto.”—*P. Vinc. Maria*, 3rd ed., 379.

1673.—“They have . . . a great smooth Stone on which they beat their Cloaths till clean; and if for Family use, starch them with Congee.”—*Fryer*, 200.

1680.—“Le dejetné des noirs est ordinairement du Cangé, qui est une eau de ris epaisée.”—*Dellon, Inquisition at Goa*, 136.

1796.—“Cagial, [boiled rice water, which the Europeans call Cang], is given free of all expenses, in order that the traveller may quench his thirst with a cooling and wholesome beverage.”—*P. Paulinus, Voyage*, p. 70.

“Can't drink as it is hot, and can't throw away as it is Kanji.”—*Ceylon Proverb*, *Ind. Ant.* i. 58.

CONGEE-HOUSE, CONJEE-HOUSE, s. The ‘cells’ (or temporary lock-up) of a regiment in India; so called from the traditional regimen of the inmates; [in N. India commonly applied to a cattle-pound].

1835.—“All men confined for drunkenness should, if possible, be confined by themselves in the Congee-House, till sober.”—G. O., quoted in *Murray's Records of the Indian Command of Sir C. Napier*, 101 note.

CONGEVERAM, n.p. An ancient and holy city of S. India, 46 m. S.W. of Madras. It is called *Kachchi* in Tamil literature, and *Kachchipuram* is probably represented by the modern name. [The *Madras Gloss.* gives the indigenous name as *Cutchy* (*Kachchi*), meaning ‘the heart-leaved moon-seed plant,’ *tinospira cordifolia*, from which the Skt. name *Kanchipura*, ‘shining city,’ is corrupted.]

c. 1030.—See *Kanchi* in *Al-Birūnī*, under **MALABAR**.

1531.—“Some of them said that the whole history of the Holy House (of St. Thomas) was written in the house of the Pagoda which is called *Canjeverão*, twenty leagues distant from the Holy House, of which I will tell you hereafter. . . .”—*Correa*, iii. 421.

1680.—“Upon a report that *Podela* Ilangapa had put a stop to all the Dutch business of Pollut under his government,

the agent sent Braulay says to Conjee Voram and to Pollcat."—*Pt. St. Geo. Cons.* Aug. 30. In *Notes and Lcts.* No. iii. 32.

CONGO-BUNDER, CONG, n.p. *Kung bandar*; a port formerly of some consequence and trade, on the north shore of the Persian Gulf, about 100 m. west of Gombroon. The Portuguese had a factory here for a good many years after their expulsion from Ormus, and under treaty with Persia, made in 1625, had a right of pearl-fishing at Bahrein and a claim to half of the customs of Cong. These claims seem to have been gradually disregarded, and to have had no effect after about 1670, though the Portuguese would appear to have still kept up some pretext of monopoly of rights there in 1677 (see *Chardin*, ed. 1735, i. 348, and *Bruce's Annals of the E.I.C.* iii. 393). Some confusion is created by the circumstance that there is another place on the same coast, called *Kongin*, which possessed a good many vessels up to 1859, when it was destroyed by a neighbouring chief (see *Stiff's P. Gulf Pilot*, 129). And this place is indicated by A. Hamilton (below) as the great mart for Bahrein pearls, which Fryer and others assign to what is evidently *Cong*.

1652.—"Near to the place where the Euphrates falls from Balsara [see **BALSORA**] into the Sea, there is a little Island, where the Barques generally come to an Anchor. . . . There we stay'd four days, whence to Bandar-Gongo it is 14 days Sail. . . . This place would be a far better habitation for the Merchants than Ormus, where it is very unwholesome and dangerous to live. But that which hinders the Trade from Bandar-Gongo is, because the Road to Lar is so bad. . . . The 30th, we hir'd a Vessel for *Bandar-Ikassu*, and after 3 or 4 hours Sailing we put into a Village . . . in the Island of *Kechmike*" (see **KISHM**).—*Tavernier*, E.T. i. 91.

1653.—"Congue est vno petito ville fort agreable sur le seu Perlique à trois journées par Bandar Abbas tirant à l'Ouest domine par le Schah . . . les Portugais y ont un Foitour (see **FACTOR**) qui prend la moitié de la Douane, et donne la permission aux barques de nauiger, en luy payant un certain droit, pareque toutes ces mers sont tributaires de la generalité du Mascate, qui est à l'entrée du sein Perlique. . . . Cette ville est peuplée d'Arabes, du Parais et d'Indous qui ont leur Pagodes et leur Sainets hors la ville."—*De la Boulaye-le-Gouz*, ed. 1657, p. 281.

1677.—"A Voyage to Congo for Pearl.—Two days after our Arrival at Gombroon, I

went to Congo. . . . At noon we came to *Hamito* (see **BASSADORE**), an old ruined Town of the Portuguese, fronting Congo . . . Congo is something better built than Gombroon, and has some small Advantages of the Air" (Then goes off about pearls).—*Fryer*, 329.

1683.—"One Hagger-ton taken by ye said President into his Service, was run away with a considerable quantity of Gold and Pearle, to ye amount of 20,000 Rupees, intrusted to him at *Bussara* (see **BALSORA**) and Cong, to bring to Surrit, to pay Freight and Custom."—*Hedges Diary*, i. 96 *seq.*

1685.—"May 27.—This afternoon it pleased God to bring us in safety to Cong Road. I went ashore immediately to Mr. Brough's house (Seyra Cargo of 30 *Sims Ma-hast*), and lay there all night."—*H.L.* i. 202.

1727.—"Corgora stands on the South side of a large River, and makes a pretty good figure in Trade; for most of the Pearl that are caught at *Bussara*, on the Arabian Side, are brought hither for a Market, and many fine Horses are sent thence to *India*, where they generally sell well. . . . The next maritim town, down the Gulf, is Cong, where the Portuguese lately had a Factory, but of no great Figure in Trade, tho' that Town has a small Trade with *Baryna* and *Mor* from *India*." (Here the first place is *Kongur*, the second one *Kurg*)—*A. Hamilton*, i. 32 *seq.* [ed. 1711].

CONICOPOLY, n. Laterally 'Account-Man,' from Tam. *Kanukki*, 'account' or 'writing,' and *pillai*, 'child' or 'person.' [The *Kanukkar* are usually addressed as '*Pillay*,' a title of respect common to them and the agricultural and shepherd castes" (*Madras Man* ii. 229).] In *Madras*, a native clerk or writer, in particular a shipping clerk. The corresponding Tel. term is **Curuum**].

1511.—"Duc eñ tecum . . . domesticos tuos; pueros et aliquem *Conacaplum* qui noñt scribere, cupis in mueratatis mñquere posses in quovis loco precatones a Puero et aliis Catechumenis ediscendis."—*Neti. Franc. Xavier, Epist.*, pp. 160 *seq.*

1831.—"So you must appoint in each village or station fitting teachers and *Canacopoly*, as we have already arranged, and there must assemble the children every day at a certain time and place, and teach and drive into them the elements of reading and religion."—*Ditto*, in *Coleridge's L.* of him, li. 21.

1878.—"At Tanor in Malabar I was acquainted with a Nayar *Canacopolis*, a writer in the *Curuum* del Rey at Tanor . . . who every day used to eat to the weight of 5 drachms (of opium), which he would take in my presence."—*Acosta, Tractado*, 415.

c. 1580.—“One came who worked as a clerk, and said he was a poor canaquapolle, who had nothing to give.”—*Primor e Honra*, &c., f. 93.

1672.—“Xaverius set everywhere teachers called Canacappels.”—*Baldacus, Ceylon*, 377.

1680.—“The Governour, accompanied with the Council and severall Persons of the factory, attended by six files of Soldyers, the Company's Peons, 300 of the Washers, the Pedda Naigue, the Canecopy of the Towne and of the grounds, went the circuit of Madras ground, which was described by the Canecopy of the grounds, and lyes so intermixed with others (as is customary in these Countryes) that 'tis impossible to be knowne to any others, therefore every Village has a Canecopy and a Parryar, who are employed in this office, which goes from Father to Son for ever.”—*Ft. St. Geo. Conen. Sept. 21. In Notes and Exts.*, No. iii, 31.

1718.—“Besides this we maintain seven Kanakappel, or Malabarick writers.”—*Propagation of the Gospel in the East*, Pt. ii, 55.

1726.—“The Canakapules (commonly called Kannekappels) are writers.”—*Valentijn, Choro*, 88.

[1749.—“Canacapula,” in *Logan, Malabar*, iii, 62.

[1750.—“Conicoplas,” *ibid.* iii, 150.

[1773.—“Conucopola. He keeps your accounts, pays the rest of the servants their wages, and assists the Dubash in buying and selling. At Bengal he is called secretary. . . .”—*Ires*, 49.]

CONSOO-HOUSE, n.p. At Canton this was a range of buildings adjoining the foreign Factories, called also the ‘Council Hall’ of the foreign Factories. It was the property of the body of Hong merchants, and was the place of meeting of these merchants among themselves, or with the chiefs of the Foreign houses, when there was need for such conference (see *Fankneur*, p. 23). The name is probably a corruption of ‘Council.’ Bp. Moule, however, says: “The name is likely to have come from *kung-su*, the public hall, where a *kung-sz*, a ‘public company,’ or guild, meets.”

CONSUMAH, KHANSAMA, s. P. *Khansamān*; ‘a house-steward.’ In Anglo-Indian households in the Bengal Presidency, this is the title of the chief table servant and provider, now always a Mahomedan. [See BUTLER.] The literal meaning of the word is ‘Master of the household gear’; it is not connected with *khudā*, ‘a tray,’ as Wilson suggests. The an-

nalogous word *Mir-samān* occurs in *Elliot*, vii, 153. The Anglo-Indian form *Consumer* seems to have been not uncommon in the 18th century, probably with a spice of intention. From tables quoted in *Long*, 182, and in *Seton-Karr*, i, 95, 107, we see that the wages of a “Consumah, Christian, Moor, or Gentoo,” were at Calcutta, in 1759, 6 rupees a month, and in 1785, 8 to 10 rupees.

[1609.—“Emerse Nocherdeo being called by the Canucamma.”—*Danvers, Letters*, i, 24.]

c. 1604.—“Some time after . . . she chose for her *Kan-saman*, that is, her Steward, a certain *Parwan* called *Nazrkan*, who was a young Omrah, the handsomest and most accomplished of the whole Court.”—*Bernier, E.T.*, p. 4; [ed. *Constable*, p. 13].

1712.—“They were brought by a great circuit on the River to the *Chansamma* or Steward (Dispenser) of the aforesaid *Mahal*.”—*Valentijn*, iv, (*Suratte*) 288.

1759.—“*Dustuck* or *ORDER*, under the *Chen Sumann*, or Steward’s Seal, for the Honourable Company’s holding the King’s [i.e. the Great Mogul’s] fleet.”

“At the back of this is the seal of Zecah al Doulat Tidaudin Caun Bahadour, who is *Caun Samann*, or Steward to his Majesty, whose prerogative it is to grant this Order.”—*R. Owen Cambridge*, pp. 231 seq.

1788.—“After some deliberation I asked the *Khansaman*, what quantity was remaining of the clothes that had been brought from Iran to camp for sale, who answered that there were 15,000 jackets, and 12,000 pairs of long drawers.”—*Mem. of Khayk Abdulkarren*, tr. by Gladwin, 55.

1810.—“The *Kansamah* may be classed with the house-steward, and butler; both of which offices appear to unite in this servant.”—*Williamson, V. M.*, i, 190.

1831.—“I have taught my *khansama* to make very light iceed punch.”—*Jaquemont, Letters, E.T.*, ii, 101.

COOCH AZO, or **AZO** simply, n.p. *Koch Hajo*, a Hindu kingdom on the banks of the Brahmaputra R., to the E. of Koch Bihar, annexed by Jahāngīr’s troops in 1637. See *Blochmann* in *J.A.S.B.* xli, pt. i, 53, and xlii, pt. i, 235. In Valentijn’s map of Bengal (made c. 1660) we have ‘*Os Assam* with *Azo* as capital, and *T’Ryk van Azo*, a good way south and east of Silhet.

1753.—“Cento rivière (Brahmaputra), en remontant, conduit à Rangamati et à *Azoo*, qui font la frontière de l’état du Mogol. *Azoo* est une forteresse que l’Emir Jomla, sous le règne d’Aorengzeb, possédait

aur le roi d'Asham, comme une dependance de Bengale."—*D'Arville*, p. 62.

COOCH BEHAR, *s. n. p.* *Koch Bihār*, a native tributary State on the N.E. of Bengal, adjoining Bhotan and the Province of Assam. The first part of the name is taken from that of a tribe, the Koch, apparently a forest race who founded this State about the 16th century, and in the following century obtained dominion of considerable extent. They still form the majority of the population, but, as usual in such circumstances, give themselves a Hindu pedigree, under the name of *Rajbansi*. [See *Risley, Tribes and Castes of Bengal*, i. 491 seqq.] The site of the ancient monarchy of Kāmrūp is believed to have been in Koch Bihār, within the limits of which there are the remains of more than one ancient city. The second part of the name is no doubt due to the memory of some important Vihara, or Buddhist Monastery, but we have not found information on the subject. [Possibly the ruins at Kamatapur, for which see Buchanan Hamilton, *Eastern India*, iii. 426 seqq.]

1685.—"I went from Bengala into the country of Couche, which lieth 25 dayes journey Northward from Tanda."—*R. Fitch*, in *Hall*, ii. 397.

c. 1696.—"To the north of Bengal is the province of Coach, the Chief of which commands 1,000 horse, and 100,000 foot. Kamrup, which is also called Kamroo and Kamtah (see **COMOTAY**) makes a part of his dominions."—*Ayeen* (by *Gladwin*), ed. 1800, ii. 3; [ed. *Jarrett*, ii. 117].

1726.—"Cos Bhaar is a Kingdom of itself, the King of which is sometimes subject to the Great Mogol, and sometimes throws his yoke off."—*Valentyn*, v. 169.

1774.—"The country about Bahar is low. Two *kos* beyond Bahar we entered a thicket . . . frogs, watery insects and dank air . . . 2 miles farther on we crossed the river which separates the Kuch Bahar country from that of the Dob Rajah, in sal canoes. . . ."—*Jingle*, in *Markham's Tibet*, &c., 14 seq.

(But Mr. Markham spoils all the original spelling. We may be sure Bogle did not write *kos*, nor "*Kuch Bahar*," as Mr. M. makes him do.)

1791.—"The late Mr. George Bogle . . . travelled by way of Coos-Beyhar, Tassaoud, and Paridrong, to Chanmanning the then residence of the Lama."—*Rennell* (3rd ed.), 301.

COOJA, *s. P. kaza*; an earthenware water-vessel (not long-necked,

like the *surdhi*—see **SERAI**). It is a word used at Bombay chiefly, [but is not uncommon among Mahomedans in N. India].

[1611].—"Ono sack of cusher to make coho."—*Dunbar, Letters*, i. 123.

[1671].—"Many parts of India are celebrated for their cooljahs or gulets, but the finest are brought from Busarah, being light, thin, and porous, made from a whitish clay."—*Riddell, Indian Domestic Economy*, 7th ed., p. 332.]

1853.—"They (tree-frogs) would perch pleasantly on the edge of the water coolja, or on the rim of a tumbler."—*Tristram on Egypt*, 118.

COOK-ROOM, *s.* Kitchen; in Anglo-Indian establishments always detached from the house.

1758.—"We will not in future admit of any expenses being defrayed by the Company either under the head of cook-rooms, gardens, or other expenses whatever."—*The Court's Letter*, March 3, in *Lang*, 130.

1878.—"I was one day watching an old female monkey who had a young one by her side to whom she was giving small bits of a piece of bread which she had evidently just recovered from my cook-room."—*Life in the Mofussil*, ii. 14.

COOLCURNIEE, *s.* This is the title of the village accountant and writer in some of the central and western parts of India. *Mahr. kulkarni*, apparently from *kula*, 'tribe,' and *kurina*, writer, &c., the *patwari* of N. India (see under **CRANNY**, **CURNUM**). [*Kula* "in the revenue language of the S. appears to be applied especially to families, or individual heads of families, paying revenue" (*Wilson*).]

c. 1590.—". . . in this Soolah (Berar) . . . a chowdry they call *De-yardak*; a *Cup-nagun* with them is *De-yardak*; a *Mokaddem* . . . they style *Petel*; and a *Petawee* they name *Kulkurnee*."—*Gladwin's Ayeen Akbery*, ii. 57; [ed. *Jarrett*, ii. 228].

[1821].—"You potails, coolcurnies, &c., will no doubt . . . contrive to reap tolerable harvests."—*Pandurang Hari*, ed. 1873, ii. 47.]

COOLICOY, *s.* A Malay term, properly *kulit-kayu*, 'skin-wood,' explained in the quotation:

1781.—"The coolitcayo or coolicoy. . . . This is a bark procured from some particular trees. (It is used for matting the sides of houses, and by Europeans as *dunnage* in pepper cargoes.)"—*Marsden's H. of Sumatra*, 2nd ed. 51.

COOLIN, adj. A class of Brāhmanas of Bengal Proper, who make extraordinary claims to purity of caste and exclusiveness. Beng. *kulīnas*, from Skt. *kula*, 'a caste or family,' *kulina*, 'belonging to a noble family.' They are much sought in marriage for the daughters of Brāhmanas of less exalted pretensions, and often take many brides for the sake of the presents they receive. The system is one of the greatest abuses in Bengali Hinduism. [Ridley, *Tribes and Castes of Bengal*, i. 146 seqq.]

1820.—"Some inferior Koolōōnās marry many wives; I have heard of persons having 120; many have 15 or 20, and others 40 and 50 each. Numbers procure a subsistence by this excessive polygamy. . . ."—*Ward*, i. 81.

COOLUNG, **COOLEN**, and in W. India **CULLUM**, s. Properly the great grey crane (*Grus cinerea*), H. *kulāng* (said by the dictionaries to be Persian, but Jerdon gives Mahr. *kallam*, and Tel. *kulangi*, *kolangi*, which seem against the Persian origin), [and Platts seems to connect it with Skt. *kur-ankara*, the Indian crane, *Ardea Sibirica* (Williams)]. Great companies of these are common in many parts of India, especially on the sands of the less frequented rivers; and their clanging, trumpet-like call is often heard as they pass high overhead at night.

"Ille gruum . . .
Clamor in aetheris dispersus nubibus
austri."
(*Lucr.* iv. 182 seq.)

The name, in the form *Coolen*, is often misapplied to the Demoiselle Crane (*Anthropoides virgo*, L.), which is one of the best of Indian birds for the table (see Jerdon, ed. 1877, ii. 667, and last quotation below). The true *Coolung*, though inferior, is tolerably good eating. This bird, which is now quite unknown in Scotland, was in the 16th century not uncommon there, and was a favourite dish at great entertainments (see *Acts*, of *L. H. Treasurer of Scotland*, i. ccv.).

1698.—"Peculiarly Brand-geese, *Colum*, and *Seras*, a species of the former."—*Fryer*, 117.

c. 1809.—"Large flocks of a crane called *Koolang*, and of another called *Saras* (*Ardea Antigone*—see *GYRUS*), frequent this district in winter. . . . They come from the north in the beginning of the cold season, and retire when the heats commence."—*Buchanan's Rangoon*, in *Eastern India*, iii. 579.

1813.—"Poncocks, partridges, quails, doves, and green-pigeons supplied our table, and with the addition of two stately birds, called the *Sakras* and *cullum*, added much to the animated beauty of the country."—*Forbes, Or. Mem.* ii. 29; [2nd ed. i. 331].

1883.—"Not being so green as I was, I let the tempting herd of antelopes pass, but the kullum I cannot resist. They are feeding in thousands at the other end of a large field, and to reach them it will only be necessary to crawl round behind the hedge for a quarter of a mile or so. But what will one not do with roast kullum looming in the vista of the future?"—*Tribes on my Frontier*, p. 162.

"*** N.B.—I have applied the word kullum, as everybody does, to the demoiselle crane, which, however, is not properly the kullum but the *Koolung*."—*Ibid.* p. 171.

COOLY, s. A hired labourer, or burden-carrier; and, in modern days especially, a labourer induced to emigrate from India, or from China, to labour in the plantations of Mauritius, Réunion, or the West Indies, sometimes under circumstances, especially in French colonies, which have brought the cooly's condition very near to slavery. In Upper India the term has frequently a specific application to the lower class of labourer who carries earth, bricks, &c., as distinguished from the skilled workman, and even from the digger.

The original of the word appears to have been a *nomen gentile*, the name (**Koli**) of a race or caste in Western India, who have long performed such offices as have been mentioned, and whose savagery, filth, and general degradation attracted much attention in former times, [see *Hamilton, Descr. of Hindostan* (1820), i. 609]. The application of the word would thus be analogous to that which has rendered the name of a *Slave*, captured and made a bond-servant, the word for such a bond-servant in many European tongues. According to Dr. H. V. Carter the *Kolis* proper are a true hill-people, whose special locality lies in the Western Ghats, and in the northern extension of that range, between 18° and 24° N. lat. They exist in large numbers in Guzerat, and in the Konkan, and in the adjoining districts of the Deccan, but not beyond these limits (see *Ind. Antiquary*, ii. 154). [But they are possibly kinsfolk of the *Kols*, an important Dravidian race in Bengal and the

N.W.P. (see *Risley, T. and C. of Bengal*, ii. 101; *Crooke, T. C. of N.W.P.* iii. 204.) In the *Rds Mda* [ed. 1878, p. 78 *seqq.*] the *Koolies* are spoken of as a tribe who lived long near the Indus, but who were removed to the country of the Null (the Nal, a brackish lake some 40 m. S.W. of Ahmedabad) by the goddess Hinglaj.

Though this explanation of the general use of the term *Cooly* is the most probable, the matter is perplexed by other facts which it is difficult to trace to the same origin. Thus in S. India there is a Tamil and Can. word *kālī* in common use, signifying 'hire' or 'wages,' which Wilson indeed regards as the true origin of *Cooly*. [Oppert (*Orig. Inhab. of Bharatavarsa*, p. 131) adopts the same view, and disputing the connection of *Cooly* with *Kol* or *Kol*, regards the word as equivalent to 'hired servant' and originating in the English Factories on the E. coast.] Also in both Oriental and Osmanli Turkish *kol* is a word for a slave, whilst in the latter also *kāleh* means 'a male slave, a bondsman' (*Redhouse*). *Khol* is in Tibetan also a word for a servant or slave (Note from A. Schiefner; see also Jaschke's *Tibetan Dict.*, 1881, p. 59). But with this the Indian term seems to have no connection. The familiar use of *Cooly* has extended to the Straits Settlements, Java, and China, as well as to all tropical and sub-tropical colonies, whether English or foreign.

In the quotations following, those in which the race is distinctly intended are marked with an *.

*1548.—"And for the duty from the Colés who fish at the sea-stakes and on the river of Bacaim. . . ."—*S. Botelho, Tombo*, 155.

*1553.—"Soltan Badur . . . ordered those pagans to be seized, and if they would not become Moors, to be flayed alive, saying that was all the black-mail the Collijs should get from Champanel."—*Barros*, Dec. IV. liv. v. cap. 7.

*1563.—"These Colles . . . live by robbing and thieving at this day."—*Garcia*, f. 84.

*1584.—"I attacked and laid waste nearly fifty villages of the Kols and Grassias, and I built forts in seven different places to keep these people in check."—*Ṭabakāt-i-Akhārī*, in *Elliot*, v. 447.

*1598.—"Others that yet dwell within the countrie called Colles: which Colles . . . doe yet live by robbing and stealing. . . ."—*Linschoten*, ch. xxvii.; [Hnk. Soc. i. 166].

*1616.—"Those who inhabit the country villages are called *Coolies*; these till the ground and breed up catilo."—*Zerry*, in *Purchas*; [ed. 1777, p. 180].

*"The people called *Colless* or *Quillees*."—In *Purchas*, i. 436.

1630.—"The husbandmen or inferior sort of people called the *Coullies*."—*Lord's Display*, &c., ch. xiii.

1638.—"He lent us horses to ride on, and *Cowlers* (which are Porters) to carry our goods."—*W. Bruton*, in *Hakl.* v. 49.

In this form there was perhaps an indefinite suggestion of the *cool-staff* used in carrying heavy loads.

1644.—"In these lands of Damam the people who dwell there as His Majesty's Vassals are heathen, whom they call *Collis*, and all the *Padres* make great complaints that the owners of the *aldeas* do not look with favour on the conversion of these heathen *Collis*, nor do they consent to their being made Christians, lest there thus may be hindrance to the greater service which is rendered by them when they remain heathen."—*Docarro (Port. MS.)*.

*1650.—"To relate how I got away from those Robbers, the *Koullis* . . . how we became good Friends by the means of my Profession of Physick . . . I must not insist upon to describe."—*Berter*, E.T., p. 30; [ed. *Constable*, 31].

*c. 1666.—"Nous rencontrâmes quantité de *Colys*, qui sont gens d'une Caste ou tribut des *Gentils*, qui n'ont point d'habitation arrêtée, mais qui vont de village en village et portent avec eux tout leur ménage."—*Thevenot*, v. 21.

*1673.—"The Inhabitants of Ramnagur are the Salvages called *Coolies* . . ."—*Fryer*, 161.

"*Coolies*, Frasses, and Holencorey, are the Dregs of the People."—*Ibid.* 194.

1680.—". . . It is therefore ordered forthwith that the drum be beat to call all *coolies*, carpenters. . . ."—*Official Memo.* in *Wheeler*, i. 129.

*c. 1703.—"The Imperial officers . . . sent . . . ten or twelve *sirdars*, with 13,000 or 14,000 horse, and 7,000 or 8,000 trained *Kols* of that country."—*Khafī Khān*, in *Elliot*, vii. 375.

1711.—"The better sort of people travel in Palankeens, carry'd by six or eight *Coolies*, whose Hire, if they go not far from Town, is threepence a Day each."—*Lockyer*, 26.

1726.—"*Coeli's*. Bearers of all sorts of Burdens, goods, Andols (see *ANDOR*) and Palankins. . . ."—*Valentijn*, vol. v., *Names*, &c., 2.

*1727.—"Goga . . . has had some Mud Wall Fortifications, which still defend them from the insults of their Neighbours the *Coullies*."—*A. Hamilton*, i. 141; [ed. 1744, i. 142].

1755.—"The Families of the *Coolies* sent to the Negrals complain that Mr. Brook

has paid to the Head Cooley what money those who died there left behind them."—*In Long*, 51.

1785.—". . . the officers were obliged to have their baggage transported upon men's heads over an extent of upwards of 800 miles, at the rate of 5l. per month for every cooley or porter employed."—*Carraccioli's L. of Ceylon*, i. 243 seq.

1789.—"If you should ask a common cooley or porter, what cast he is of, he will answer, the same as Master, *pariar-cast*."—*Munro's Narrativer*, 29.

1791.—". . . deux rolnis de vigoureux coulis, ou porteurs, de quatre hommes chacun. . . ."—*H. de St. Pierre, La Chaudière Indienne*, 15.

[1793.—"The Resident hopes all distinctions between the Cooley and Portuguese inhabitants will be laid aside."—*Procl. in Logan, Malabar*, iii. 302.]

*1813.—"Gudgerah, a large populous town surrounded by a wall, to protect it from the depredations of the Coolies, who are a very insolent set among the numerous and probably indigenous tribes of freebooters, and robbers in this part of India."—*Forbes, Orient. Mem.* iii. 63; [2nd ed. ii. 160; also see i. 146].

1817.—"These (Chinese) emigrants are usually employed as coolies or labourers on their first arrival (in Java)."—*Raffles, II. of Java*, i. 205.

*1820.—"In the profession of thieving the Coolies may be said to act *con amore*. A Coolie of this order, meeting a defenceless person in a lane about dusk, would no more think of allowing him to pass unharmed than a Frenchman would a woman without bowing to her; it may be considered a point of honour of the caste."—*Tr. Lit. Soc. Ind.* iii. 335.

*1825.—"The head man of the village said he was a *Kholee*, the name of a degenerate race of Rajpoots in Guzerat, who from the low occupations in which they are generally employed have (under the corrupt name of Coolie) given a name, probably through the medium of the Portuguese, to bearers of burdens all over India."—*Heber*, ed. 1814, ii. 92.

1867.—"Bien que du race différente les Coolies et les Chinois sont comportés à peu près de même."—*Quatrefages, Rapport sur le Progrès de l'Anthropologie*, 219.

1871.—"I have hopes for the Coolies in British Guiana, but it will be more sure and certain when the immigration system is based on better laws."—*Jenkins, The Coolie*.

1873.—"The appellant, the Hon. Julian Pauncefote, is the Attorney-General for the Colony (Hong Kong) and the respondent Hwoka-Sing is a Coolie or labourer, and a native of China."—*Report of Case before Jnd. Com. of Privy Council*.

"A man (Col. Gordon) who had wrought such wonders with means so modest as a levy of Coolies . . . needed, we may

be sure, only to be put to the highest test to show how just those words who had marked him out in his Crimean days as a youth whose extraordinary genius for war could not be surpassed in the army that lay before Sebastopol."—*Sat. Review*, Aug. 16, 203.

1875.—"A long row of cottages, evidently pattern-built . . . announced the presence of Coolies, Indian or Chinese."—*Palgrave, Dutch Guiana*, ch. i.

The word Cooley has passed into English thieves' jargon in the sense of 'a soldier' (v. *Slang Dict.*).

COOMKEE, adj., used as *sub.* This is a derivative from P. *kumak*, 'aid,' and must have been widely diffused in India, for we find it specialised in different senses in the extreme West and East, besides having in both the general sense of 'auxiliary.'

[(a) In the Moghul army the term is used for auxiliary troops.

[c. 1590.—"Some troops are levied occasionally to strengthen the *manab*, and they are called *Kummeky* (or auxiliaries)."—*Gladden, Ayeen Akbery*, ed. 1800, i. 188; in *Hochmann*, i. 232, *Kumakis*.

[1852.—"The great landholders despise them (the ordinary levies) but respect the *Komukees* corps. . . ."—*Sherman, Journey through Oudh*, i. 30.]

(b) *Kumaki*, in N. and S. Canara, is applied to a defined portion of forest, from which the proprietor of the village or estate has the privilege of supplying himself with wood for house-building, &c. (except from the reserved kinds of wood), with leaves and twigs for manure, fodder, &c. (See **COOMRY**). [The system is described by *Sturrock, Man. S. Canara*, i. 16, 224 seqq.]

(c) *Koomkee*, in Bengal, is the technical name of the female elephant used as a decoy in capturing a male.

1807.—"When an elephant is in a proper state to be removed from the *Keddah*, he is conducted either by *koomkies* (i.e. decoy females) or by tame males."—*Williamson, Oriental Field Sports*, folio ed., p. 39.

[1873.—"It was an interesting sight to see the captive led in between two *khoonkies* or tame elephants."—*Cooper, Mishnere Hills*, 83.

[1882.—"Attached to each elephant hunting party there must be a number of tame elephants, or *Koonkies*, to deal with the wild elephants when captured."—*Sanderson, Thirteen Years*, 70.]

COOMRY, s. [Can. *kumari*, from Mahr. *kumbari*, 'a hill slope of poor soil.'] *Kumari* cultivation is the S. Indian (especially in Canara), [Sturrock, *S. Canara Man.* i. 17], appellation of that system pursued by hill-people in many parts of India and its frontiers, in which a certain tract of forest is cut down and burnt, and the ground planted with crops for one or two seasons, after which a new site is similarly treated. This system has many names in different regions; in the east of Bengal it is known as *ghum* (see **JHOOM**); in Burma as *taunggyan*. [in parts of the N.W.P. *dahya*, Skt. *daha*, 'burning'; *ponam* in Malabar; *ponacaud* in Salem]. We find *Lumriel* as a quasi-English participle in a document quoted by the High Court, Bombay, in a judgment dated 27th January, 1879, p. 227.

1883.—"*Kumali* (Coomkee) and *Kumari* privileges stand on a very different platform. The former are perfectly reasonable, and worthy of a civilised country. . . . As for *Kumari* privileges, they cannot be defended before the tribunal of reason as being really good for the country, but old custom is old custom, and often commands the respect of a wise government even when it is indefensible."—*Mr. Grant Duff's Reply to an Address at Mangalore, 15th October.*

COONOOB, n.p. A hill-station in the Neilgherries. *Kunpur*, 'Hill-Town.' [The *Madras Gloss.* gives Can. *Kunnāru*, Skt. *kunna*, 'small,' Can. *āru*, 'village']

COORG, n.p. A small hill State on the west of the table-land of Mysore, in which lies the source of the Cauvery, and which was annexed to the British Government, in consequence of cruel misgovernment in 1831. The name is a corruption of *Kōdagu*, of which Gundert says: "perhaps from *Lodu*, 'steep,' or Tamil *kadaga*, 'west.'" [For various other speculations on the derivation, see Oppert, *Original Inhabit.*, 162 seqq. The *Madras Gloss.* seems to refer it to Skt. *krōdakaśa*, 'hog-land,' from "the tradition that the inhabitants had nails on hands and feet like a boar."] *Coorg* is also used for a native of the country, in which case it stands for *Kōdaga*.

COORSY, s. II.—from Ar.—*kursi* [which is used for the stand on which the Koran is laid]. It is the word

usually employed in Western India for 'a chair,' and is in the Bengal Presidency a more dignified term than *chauli* (see **CHOKY**). *Kursi* is the Arabic form, borrowed from the Aramaic, in which the emphatic state is *kursiyd*. But in Hebrew the word possesses a more original form with *as* for *ra* (*kise*, the usual word in the O. T. for 'a throne'). The original sense appears to be 'a covered seat.'

1781.—"It happened, at this time, that the Nawab was seated on his *koorsai*, or chair, in a garden, beneath a banyan tree."—*Hist. of Hydrabad*, 452.

COOSUMBA, s. II. *kusum*, *luzum-bha*, *Safflower*, q.v. But the name is applied in Rajputana and Guzerat to the tincture of opium, which is used freely by Rajputs and others in those territories; also (according to Shake-spear) to an infusion of *Bang* (q.v.).

[1823.—"Several of the Rajpoot Princes West of the Chumbul seldom hold a Durlar without pre-paring a mixture of liquid opium, or, as it is termed, '*kusoombah*,' to all present. The minister washes his hands in a vessel placed before the Rawul, after which some liquid opium is poured into the palm of his right hand. The first in rank who may be present then approaches and drinks the liquid."—*Malcolm, Mem. of Central India*, 2d ed. ii. 146, note.]

COOTUB, THE, n.p. The *Kuth Minar*, near Delhi, one of the most remarkable of Indian architectural antiquities, is commonly so called by Europeans. It forms the minaret of the Great Mosque, now long in ruins, which Kuth-uddin Ibak founded A.D. 1191, immediately after the capture of Delhi, and which was built out of the materials of numerous Hindu temples, as is still manifest. According to the elaborate investigation of Gen. A. Cunningham [*Arch. Rep.* i. 169 seqq.], the magnificent Minar was begun by Kuth-uddin Ibak about 1200, and completed by his successor Shams-uddin Iyal-timish about 1220. The tower has undergone, in its upper part, various restorations. The height as it now stands is 238 feet 1 inch. The traditional name of the tower no doubt had reference to the name of its founder, but also there may have been a reference to the contemporary Saint, Kuth-uddin Ushi, whose tomb is close by; and perhaps also to the meaning of the name Kuth-uddin, 'The Pole or

Axle of the Faith,' as appropriate to such a structure.

c. 1330.—"Attached to the mosque (of Delhi) is a tower for the call to prayer which has no equal in the whole world. It is built of red stone, with about 360 steps. It is not square, but has a great number of angles, is very massive at the base, and very lofty, equalling the Pharos of Alexandria."—*Ibnul-fida*, in *Gildemeister*, 190.

c. 1310.—"In the northern court of the mosque stands the minaret (*al-sa'mi'a*), which is without a parallel in all the countries of Islam. . . . It is of surpassing height; the pinnacle is of milk-white marble, and the globes which decorate it are of pure gold. The aperture of the staircase is so wide that elephants can ascend, and a person on whom I could rely told me that when the minaret was a-building, he saw an elephant ascend to the very top with a load of stones."—*Jih Daiuta*, iii, 151.

The latter half of the last quotation is fiction.

1603.—"At two Leagues off the City on Agra's side, in a place by the Mahumotans called *Koja Kotubuddin*, there is a very ancient Edifice which hath been a Temple of Idols. . . ."—*Bernier*, E.T. 91.

It is evident from this that Bernier had not then visited the *Kutb*. [Constable in his tr. reads "*Koin Kotub-uddin*," by which he understands *Koh-i-Kutub-uddin*, the hill or eminence of the Saint, p. 283.]

1825.—"I will only observe that the *Guttah Minar* . . . is really the finest tower I have ever seen, and must, when its spire was complete, have been still more beautiful."—*Heber*, ed. 1841, i. 308.

COPECK, s. This is a Russian coin, $\frac{1}{100}$ of a ruble. The degeneration of coin denominations is often so great that we may suspect this name to preserve that of the *dinar Kopeki* often mentioned in the histories of Timur and his family. *Kopek* is in Turki, 'dog,' and Charnoy explains the term as equivalent to *Abū-kalb*, 'Father of a dog,' formerly applied in Egypt to Dutch crowns (*Loventhaler*) bearing a lion. There could not be Dutch coins in Timur's time, but some other Frank coin bearing a lion may have been so called, probably Venetian. A Polish coin with a lion on it was called by a like name (see *Macarius*, quoted below, p. 169). Another etymology of *kopek* suggested (in *Chaudoir*, *Aperçu des Monnaies Russes*) is from Russ. *kopie*, *kopye*, a pike, many old Russian coins representing the Prince on horseback with a spear. [This is accepted by the *N.E.D.*] *Kopeks* are mentioned in

the reign of Vasili III., about the middle of the 15th century, but only because regularly established in the coinage c. 1536. [See **TANGA**.]

1390.—(Timour resolved) "to visit the venerated tomb of Sheikh Maslahat . . . and with that intent proceeded to Tishkand . . . he there distributed as alms to worthy objects, 10,000 *dinārs kopaki*. . . ."—*Sharifuddin*, in *Extracts by M. Charnoy*, *Mem. Acad. St. P.*, vi. S., tome iii. p. 363, also note, p. 135.

1535.—"It was on this that the Grand Duchess Helena, mother of Ivan Vassilievitch, and regent in his minority, ordered, in 1535, that these now *Dengui* should be melted down and now ones struck, at the rate of 300 *dengui*, or 3 Roubles of Moscow à la grivenska, in *Kopeks*. . . . From that time accounts continued to be kept in Roubles, *Kopeks*, and *Dengui*."—*Chaudoir*, *Aperçu*.

c. 1655.—"The pension in lieu of provisions was, for our Lord the Patriarch 25 *copecks* daily."—*Travels of the Patriarch Macarius*, Or. Tr. Fund, i. 231.

1783.—"The *Copeck* of Russia, a copper coin, in name and apparently in value, is the same which was current in Tartary during the reign of Timur."—*Forster's Journey*, ed. 1808, ii. 332.

COPPERSMITH, s. Popular name both in H. (*tambayat*) and English of the crimson-breasted barbet (*Xantholama indica*, Latham). See the quotation from Jerdon.

1862.—"It has a remarkably loud note, which sounds like *took-took-took*, and this it generally utters when seated on the top of some tree, nodding its head at each call, first to one side and then to another. . . . This sound and the motion of its head, accompanying it, have given origin to the name of 'Coppersmith.' . . ."—*Jerdon*, ed. 1877, i. 316.

1870.—

" . . . In the mango-springs
The sun-birds flashed; alone at his green
forge
Toiled the loud Coppersmith. . . ."

The Light of Asia, p. 20.

1883.—"For the same reason *nygus* seek the tops, and the 'blue jay,' so-called, and the little green coppersmith hooting ventriloquistically."—*Tribes on my Frontier*, 151.

COPRAH, s. The dried kernel of the coco-nut, much used for the expression of its oil, and exported largely from the Malabar ports. The Portuguese probably took the word from the Malayāl. *koppara*, which is, however, apparently borrowed from the H. *khopra*, of the same meaning. The

latter is connected by some with *khapna*, 'to dry up.' Shakespear however, more probably, connects *khapna*, as well as *khopri*, 'a skull, a shell,' and *khappar*, 'a skull,' with Skt. *kharpāra*, having also the meaning of 'skull.' Compare with this a derivation which we have suggested (s.v.) as possible of *coco* from old Fr. and Span. *cogue*, *coco*, 'a shell'; and with the slang use of *coco* there mentioned.

1593.—"And they also dry these cocos . . . and these dried ones they call copra, and they carry them to Ormuz, and to the Balanghat."—*Garcia, Collog.* i. 68b.

1578.—"The kernel of these cocos is dried in the sun, and is called copra. . . . From this same copra oil is made in presses, as we make it from olives."—*Acosta*, 101.

1581.—"Chopra, from Cochín and Malabar. . . ."—*Barret*, in *Hall*. ii. 113.

* 1598.—"The other Oylo is prest out of the dried Cocus, which is called Copra. . . ."—*Linschoten*, 101. See also (1602), *Couto*, Dec. i. liv. iv. cap. 8; (1606) *Gouvea*, f. 62b; [(1610) *Pyrrus de Laval*, Hak. Soc. n. 351 (reading *kuppāra* for *suppara*).] (c. 1600) *Rumphius*, *Herb. Amb.* i. 7.

1727.—"That tree (coco-nut) produceth . . . Copra, or the Kernels of the Nut dried, and out of these Kernels there is a very clear Oil exprest."—*A. Hamilton*, i. 307; [ed. 1711, i. 303].

1860.—"The ordinary estimate is that one thousand full-grown nuts of Jaffna will yield 525 pounds of Copra when dried, which in turn will produce 25 gallons of cocoa-nut oil."—*Tennent, Ceylon*, ii. 531.

1878.—It appears from Lady Brassy's *Voyage in the Sunbeam* (5th ed. 218) that this word is naturalised in Tahiti.

1883.—"I suppose there are but few English people outside the trade who know what copra is; I will therefore explain:—it is the white pith of the ripe cocoa-nut cut into strips and dried in the sun. This is brought to the trader (at New Britain) in baskets varying from 3 to 20 lbs. in weight; the payment . . . was a thumbful of beads for each pound of copra. . . . The nut is full of oil, and on reaching Europe the copra is crushed in mills, and the oil pressed from it. . . . half the oil sold as 'olive-oil' is really from the cocoa-nut."—*W. Alfred Powell, Wanderings in a Wild Country*, p. 37.

CORAL-TREE, s. *Erythrina indica*, Lam., so called from the rich scarlet colour of its flowers.

[1860.—"There are . . . two or three species of the genus *Erythrina* or Coral Tree. A small species of *Erythrina*, with roddish flowers, is famous in Buddhist mythology as the tree around which the Devas dance till they are intoxicated in

Sudra's (Hindra's) heaven." *Mason's Darmah*, p. 631.—*McMahon, Karents of the Golden Chersonese*, p. 11.]

CORCOPALI, s. This is the name of a fruit described by Varthema, Acosta, and other old writers, the identity of which has been the subject of much conjecture. It is in reality the *Garcinia indica*, Choisy (N. O. *Guttiferae*), a tree of the Concan and Canara, which belongs to the same genus as the mango-teen, and as the tree affording the gamboge (see **CANBOJA**) of commerce. It produces an agreeable, acid, purple fruit, which the Portuguese call *hindies*. From the seeds a fatty oil is drawn, known as *kokun butter*. The name in Malayāl is *Loḍukla*, and this possibly, with the addition of *puli*, 'acid,' gave rise to the name before us. It is stated in the English *Cyclopædia* (Nat. Hist. s.v. *Garcinia*) that in Travancore the fruit is called by the natives *gharka pulli*, and in Ceylon *goraka*. Forbes Watson's 'List of Indian Productions' gives as synonyms of the *Garcinia cambogia* tree '*Larku-pulicamaram*?' Tam.; '*kurka-pulic*,' Mal.; and '*goraka-gars*,' Ceyl. [The *Madras Gloss.* calls it *Mate mango-teen*, a ship term meaning 'cook-room mango-teen'; Can. *murgimahuli*, 'twisted tamarind'; Mal. *pinnampuli*, 'stiff tamarind'.] The *Cyclopædia* also contains some interesting particulars regarding the uses in Ceylon of the *goraka*. But this Ceylon tree is a different species (*G. Gambogia*, Desrous). Notwithstanding its name it does not produce gamboge; its gum being insoluble in water. A figure of *G. indica* is given in *Beddome's Flora Sylvatica*, pl. lxxxv. [A full account of *Kokun butter* will be found in *Watt, Econ. Dict.* iii. 467 sqq.]

1510.—"Another fruit is found here fashioned like a melon, and it has divisions after that manner, and when it is cut, three or four grains which look like grapes, or birdcherries, are found inside. The tree which bears this fruit is of the height of a quince tree, and forms its leaves in the same manner. This fruit is called Corcopal; it is extremely good for eating, and excellent as a medicine."—*Varthema* (transl. modified from), Hak. Soc. 167.

1578.—"Caracupul is a great tree, both lofty and thick; its fruit is in size and aspect like an orange without a rind, and divided in lobes. . . ."—*Acosta, Tractado*, 357.

(This author gives a tolerable cut of the

fruit; there is an inferior plate in Dobry, iv. No. xvii.).

1672.—"The plant Garcapuli is peculiar to Malabar. . . . The ripe fruit is used as ordinary food; the unripe is cut in pieces and dried in the sun, and is then used all the year round to mix in dishes along with tamarind, having an excellent flavour, of a tempered acidity, and of a very agreeable and refreshing odour. The form is nearly round, of the size of an apple, divided into eight equal lobes of a yellow colour, fragrant and beautiful, and with another little fruitlet attached to the extremity, which is perfectly round," &c., &c.—*P. Vincenzo Maria*, 356.

CORGE, COORGE, &c., s. A. mercantile term for 'a score.' The word is in use among the trading Arabs and others, as well as in India. It is established in Portuguese use apparently, but the Portuguese word is almost certainly of Indian origin, and this is expressly asserted in some Portuguese Dictionaries (e.g. *Luercia's*, Lisbon, 1871). *Korj* is used exactly in the same way by natives all over Upper India. Indeed, the vulgar there in numeration habitually say *do korj*, *tin korj*, for 40, 60, and so forth. The first of our quotations shows the word in a form very closely allied to this, and explaining the transition. Wilson gives Telugu *khordjam*, "a bale or lot of 20 pieces, commonly called a *corge*." [The *Madras Gloss*, gives Can. *korji*, Tel. *khordjam*, as meaning either a measure of capacity, about 44 maunds, or a Madras town cloth measure of 20 pieces.] But, unless a root can be traced, this may easily be a corruption of the trade-word. Littré explains *corge* or *course* as "Paquet de toile de coton des Indes"; and Marcel Devic says: "C'est vraisemblablement l'Arabe *khordj*"—which means a saddlebag, a portmanteau. Both the definition and the etymology seem to miss the essential meaning of *corge*, which is that of a score, and not that of a packet or bundle, unless by accident.

1610.—"If they be stuffs, they deal by curia, and in like manner if they be jewels. By a curia is understood twenty."—*Vartem*, 170.

1525.—"A corjá dos quatonyas grandes valo (250) tamgas."—*Memoranda, das Comarcas da India*, 48.

1551.—"The nut and mace when gathered were bartered by the natives for common kinds of cloth, and for each *korja* of these . . . they gave a *bahar* of mace . . . and seven *bahars* of the nut."—*Catanhedra*, vi. 8.

[1605-6.—"Note the cody or corgie is a bondell or set number of 20 pieces."—*Birdwood, First Letter Book*, 80.]

1612.—"White calicoes from twentie to fortie Royalls the Corgie (a Corgie being twentie pieces), a great quantittio."—*Capt. Savis*, in *Purchas*, i. 317.

1612-13.—"They returning brought downe the Mustines of everie sort, and the prices demanded for them per Corgie."—*Downton*, in *Purchas*, i. 209.

1615.—

"6 pec. whit lufus of 16 and 17 Rs. . . . corg.
6 pec. blow byrams, of 15 Rs. . . . corg.
6 pec. red celus, of 12 Rs. . . . corg."
Cock's Diary, i. 75.

1622.—Adam Denton . . . admits that he made "90 corgie of Pintadoes" in their house at Patani, but not at their charge.—*Sainsbury*, iii. 42.

1644.—"To the Friars of St. Francis for their regular yearly allowance, a cow every week, 21 candies of wheat, 15 sacks of rice *giravol*, 2 sacks of sugar, half a candy of *sero* (qu. *sero*, 'tallow,' 'grease,') 3 candy of coco-nut oil, 6 maunds of butter, 3 *corjas* of cotton stuffs, and 25,020 *rcs* for dispensary medicines (*meziculus de botticis*)." —*Bocarro*, MS. f. 217.

c. 1670.—"The *Chites* . . . which are made at Lathor . . . are sold by *Corges*, every *Corge* consisting of twenty pieces. . . ."—*Tavernier*, On the Commodities of the *Dumra*, of the Great Mogul, &c., E.T. p. 58; [ed. Ball, ii. 5].

1747.—"Another Sett of Madras Painters . . . being examined regarding what Goods were Remaining in their hands upon the Loss of Madras, they acknowledged to have had 15 *Corge* of Chints then under their Performance, and which they acquaint us is all safe . . . but as they have lost all their Wax and Colours, they request an Advance of 300 Pagodas for the Purchase of more. . . ."—*Consul*, Fort St. David, Aug. 13. * MS. Records in India Office.

c. 1760.—"At Madras . . . 1 *gorge* is 22 pieces."—*Trow*, i. 281.

"No washerman to demand for 1 *corge* of pieces more than 7 *pun* of cowries." —*In Long*, 239.

1781.—In a Calcutta Lottery-list of prizes we find "55 *corge* of Pearls."—*In Nelson*, *Kurr*, i. 33.

[c. 1809.—"To one *korj* or 20 pieces of *Tunzebs* . . . 50 rs."—*Buchanan Hamilton*, *Eastern India*, i. 398.]

1810.—"I recollect about 25 years back, when marching from Berhampore to Cawnpore with a detachment of European recruits, seeing several *coarges* (of sheep) bought for their use, at 3 and 3½ rupees; at the latter rate 6 sheep were purchased for a rupee . . . five pence each."—*Williamson*, V. M. i. 233.

1813.—"Corge is 22 at Judda."—*Milburn*, i. 93.

CORINGA, n.p. *Koringa*; probably a corruption of *Kalinga* [see **KLING**]. [The *Madras Gloss.* gives the Tel. *korengi*, 'small cardamoms.'] The name of a seaport in Godavari Dist. on the northern side of the Delta. ["The only place between Calcutta and Trincomalee where large vessels used to be docked."]—*Morris, Godavery Man.*, p. 40.]

CORLE, s. Singh. *kōrale*, a district.

1726.—"A *Corral* is an overseer of a *Corle* or District. . . ."—*Valentijn, Names of Native Officers in the Villages of Ceylon*, 1.

CORNAC, s. This word is used, by French writers especially, as an Indian word, and as the equivalent of *Mahout* (q.v.), or driver of the elephant. *Littre* defines: "*Nom qu'on donne dans les Indes au conducteur d'un éléphant*," &c., &c., adding: "Etym. Sanskrit *karnikān, éléphant*." "Dans les Indes" is happily vague, and the etymology worthless. *Bluteau* gives *Cornāca*, but no etymology. In Singhalese *Kāraua* = 'Elephant Stud.' (It is not in the Singhalese Dict., but it is in the official *Glossary of Terms*, &c.), and our friend Dr. Roost suggests *Kāraua-nāyaka*, 'Chief of the *Kāraua*' as a probable origin. This is confirmed by the form *Cournakea* in *Valentijn*, and by another title which he gives as used for the head of the Elephant Stable at *Matura*, viz. *Gajināicke* (*Names*, &c., p. 11), i.e. *Gajināyaka*, from *Gaja*, 'an elephant.' [The *N.E.D.* remarks that some authorities give for the first part of the word *Skt. kari*, 'elephant.']

1672.—"There is a certain season of the year when the old elephant discharges an oil at the two sides of the head, and at that season they become like mad creatures, and often break the neck of their *cornac* or driver."—*Dahlmann, Germ.* ed. 422. (See **MUST**.)

1635.—"O *cornaca* q̃ estava do baixo delle tinha hum laço que motia em hũa das mãos ao bravo."—*Albuquerque*, f. 496.

1712.—"The aforesaid author (P. Fr. Gaspar de S. Bernardino in his Itinerary), relates that in the said city (Goa), he saw three Elephants adorned with jewels, adorning the most Holy Sacrament at the St. Gato on the Octavo of Easter, on which day in India they make the procession of *Corpus Domini*, because of the calm weather. I doubt not that the *Cornacas* of these animals had taught them to perform these acts of apparent adoration. But at

the same time there appears to be Religion and Piety innate in the Elephant."—In *Bluteau*, s.v. *Elephant*.

1726.—"After that (at Mongeer) one goes over a great walled area, and again through a gate, which is adorned on either side with a great stone elephant with a *Carnak* on it."—*Valatijn*, v. 167.

"*Cournakeas*, who 'take the now-caught elephants, and tend them.'"—*Valentijn, Names*, &c., 5 (in vol. v.).

1727.—"As he was one Morning going to the River to be washed, with his *Carnack* or Rider on his Back, he chanced to put his Trunk in at the Taylor's Window."—*A. Hamilton*, ii. 110; [ed. 1741, ii. 109]. This is the only instance of English use that we know (except Mr. Carl Beck's; and he is not an Englishman, though his book is in English). It is the famous story of the Elephant's revenge on the Tailor.

[1831.—"With the same judgment an elephant will task his strength, without human direction, 'I have seen,' says M. D'Obenvalle, 'two occupied in beating down a wall which their *cornacs* (keepers) had desired them to do. . . ."—*Library of Entertaining Knowledge, Quadrupeds*, ii. 167.]

1891.—"The *cornac*, or driver, was quite unable to control the beast, which roared and trumpeted with indignation."—*G. Beck, Temples and Elephants*, p. 22.

COROMANDEL, n.p. A name which has been long applied by Europeans to the Northern Tamil Country, or (more comprehensively) to the eastern coast of the Peninsula of India from Pt. Calimere northward to the mouth of the Kistna, sometimes to Orissa. It corresponds pretty nearly to the *Maabar* of Marco Polo and the *Mahommedan* writers of his age, though that is defined more accurately as from C. Comorin to Nellore.

Much that is fanciful has been written on the origin of this name. Tod makes it *Kāra-mandala*, the Realm of the Kūrās (*Trans. R. As. Soc.* iii. 157). Bp. Caldwell, in the first edition of his *Dravidian Grammar*, suggested that European traders might have taken this familiar name from that of *Karumana* ('black sand'), the name of a small village on the coast north of Madras, which is habitually pronounced and written *Coromandel* by European residents at Madras. [The same suggestion was made earlier (see *Wills, Hist. Sketches*, ed. 1869, i. 5,

* "This elephant is a very pious animal"—a German friend once observed in India, misled by the double sense of his vernacular *fromm* ('harmless, tame' as well as 'pious or innocent').

note)]. The learned author, in his second edition, has given up this suggestion, and has accepted that to which we adhere. But Mr. C. P. Brown, the eminent Telugu scholar, in repeating the former suggestion, ventures positively to assert: "The earliest Portuguese sailors pronounced this *Coromandel*, and called the whole coast by this name, which was unknown to the Hindus";* a passage containing in three lines several errors. Again, a writer in the *Ind. Antiquary* (i. 380) speaks of this supposed origin of the name as "pretty generally accepted," and proceeds to give an imaginative explanation of how it was propagated. These etymologies are founded on a corrupted form of the name, and the same remark would apply to *Kharamandalam*, the 'hot country,' which Bp. Caldwell mentions as one of the names given, in Telugu, to the eastern coast. Padre Paulino gives the name more accurately as *Chola* (i.e. *Chola mandalam*), but his explanation of it as meaning the Country of *Cholam* (or *unedrī—Sorghum vulgare*, Pers.) is erroneous. An absurd etymology is given by Teixeira (*Relacion de Harmuz*, 28; 1610). He writes: "*Choromandel* or *Choro Bidel*, i.e. Rice Port, because of the great export of rice from thence." He apparently compounds *H. chaul*, *chāval*, 'cooked rice' (!) and *bandel*, i.e. *bandar* (q.v.) 'harbour.' This is a very good type of the way etymologies are made by some people, and then confidently repeated.

The name is in fact *Chōramandala*, the Realm of *Chōra*; this being the Tamil form of the very ancient title of the Tamil Kings who reigned at Tanjore. This correct explanation of the name was already given by D'Anville (see *Éclaircissement*, p. 117), and by W. Hamilton in 1820 (ii. 405), by Ritter, quoting him in 1836 (*Indkunde*, vi. 296); by the late M. Reinaud in 1845 (*Relation*, &c., i. lxxxvi.); and by Sir Walter Elliot in 1869 (*J. Ethnol. Soc. N.S.* i. 117). And the name occurs in the forms *Cholamandalam* or *Solamandalam* on the great Temple inscription of Tanjore (11th century), and in an inscription of A.D. 1101 at a temple dedi-

cated to Varāhasvāmi near the Seven Pagodas. We have other quite analogous names in early inscriptions, e.g. *Itamandalam* (Ceylon), *Cheramandalam*, *Tondaimandalam*, &c.

Chola, as the name of a Tamil people and of their royal dynasty appears as *Chola* in one of Asoka's inscriptions, and in the Telugu inscriptions of the Chālukya dynasty. Nor can we doubt that the same name is represented by *Σόπα* of Ptolemy who reigned at 'Αρκατοῦ (Arcot), *Σόπα-vaṣ* who reigned at 'Ορθούρα (Wariūr), and the *Σόπαι* *rouddes* who dwelt inland from the site of Madras.*

The word *Soli*, as applied to the Tanjore country, occurs in Marco Polo (Bk. iii. ch. 20), showing that *Chola* in some form was used in his day. Indeed *Soli* is used in Ceylon.† And although the *Choromandel* of Baldens and other Dutch writers is, as pronounced in their language, ambiguous or erroneous, Valentijn (1726) calls the country *Sjola*, and defines it as extending from Negapatam to Orissā, saying that it derived its name from a certain kingdom, and adding that *mandalam* is 'kingdom.'‡ So that this respectable writer had already distinctly indicated the true etymology of *Coromandel*.

Some old documents in Valentijn speak of the 'old city of Coromandel.' It is not absolutely clear what place was so called (probably by the Arabs in their fashion of calling a chief town by the name of the country), but the indications point almost certainly to Negapatam.§

The oldest European mention of the name is, we believe, in the *Roteiro de Vasco da Gama*, where it appears as *Chomandarla*. The short Italian narrative of Hieronymo da Sto. Stefano is, however, perhaps earlier still, and he curiously enough gives the name in exactly the modern form "Coromandel," though perhaps his *C*

* See Bp. Caldwell's *Comp. Gram.*, 18, 95, &c.

† See *Travels*, i. 395.

‡ "This coast bears commonly the corrupted name of *Choromandel*, and is now called only thus; but the right name is *Sjola-mandalam*, after *Sjola*, a certain kingdom of that name, and *mandalam*, 'a kingdom,' one that used in the old times to be an independent and mighty empire."—*Fal.* v. 2.

§ e.g. 1676.—"Hence the country . . . has become very rich, wherefore the Portuguese were induced to build a town on the site of the old Gentoo (*Jentiffe*) city *Choromandelan*."—Report on the Dutch Conquests in Ceylon and S. India, by Rykloof Van Goens in Valentijn, v. (Ceylon) 234.

* *J.R.A.S.*, N.S. v. 148. He had said the same in earlier writings, and was apparently the original author of this suggestion. [But see above.]

had originally a *cedilla* (*Ramusio*, i. f. 345v.). These instances suffice to show that the name was not given by the Portuguese. Da Gama and his companions knew the east coast only by hearsay, and no doubt derived their information chiefly from Mahommedan traders, through their "Moorish" interpreter. That the name was in familiar Mahommedan use at a later date may be seen from Rowlandson's Translation of the *Tohfat-ul-Mujahidin*, where we find it stated that the Franks had built fortresses "at Meelpoor (i.e. Mailapur or San Tomé) and Nagapatani, and other ports of Solmundul," showing that the name was used by them just as we use it (p. 153). Again (p. 154) this writer says that the Mahommedans of Malabar were cut off from extra-Indian trade, and limited "to the ports of Guzerat, the Concan, Solmundul, and the countries about Kaeel." At page 160 of the same work we have mention of "Coromandel and other parts," but we do not know how this is written in the original Arabic. Varthema (1510) has *Chormandel*, i.e. *Chormandel*, but which Eden in his translation (1577, which probably affords the earliest English occurrence of the name) deforms into *Gyromandel* (f. 396b). [Albuquerque in his *Cartas* (see p. 135 for a letter of 1513) has *Choromandell passim*.] Barbosa has in the Portuguese edition of the Lisbon Academy, *Charamandel*; in the Span. MS. translated by Lord Stanley of Alderley, *Cholmendez* and *Cholmender*. D'Albuquerque's *Commentaries* (1557), Mendez Pinto (c. 1550) and Barros (1553) have *Choromandel*, and Garcia De Orta (1563) *Charamandel*. The ambiguity of the *ch*, soft in Portuguese and Spanish, but hard in Italian, seems to have led early to the corrupt form *Coromandel*, which we find in Parkes's *Mendoza* (1589), and *Coromandyll*, among other spellings, in the English version of Castanheda (1582). Cesare Federici has in the Italian (1587) *Chiaromandel* (probably pronounced soft in the Venetian manner), and the translation of 1599 has *Coromandel*. This form thenceforward generally prevails in English books, but not without exceptions. A Madras document of 1672 in Wheeler has *Cormandell*, and so have the early Bengal records in the India Office; Dampier (1689) has

Coromondel (i. 500); Lockyer (1711) has "the Coast of *Cormandel*"; A. Hamilton (1727) *Chormondel* (i. 349); ed. 1744, i. 351; and a paper of about 1750, published by Dalrymple, has "*Choromandel Coast*" (*Orient. Repert.* i. 120-121). The poet Thomson has *Cormandel*:

"all that from the tract
Of woody mountains stretch'd through gorgeons Ind
Fall on *Cormandel's* Coast or Malabar."

Samner.

The Portuguese appear to have adhered in the main to the correcter form *Choromandel*: e.g. *Archivio Port. Oriental*, fasc. 3, p. 480, and *passim*. A Protestant Missionary Catechism, printed at Tranquebar in 1713 for the use of Portuguese schools in India has: "na costa dos Malabares que se chama *Cormandel*." Bernier has "la côte de *Koromandel*" (Amst. ed. ii. 322). W. Hamilton says it is written *Choromandel* in the Madras Records until 1770, which is substantially correct. In the MS. "List of Persons in the Service of the Rt. Honble. E. I. Company in Fort St. George and other places on the Coast of *Choromandell*," preserved in the Indian Office, that spelling continues down to 1778. In that year it is changed to *Coromandel*. In the French translation of Ibn Batuta (iv. 142) we find *Coromandel*, but this is only the perverse and misleading manner of Frenchmen, who make Julius Caesar cross from "France" to "England." The word is *Ma'bar* in the original. [Albuquerque (*Comm. Hak. Soc.* i. 41) speaks of a violent squall under the name of *tara de Coromandel*.]

CORPORAL FORBES, s. A soldier's grimly jesting name for *Cholera Morbus*.

1520.—"We are all pretty well, only the regiment is sickly, and a great quantity are in hospital with the *Corporal Forbes*, which carries them away before they have time to die, or say who comes there."—In *Shipp's Memoirs*, ii. 218.

CORRAL, s. An enclosure as used in Ceylon for the capture of wild elephants, corresponding to the *Keddah* of Bengal. The word is Sp. *corral*, 'a court,' &c., Port. *carral*, 'a cattle-pen, a paddock.' The Americans have the same word, direct from the Spanish,

in common use for a cattle-pen; and they have formed a verb 'to corral,' i.e. to enclose in a pen, to pen. The word *kraal* applied to native camps and villages at the Cape of Good Hope appears to be the same word introduced there by the Dutch. The word *corral* is explained by Bluteau: "A receptacle for any kind of cattle, with railings round it and no roof, in which respect it differs from *Corte*, which is a building with a roof." Also he states that the word is used especially in churches for *septum nobilium feminarum*, a pen for ladies.

c. 1270.—"When morning came, and I rose and had heard mass, I proclaimed a council to be held in the open space (corral) between my house and that of Montarigon."—*Chron. of James of Aragon*, tr. by Foster, i. 65.

1401.—"And this mosque and these chapels were very rich, and very finely wrought with gold and azure, and enamelled tiles (*azulejos*); and within there was a great corral, with trees and tanks of water."—*Clavijo*, § cv. Comp. *Markham*, 123.

1672.—"About Maturo they catch the Elephants with Coraals" (*Coralen*, but sing. *Coraal*).—*Baldacus*, *Ceylon*, 168.

1660.—In Emerson Tennent's *Ceylon*, Bk. VIII. ch. iv. the corral is fully described.

1880.—"A few hundred pounds expended in houses, and the erection of coralls in the neighbourhood of a permanent stream will form a basis of operations." (In Colorado.)—*Fortnightly Rev.*, Jan., 125.

CORUNDUM, s. This is described by Dana under the species *Sapphire*, as including the grey and darker coloured opaque crystallised specimens. The word appears to be Indian. Shakespear gives Hind. *kurand*, Dakh. *kurund*. Littré attributes the origin to Skt. *kuruvinda*, which Williams gives as the name of several plants, but also as 'a ruby.' In Telugu we have *kuruvindam*, and in Tamil *kurundam* for the substance in present question; the last is probably the direct origin of the term.

c. 1666.—"Cet emeri blanc se trouve par pierres dans un lieu particulier du Royaume, et s'appelle Corind en langue Telengui."—*Thevenot*, v. 297.

COSMIN, n.p. This name is given by many travellers in the 16th and 17th centuries to a port on the western side of the Irawadi Delta, which must have been near Bassein, if not identical

with it. Till quite recently this was all that could be said on the subject, but Prof. Forchhammer of Rangoon has now identified the name as a corruption of the classical name formerly borne by Bassein, viz. *Kusima* or *Kusumanagara*, a city founded about the beginning of the 5th century. *Kusima-mandala* was the western province of the Delta Kingdom which we know as Pegu. The Burmese corrupted the name of *Kusuma* into *Kusmein* and *Kothein*, and Alompira after his conquest of Pegu in the middle of the 18th century, changed it to *Bathein*. So the facts are stated substantially by Forchhammer (see *Notes on Early Hist. and Geog. of Br. Burma*, No. 2, p. 12); though familiar and constant use of the word *Persaim*, which appears to be a form of *Bassein*, in the English writings of 1750-60, published by Dalrymple (*Or. Repertory, passim*), seems hardly consistent with this statement of the origin of *Bassein*. [Col. Temple (*Ind. Ant.* xxii. 18 seq.; *J. R. A. S.* 1893, p. 885) disputes the above explanation. According to him the account of the change of name by Alompira is false history; the change from initial *p* to *k* is not isolated, and the word *Basscin* itself does not date beyond 1780.]

The last publication in which *Cosmin* appears is the "Draught of the River Irrawaddy or Imabatty," made in 1796, by Ensign T. Wood of the Bengal Engineers, which accompanies Symes's *Account* (London, 1800). This shows both *Cosmin*, and *Persaim* or *Bassein*, some 30 or 40 miles apart. But the former was probably taken from an older chart, and from no actual knowledge.

c. 1165.—"Two ships arrived at the harbour Kusuma in Aramanna, and took in battle and laid waste country from the port Sapattotn, over which Kurtipurapan was governor."—*J.A.S. Bengal*, vol. xli. pt. i. p. 198.

1516.—"Anrique Lome set sail right well equipped, with 60 Portuguese. And pursuing his voyage he captured a junk belonging to Pegu merchants, which he carried off towards Martaban, in order to send it with a cargo of rice to Malaca, and so make a great profit. But on reaching the coast he could not make the port of Martaban, and had to make the mouth of the River of Pegu. . . . Twenty leagues from the bar there is another city called *Cosmin*, in which merchants buy and sell and do business. . . ."—*Correa*, ii. 474.

1545.—". . . and 17 persons only out of 83 who were on board, being saved in the boat, made their way for 5 days along the coast; intending to put into the river of Cosmin, in the kingdom of Pegu, there to embark for India (i.e. Goa) in the king's lacker ship. . . ."—*F. M. Pinto*, ch. cxvii.

1554.—"Cosmyr . . . the currency is the same in this port that is used in Pegu, for this is a seaport by which one goes to Pegu."—*A. Nunes*, 38.

1566.—"In a few days they put into Cosmi, a port of Pegu, where presently they gave out the news, and then all the Talapinos came in haste, and the people who were dwelling there."—*Couto*, Dec. viii. cap. 13.

c. 1570.—"They go it vp the riuer in foure daies . . . with the flood, to a City called Cosmin . . . whither the Customer of Pegu comes to take the note or markes of euery man. . . . Nowe from Cosmin to the cite Pegu . . . it is all plaine and a goodly Country, and in 8 dayes you may make your voyage."—*Cæsar Friderike*, in *Hakl.* ii. 366-7.

1585.—"So the 5th October we came to Cosmi, the territory of which, from side to side is full of woods, frequented by parrots, tigers, boars, apes, and other like creatures."—*G. Balbi*, f. 94.

1587.—"We entered the barre of Negrnis, which is a braue barre, and hath 4 fadomes water where it hath least. Three dayes after we came to Cosmin, which is a very pretie towne, and standeth very pleasantly, very well furnished with all things . . . the houses are all high built, set vpon great high postes . . . for feare of the Tygers, which be very many."—*R. Fitch*, in *Hakl.* ii. 390.

1613.—"The Portuguese proceeded without putting down their arms to attack the Banha Dola's (position), and destroyed it entirely, burning his factory and compelling him to flee to the kingdom of Prom, so that there now remained in the whole realm of Pegu only the Banho of Cosmin (a place adjoining Negrnis) calling himself vassal of the King of Arracan."—*Ducarro*, 132.

COSPETIR, n.p. This is a name which used greatly to perplex us on the 16th and 17th century maps of India, e.g. in Blaeu's Atlas (c. 1650), appearing generally to the west of the Ganges Delta. Considering how the geographical names of different ages and different regions sometimes get mixed up in old maps, we at one time tried to trace it to the *Κασπάρης* of Herodotus, which was certainly going far afield! The difficulty was solved by the sagacity of the deeply-lamented Prof. Blochmann, who has pointed out

(*J. As. Soc. Beng.*, xlii. pt. i. 224) that Cospetir represents the Bengali genitive of *Gajapati*, 'Lord of Elephants,' the traditional title of the Kings of Orissa. The title *Gajapati* was that one of the Four Great Kings who, according to Buddhist legend, divided the earth among them in times when there was no *Chakravartti*, or Universal Monarch (see *CHUCKERBUTTY*). *Gajapati* rules the South; *Asvapati* (Lord of Horses) the North; *Chhatrapati* (Lord of the Umbrella) the West; *Narapati* (Lord of Men) the East. In later days these titles were variously appropriated (see *Lassen*, ii. 27 seq.). And Akbar, as will be seen below, adopted these names, with others of his own devising, for the suits of his pack of cards. There is a Raja *Gajapati*, a chief Zamindar of the country north of Patna, who is often mentioned in the wars of Akbar (see *Elliot*, v. 399 and *passim*, vi. 55, &c.) who is of course not to be confounded with the Orissa Prince.

c. 700 (f).—"In times when there was no *Chakravartti* King . . . Chen-pu (*Sambadeva*) was divided among four lords. The southern was the Lord of Elephants (*Gajapati*), &c. . . ."—Intro. to *Si-yu-ki* (in *Pélerin's Boudh.*), ii. lxxv.

1553.—"On the other or western side, over against the Kingdom of Oriza, the Bengalis (as *Bengalas*) hold the Kingdom of Cospetir, whose plains at the time of the risings of the Ganges are flooded after the fashion of those of the River Nile."—*Barros*, Dec. IV. ix. cap. I.

This and the next passage compared show that Barros was not aware that *Cospetir* and *Gajapati* were the same.

"Of this realm of Bengala, and of other four realms its neighbours, the Gentooes and Moors of those parts say that God has given to each its peculiar gift: to Bengala infantry numberless; to the Kingdom of Oriza elephants; to that of Bisanaga men most skilful in the use of sword and shield; to the Kingdom of Dely multitudes of cities and towns; and to Cou a vast number of horses. And so naming them in this order they give them these other names, viz: *Espaty*, *Gaspatty*, *Noropaty*, *Bunopaty*, and *Coapaty*."—*Barros*, *ibid.* [These titles appear to be *Asvapati*, "Lord of Horses"; *Gajapati*; *Narapati*, "Lord of Men"; *Bhūpati*, "Lord of Earth"; *Gopati*, "Lord of Cattle."] "

c. 1590.—"His Majesty (Akbar) plays with the following suits of cards. 1st. *Asvapati*, the lord of horses. The highest card represents a King on horseback, resembling the King of Dihil. . . . 2nd. *Gajapati*, the King whose power lies in the number of his elephants, as the ruler of Orisah. . . . 3rd.

Narpati, a King whose power lies in his infantry, as is the case with the rulers of Bijapur," &c.—*Idn*, i. 306.

c. 1590.—"Orissa contains one hundred and twenty-nine brick forts, subject to the command of Gujaputty."—*Ayeen* (by Gladwin), ed. 1800, ii. 11; [ed. *Jarrett*, ii. 126].

1753.—"Herodote fait aussi mention d'une ville de *Caspetyrus* située vers le haut du fleuve Indus, ce que Mercentor a cru correspondre à une denomination qui existe dans la Géographie moderne, sans altération marquée, savoir *Cospetir*. La notion qu'on a de *Cospetir* se tire de l'historien Portugais Jean de Barros . . . la situation n'est plus celle qui convient à *Caspetyrus*."—*D'Ancille*, 4 *sq.*

COSS, s. The most usual popular measure of distance in India, but like the *mile* in Europe, and indeed like the *mile* within the British Islands up to a recent date, varying much in different localities.

The Skt. word is *krośa*, which also is a measure of distance, but originally signified 'a call,' hence the distance at which a man's call can be heard.*

In the Pali vocabulary called *Abhidhanappadipikā*, which is of the 12th century, the word appears in the form *koss*; and nearly this, *kos*, is the ordinary Hindi. *Kuroh* is a Persian form of the word, which is often found in Mahommedan authors and in early travellers. These latter (English) often write *course*. It is a notable circumstance that, according to Wrangell, the Yakuts of N. Siberia reckon distance by *kiosses* (a word which, considering the Russian way of writing Turkish and Persian words, must be identical with *kos*). With them this measure is "indicated by the time necessary to cook a piece of meat." *Kioss* is = to about 5 *versts*, or 1½ miles, in hilly or marshy country, but on plain ground to 7 *versts*, or 2½ miles.† The Yakuts are a Turk people, and their language is a Turki dialect. The suggestion arises whether the form *kos* may not have come with the Mon-

gols into India, and modified the previous *krośa*? But this is met by the existence of the word *kos* in Pali, as mentioned above.

In ancient Indian measurement, or estimation, 4 *krośas* went to the *yojana*. Sir H. M. Elliot deduced from distances in the route of the Chinese pilgrim Fa-hian that the *yojana* of his age was as nearly as possible 7 miles. Cunningham makes it 7½ or 8, Ferguson 6; but taking Elliot's estimate as a mean, the ancient *kos* would be 1½ miles.

The *kos* as laid down in the *Ām* [ed. *Jarrett*, iii. 414] was of 5000 *gaz* [see GUDGE]. The official decision of the British Government has assigned the length of Akbar's *Ilahi gaz* as 33 inches, and this would make Akbar's *kos* = 2 m. 4 f. 183½ yards. Actual measurement of road distances between 5 pair of Akbar's *kos-minārs*,* near Delhi, gave a mean of 2 m. 4 f. 158 yards.

In the greater part of the Bengal Presidency the estimated *kos* is about 2 miles, but it is much less as you approach the N.W. In the upper part of the Doab, it is, with fair accuracy, 1½ miles. In Bundelkhand again it is nearly 3 m. (*Carnegy*), or, according to Benares, even 4 m. [In Madras it is 2½ m., and in Mysore the Sultan's *kos* is about 4 m.] Reference may be made on this subject to Mr. Thomas's ed. of *Princep's Essays*, ii. 129; and to Mr. Benares's ed. of Elliot's *Glossary* ("The Races of the N.-W. Provinces," ii. 194). The latter editor remarks that in several parts of the country there are two kinds of *kos*, a *pakkā* and a *kuchchā* *kos*, a double system which pervades all the weights and measures of India; and which has prevailed also in many other parts of the world [see PUCKA].

c. 500.—"A *gavyūṭih* (or league—see GOW) is two *krośas*."—*Amarakosha*, ii. 2, 18.

c. 600.—"The descendant of Kukulsthā (i.e. Rāma) having gone half a *krośa*. . . ."—*Agghavamsā*, xiii. 79.

c. 1340.—"As for the *mile* it is called among the Indians *al-Kurṭh*."—*Ibn Batuta*, iii. 96.

"The Sultan gave orders to assign me a certain number of villages. . . .

* . . . that Royal Alley of Trees planted by the command of *Jehan-Gulr*, and continued by the same order for 150 leagues, with little Pyramids or Towers erected every half league."—*Bernier*, E.T. 61; [ed. *Constable*, 264].

* "It is characteristic of this region (central forests of Ceylon) that in traversing the forest they calculate their march, not by the eye, or by measures of distance, but by sounds. Thus a 'dog's cry' indicates a quarter of a mile; a 'cock's crow,' something more; and a 'ho' implies the space over which a man can be heard when shouting that particular monosyllable at the pitch of his voice."—*Trinnet's Ceylon*, ii. 62. In S. Canan also to this day such expressions as "a horn's blow," "a man's call," are used in the estimation of distances. [850 under GOW.]

† *Le Nord de la Sibirie*, i. 52.

They were at a distance of 16 *Kurûhs* from Dihli."—*Ibn Batuta*, 388.

c. 1470.—"The Sultan sent ten viziers to encounter him at a distance of ten *Kors* (a *kor* is equal to 10 *versets*). . . ."—*Ath. Nikitin*, 26, in *India in the XVth Cent.*

"From Chivil to Jooneer it is 20 *Kors*; from Jooneer to Beder 40; from Beder to Kulongher, 9 *Kors*; from Beder to Kolnaberg, 9."—*Ibid.* p. 12.

1523.—"I directed Chikmâk Beg, by a writing under the royal hand and seal, to measure the distance from Agra to Kâbul; that at every nine *kos* he should raise a minâr or turret, twelve *gez* in height, on the top of which he was to construct a pavilion. . . ."—*Baber*, 393.

1537.—". . . that the King of Portugal should hold for himself and all his descendants, from this day forth for aye, the Port of the City of Mangualor (in Guzerat) with all its privileges, revenues, and jurisdiction, with 2½ *coucees* round about. . . ."—*Treaty in S. Botelho*, Tombo, 225.

c. 1550.—"Being all unmanned by their love of Raghoba, they had gone but two *Kos* by the close of day, then scanning land and water they halted."—*Râmâyana of Tulsi Dâs*, by Growse, 1878, p. 119.

[1604.—"At the rate of four *cos* (*Coces*) the league by the calculation of the Moors."—*Couto*, Dec. XII., Bk. I. cap. 4.]

1616.—"The three and twentieth arrived at Adsmoor, 219 *Courses* from Brampoor, 418 English miles, the *Courses* being longer than towards the Sea."—*Sir T. Roe*, in *Purchas*, i. 541; [*Hak. Soc.* i. 105].

"The length of these forenamed Provinces is North-West to South-East, at the least 1000 *Courses*, every Indian *Course* being two English miles."—*Terry*, in *Purchas*, ii. 1468.

1623.—"The distance by road to the said city they called seven *cos*, or *corû*, which is all one; and every *cos* or *corû* is half a *ferreng* or league of Persia, so that it will answer to a little less than two Italian [English] miles."—*P. della Valle*, ii. 504; [*Hak. Soc.* i. 23].

1648.—". . . which two *Coss* are equivalent to a Dutch mile."—*Van Twist*, *Gen. Beschryf.* 2.

1668.—". . . une *cosse* qui est la mesure des Indes pour l'espace des lieux, est environ d'une demi-lieue."—*Thevenot*, v. 12.

COSSACK, s. It is most probable that this Russian term for the military tribes of various descent on what was the S. frontier of the Empire has come originally from *kazzâk*, a word of obscure origin, but which from its adoption in Central Asia we may venture to call Turki. [*Schuyler*, *Turkistan*, i. 8.] It appears in Pavet de Courteille's *Dict. Turk-Oriental* as

"*vagabond; aventurier . . . ; onagre que ses compagnons chassent loin d'eux.*" But in India it became common in the sense of 'a predatory horseman' and freebooter.

1366.—"On receipt of this bad news I was much dispirited, and formed to myself three plans; 1st. That I should turn *Cossack*, and never pass 24 hours in one place, and plunder all that came to hand."—*Mém. of Timûr*, tr. by Stewart, p. 111.

[1609.—In a Letter from the Company to the factors at Bantam mention is made of one "Sophony Cosuke," or as he is also styled in the Court Minutes "the Russo."—*Birdwood*, *First Letter Book*, 288.]

1618.—"Cossacks (*Cossachi*) . . . you should know, is not the name of a nation, but of a collection of people of various countries and sects (though most of them Christians) who without wives or children, and without horses, acknowledge obedience to no prince; but dwelling far from cities in fastnesses among the woods or mountains, or rivers . . . live by the booty of their swords . . . employ themselves in perpetual inroads and cruises by land and sea to the detriment of their nearest enemies, i.e. of the Turks and other Mahometans. . . . As I have heard from them, they promise themselves one day the capture of Constantinople, saying that Fate has reserved for them the liberation of that country, and that they have clear prophecies to that effect."—*P. della Valle*, i. 614 *seq.*

c. 1752.—"His *kuzzaks* . . . were likewise appointed to surround and plunder the camp of the French. . . ."—*Hist. of Hydrûr Naik*, tr. by Miles, p. 36.

1813.—"By the bye, how do Clarke's friends the *Cossacks*, who seem to be a band of Circassians and other Sarmatians, come to be called by a name which seems to belong to a great Toorkee tribe on the banks of the Jaxartes? *Kuzzauk* is used about Delhi for a highwayman. Can it be (as I have heard) an Arabic *Mobaligh* (exaggeration) from *kizl* (plunder) applied to all predatory tribes?"—*Elphinstone*, in *Life*, i. 264.

1819.—"Some dashing leader may . . . gather a predatory band round his standard, which, composed as it would be of desperate adventurers, and commanded by a professional *Kuzzauk*, might still give us an infinite deal of trouble."—*Ibid.* ii. 68.

c. 1823.—"The term *Cossack* is used because it is the one by which the Mahrattas describe their own species of warfare. In their language the word *Cossâkêes* (borrowed like many more of their terms from the Moghuls) means predatory."—*Malcolm*, *Central India*, 3d ed. i. 69.

COSSID, s. A courier or running messenger; Arab. *ḥâqid*.

1682.—"I received letters by a *Cossid* from Mr. Johnson and Mr. Catchpole,

dated ye 18th instant from *Muxoodarad*, Bulbuhund's residence."—*Hedges, Diary*, Dec. 20th; [*Hak. Soc.* i. 58].

[1687.—"Having detained the Cossetts 4 or 5 Daies."—*Ibid.* ii. lix.]

1690.—"Therefore December the 2d. in the evening, word was brought by the Broker to our President, of a Cosset's Arrival with Letters from Court to the Viceroy, injoyning our immediate Release."—*Ovington*, 416.

1748.—"The Tappies [dāk runners] on the road to Ganjam being grown so exceedingly indolent that he has called them in, being convinced that our packets may be forwarded much faster by Cassids [mounted postmen *]."—In *Long*, p. 3.

c. 1759.—"For the performance of this arduous . . . duty, which required so much care and caution, intelligencers of talent, and Kasids or messengers, who from head to foot were eyes and ears . . . were stationed in every quarter of the country."—*H. of Hydr Nakh*, 126.

1803.—"I wish that you would open a communication by means of cossids with the officer commanding a detachment of British troops in the fort of Songhur."—*Wellington*, ii. 159.

COSSIMBAZAR, n.p. Properly *Kāsimbāzār*. A town no longer existing, which closely adjoined the city of Murshidābād, but preceded the latter. It was the site of one of the most important factories of the East India Company in their mercantile days, and was indeed a chief centre of all foreign trade in Bengal during the 17th century. ["In 1658 the Company established a factory at Cossimbazar, 'Castle Bazaar.'"—(*Birdwood Rep. on Old Rec.* 219.)] Fryer (1673) calls it *Castle Buzzar* (p. 38).

1685.—"That evening I arrived at Casen-Basar, where I was welcom'd by Menheir Arnold van Wachtendonk, Director of all Holland-Factories in Bengal."—*Tavernier*, E.T., ii. 56; [ed. *Ball*, i. 131. *Bernier* (E.T. p. 141; ed. *Constable*, 440) has *Kasem-Bazar*; in the map, p. 451, *Kasem-bazar*.]

1676.—"*Kassembasar*, a Village in the Kingdom of *Bengala*, sends abroad every year two and twenty thousand Bales of Silk; every Bale weighing a hunder'd pound."—*Tavernier*, E.T. ii. 126; [*Ball*, ed. ii. 2].

[1678.—"*Cassumbazar*." See quotation under **DADNY**.]

COSSYA, n.p. More properly *Kāsia*, but now officially *Khāsi*; in the language of the people themselves *ki-*

Kāsi, the first syllable being a prefix denoting the plural. The name of a hill people of Mongoloid character, occupying the mountains immediately north of Silhet in Eastern Bengal. Many circumstances in relation to this people are of high interest, such as their practice, down to our own day, of erecting rude stone monuments of the *menhir* and *dolmen* kind, their law of succession in the female line, &c. Shillong, the modern seat of administration of the Province of Assam, and lying midway between the proper valley of Assam and the plain of Silhet, both of which are comprehended in that government, is in the Kāsia country, at a height of 4,800 feet above the sea. The Kāsias seem to be the people encountered near Silhet by Ibn Batuta as mentioned in the quotation :

c. 1346.—"The people of these mountains resemble Turks (i.e. Tartars), and are very strong labourers, so that a slave of their race is worth several of another nation."—*Ibn Batuta*, iv. 216. [See **KHASYA**.]

1780.—"The first thing that struck my observation on entering the arena was the similarity of the dresses worn by the different tribes of Cossahs or native Tartars, all dressed and armed agreeable to the custom of the country or mountain from whence they came."—*Hon. R. Lindsay*, in *Lives of the Lindays*, iii. 182.

1789.—"We understand the Cossyahs who inhabit the hills to the north-westward of Sylhet, have committed some very daring acts of violence."—In *Seton-Karr*, ii. 218.

1790.—"Agreed and ordered, that the Trade of Sylhet . . . be declared entirely free to all the natives . . . under the following Regulations:—1st. That they shall not supply the Cossyahs or other Hill-people with Arms, Ammunition or other articles of Military store. . . ."—In *Seton-Karr*, ii. 31.

COSTUS. (See **PUTCHOCK**.)

COT, s. A light bedstead. There is a little difficulty about the true origin of this word. It is universal as a sea-term, and in the South of India. In Northern India its place has been very generally taken by *charpoy* (q.v.), and *cot*, though well understood, is not in such prevalent European use as it formerly was, except as applied to barrack furniture, and among soldiers and their families. Words with this last characteristic have very frequently been introduced

* This gives is a mistake.

from the south. There are, however, both in north and south, vernacular words which may have led to the adoption of the term *cot* in their respective localities. In the north we have *H. khat* and *khatted*, both used in this sense, the latter also in Sanskrit; in the south, Tam. and Malayāl. *kattil*, a form adopted by the Portuguese. The quotations show, however, no Anglo-Indian use of the word in any form but *cot*.

The question of origin is perhaps further perplexed by the use of *quatre* as a Spanish term in the West Indies (see *Tom Cringle* below). A Spanish lady tells us that *catre*, or *catre de tigera* ("scissors-cot") is applied to a bedstead with X-trestles. *Catre* is also common Portuguese for a wooden bedstead, and is found as such in a dictionary of 1611. These forms, however, we shall hold to be of Indian origin; unless it can be shown that they are older in Spain and Portugal than the 16th century. The form *quatre* has a curious analogy (probably accidental) to *chārpai*.

1553.—"The Camarij (Zamorin) who was at the end of a house, placed on a bedstead, which they call *catie*. . . ."—*De Barros*, Dec. I. liv. iv. cap. viii.

1557.—"The king commanded his men to furnish a tent on that spot, where the interview was to take place, all carpeted inside with very rich tapestries, and fitted with a *sota* (cattle) covered over with a silken cloth."—*Albuquerque*, Hak. Soc. ii. 204.

1566.—"The king was set on a *catel* (the name of a kind of field bedstead) covered with a cloth of white silk and gold. . . ."—*Damian de Goes*, *Chron. del R. Dom Emanuel*, 48.

1600.—"He retired to the hospital of the sick and poor, and there had his cell, the walls of which were of coarse prim-mats. Inside there was a little table, and on it a crucifix of the wood of St. Thomé, covered with a cloth, and a breviary. There was also a *catre* of coir, with a stone for pillow; and this completes the inventory of the furniture of that house."—*Lucena*, *V. do P. F. Xavier*, 199.

[1613.—"Here hired a *catele* and 4 men to have carried me to Agra."—*Danvers*, *Letters*, i. 277.

[1634.—"The better sort sleeps upon cots, or Beds two foot high, matted or done with girth-web."—*Sir T. Herbert*, *Trav.* 149. N.E.D.]

1648.—"Indian bedsteads or *Cadels*."—*Van Twist*, 64.

1673.—" . . . where did sit the King in State on a *Cott* or *Bed*."—*Fryer*, 18.

1678.—"Upon being thus abused the said Serjeant Waterhouse commanded the corporal Edward Short, to tie the Savage down on his *cot*."—*In Wheeler*, i. 106.

1685.—"I hired 12 stout fellows . . . to carry me as far as Iar in my *cott* (Palankeen fashion). . . ."—*Hedger*, *Diary*, July 29; [Hak Soc. i. 203].

1688.—"In the East Indies, at Fort St. George, also Men take their *Cotts* or little Field-Beds and put them into the Yards, and go to sleep in the Air."—*Dampier's Voyages*, ii. Pt. iii.

1690.—" . . . the *Cot* or *Bed* that was by . . ."—*Orington*, 211.

1711.—In Canton Price Current: "Bamboo *Cotts* for Servants each . . . 1 mace."—*Loevely*, 160.

1768-71.—"We here found the body of the deceased, lying upon a *kadel*, or couch."—*Sacorumu*, L.T., i. 412.

1791.—"Notice is hereby given that sealed proposals will be received . . . for supplying . . . the different General Hospitals with clothing, *cotts*, and bedding."—*In Seton-Karr*, ii. 116.

1821.—"I found three of the party insisted upon accompanying me the first stage, and had despatched their camp-cots."—*Selye*, *Lilloru*, ch. iii.

c. 1830.—"After being . . . furnished with food and raiment, we retired to our *quattres*, a most primitive sort of couch, with a piece of canvas stretched over it."—*Tom Cringle's Log*, ed. 1863, p. 100.

1872.—"As Badan was too poor to have a *khat*, that is, a wooden bedstead with tetter frames and mosquito curtains."—*Gorinda Samantu*, i. 140.

COTAMALUCO, n.p. The title by which the Portuguese called the kings of the Goleconda Dynasty, founded, like the other Mahomedan kingdoms of S. India, on the breaking up of the Bāhmani kingdom of the Deccan. It was a corruption of *Kutb-ul-Mulk*, the designation of the founder, retained as the style of the dynasty by Mahomedans as well as Portuguese (see extract from *Akbar-nama* under **IDALCAN**).

1543.—"When Idalcan heard this reply he was in great fear . . . and by night made his escape with some in whom he trusted (very few they were), and fled in secret, leaving his family and his wives, and went to the territories of the *Izam Maluco* (see **NIZAMALUCO**), his neighbour and friend . . . and made matrimonial ties with the *Izam Maluco*, marrying his daughter, on which they arranged together; and there also came into this concert the *Madremaluco*, and *Cotamaluco*, and the

Verido, who are other great princes, marching with Iam Maluco, and connected with him by marriage."—*Correa*, iv. 313 seq.

1558.—"The Captains of the Kingdom of the Deean added to their proper names other honorary ones which they affected more, one calling himself *Itica Malmulco*, which is as much as to say 'Spear of the State,' *Cota Malmulco*, i.e. 'Fortress of the State,' *Adelchan*, 'Lord of Justice'; and we, corrupting these names, call them *Nizamuluco*, *Cotamaluco*, and *Hidalohan*."—*Barros*, IV. iv. 16; [and see *Linschoten*, *Hak. Soc.* i. 172]. These same explanations are given by García de Orta (*Colloquios*, f. 36v), but of course the two first are quite wrong. *Itica Malmulco*, as Barros here writes it, is Ar. *An-Nizām ul-Mulk*, "The Administrator of the State," not from *P. nea*, "a spear." *Cotamaluco* is *Kutb-ul-Mulk*, Ar. "the Pivot (or Pole-star) of the State," not from *H. kōḍ*, "a fort."

COTIA, s. A fast-sailing vessel, with two masts and luteen sails, employed on the Malabar coast. *Kottiya* is used in Malayāl; [the *Madras Gloss.* writes the word *kotyei*, and says that it comes from Ceylon;] yet the word hardly appears to be Indian. Bluteau however appears to give it as such (iii. 590).

1552.—"Among the little islands of Goa he embarked on board his fleet, which consisted of about a dozen cotias, taking with him a good company of soldiers."—*Coutan-heda*, iii. 25. See also pp. 47, 48, 228, &c.

c. 1580.—"In the gulf of Nagunā . . . I saw some Cotiās."—*Prinor e Houa*, &c., f. 78.

1602.—". . . embarking his property on certain Cotias, which he kept for that purpose."—*Couto*, Dec. IV. liv. i. cap. viii.

COTTA, s. H. *kaṭṭhā*. A small land-measure in use in Bengal and Bahar, being the twentieth part of a Bengal *bighā* (see BEEGAH), and containing eighty square yards.

[1767.—"The measurement of land in Bengal is thus estimated: 16 *Gundas* make 1 *Cotta*; 20 *Cottas*, 1 *Bega*, or about 16,000 square feet."—*Verelst*, *Vieo of Bengal*, 221, note.]

1784.—". . . An upper roomed House standing upon about 6 cottahs of ground. . . ."—*Saton-Karr*, i. 34.

COTTON, s. We do not seem to be able to carry this familiar word further back than the Ar. *kuṭn*, *kuṭun*, or *kuṭunn*, having the same meaning, whence Prov. *coton*, Port. *cotão*, It. *cotone*, Germ. *Kattun*. The Sp. keeps the Ar. article, *algodon*, whence old Fr.

augueton and *hoqueton*, a coat quilted with cotton. It is only by an odd coincidence that Pliny adduces a like-sounding word in his account of the *arbores lanigeræ*: "ferunt mali *cotonei* amplitudine ecurbitas, quæ maturitate ruptæ ostendunt lanuginis pilas, ex quibus vestes pretioso linteo faciunt"—xii. 10 (21). [On the use and cultivation of cotton in the ancient world, see the authorities collected by Frazer, *Pausanias*, iii. 470, seqq.]

[1830.—"The dress of the great is on the Persian model; it consists of a shirt of *kuttaun* (a kind of linen of a wide texture, the best of which is imported from Aleppo, and the common sort from Persia). . . ."—*Elphinstone's Cambul*, i. 351.]

COTTON-TREE, SILK. (See SEEMUL.)

COTWAL, CUTWAUL, s. A police-officer; superintendent of police; native town magistrate. P. *kotwāl*, 'a seneschal, a commandant of a castle or fort.' This looks as if it had been first taken from an Indian word, *kot-wāḷā*; [Skt. *kōṭha-* or *kōṣṭha-pālā* 'castle-porter']; but some doubt arises whether it may not have been a Turki term. In Turki it is written *koṭwāl*, *kotāwāl*, and seems to be regarded by both Vambéry and Pavet de Courteille as a genuine Turki word. V. defines it as: "*Ketawī*, garde de forteresse, chef de la garnison; nom d'un tribu d'Ozbegs;" P. "*kotāwāl*, *kotāwāl*, gardien d'une citadelle." There are many Turki words of analogous form, as *karāwāl*, 'a vidette,' *bakāwāl*, 'a table-steward,' *yasāwāl*, 'a chamberlain,' *tangāwāl*, 'a patrol,' &c. In modern Bokhara *Katawāl* is a title conferred on a person who superintends the Amir's buildings (*Khanikoff*, 241). On the whole it seems probable that the title was originally Turki, but was shaped by Indian associations.

[The duties of the *Kotwāl*, as head of the police, are exhaustively laid down in the *Ain* (*Jarrett*, ii. 41). Amongst other rules: "He shall amputate the hand of any who is the pot-companion of an executioner, and the finger of such as converse with his family."] The office of *Kotwāl* in Western and Southern India, technically speaking, ceased about 1862, when the new police system (under Act, India, V. of 1861, and corresponding local

Acts) was introduced. In Bengal the term has been long obsolete. [It is still in use in the N.W.P. to designate the chief police officer of one of the larger cities or cantonments.]

c. 1010.—“Bu-Ali Kotwal (of Ghazni) returned from the Khilj expedition, having adjusted matters.”—*Nasakhi*, in *Elliot*, ii. 151.

1406-7.—“They fortified the city of Astarabâd, where Abul Leith was placed with the rank of Kotwal.”—*Atalurrâd*, in *Not. et Extr.* xiv. 123.

1553.—“The message of the Camorij arriving, Vasco da Gama landed with a dozen followers, and was received by a noble person whom they called Catual. . . .”—*Barras*, Dec. I. liv. iv. ch. viii.

1572.—

“Na pnyā hum regedor do Regno estava
Que na sua lingua Catual se chama.”
Cambra, vii. 41.

By Burton :

“There stood a Regent of the Realm ashore,
a chief, in native parlance ‘Cat’ual’
hight.”

also the plural :

“Mas aquellas avaras Catuals
Que o Gentílico povo governavam.”
Ibid. viii. 56.

1616—Roe has *Cutwall passim*; [e.g. *Hak. Soc.* i. 90. &c.].

1727.—“Mr. Boucher being bred a Druggist in his youth, presently knew the Poison, and carried it to the Cantwaul or Sheriff, and showed it.”—*A. Hamilton*, ii. 193. [In ed. 1741, ii. 199, cantwal].

1763.—“The Catwal is the judge and executor of justice in criminal cases.”—*Orme* (ed. 1803), i. 26.

1812.—“... an officer retained from the former system, denominated cutwal, to whom the general police of the city and regulation of the market was entrusted.”—*Fifth Report*, 44.

1847.—“The Kutwal . . . seems to have done his duty resolutely and to the best of his judgment.”—*G. O.* by Sir C. Napier, 121.

[1880.—“The son of the Raja’s Kotwal was the prince’s great friend.”—*Miss Stokes*, *Indian Fairy Tales*, 209.]

COUNSILLÉE, s. This is the title by which the natives in Calcutta generally designate English barristers. It is the same use as the Irish one of *Counsellor*, and a corruption of that word.

COUNTRY, adj. This term is used colloquially, and in trade, as an adjective to distinguish articles produced

in India (generally with a sub-indication of disparagement), from such as are imported, and especially imported from Europe. Indeed Europe (q.v.) was, and still occasionally is, used as the contrary adjective. Thus, ‘country harness’ is opposed to ‘Europe harness’; ‘country-born’ people are persons of European descent, but born in India; ‘country horses’ are Indian-bred in distinction from Arabs, *Walers* (q.v.), English horses, and even from ‘stud-breds,’ which are horses reared in India, but from foreign sires; ‘countryships’ are those which are owned in Indian ports, though often officered by Europeans; country bottled beer is beer imported from England in cask and bottled in India; ‘country-wound’ silk is that reeled in the crude native fashion]. The term, as well as the *II. desī*, of which *country* is a translation, is also especially used for things grown or made in India as substitutes for certain foreign articles. Thus the *Cicca disticha* in Bombay gardens is called ‘Country gooseberry’; *Convolvulus batatas*, or sweet potato, is sometimes called the ‘country potato.’ It was, equally with our quotidian root which has stolen its name, a foreigner in India, but was introduced and familiarised at a much earlier date. Thus again *desī bādam*, or ‘country almond,’ is applied in Bengal to the nut of the *Terminalia Catappa*. On *desī*, which is applied, among other things, to silk, the great Ritter (*dormitans Homerus*) makes the odd remark that *desī* is just *Seide* reversed! But it would be equally apposite to remark that *Trigonometry* is just *Country-ometry* reversed!

Possibly the idiom may have been taken up from the Portuguese, who also use it, e.g. ‘*safrão da terra*,’ ‘country saffron,’ i.e. safflower, otherwise called bastard saffron, the term being sometimes applied to turmeric. But the source of the idiom is general, as the use of *desī* shows. Moreover the Arabic *balādī*, having the same literal meaning, is applied in a manner strictly analogous, including the note of disparagement, inasmuch that it has been naturalised in Spanish as indicating ‘of little or no value.’ Illustrations of the mercantile use of *beledi* (i.e. *baladi*) will be found in a note to *Marco Polo*, 2nd ed. ii. 370. For the Spanish use we may quote the Dict.

of Cobarruvias (1611): "*Baladi*, the thing which is produced at less cost, and is of small duration and profit." (See also *Dozy* and *Engelmann*, 232 seq.)

1516.—"*Beledyn* ginger grows at a distance of two or three leagues all round the city of Calicut. . . . In Bengal there is also much ginger of the country (*Gengivre Deledy*)."—*Barbosa*, 221 seq.

1530.—"I at once sent some of these country men (*homens valadis*) to the *Thanas*."—*Albuquerque, Cartas*, p. 148.]

1582.—"The *Nayres* mayo not take anyo *Countrie* women, and they also doo not marrie."—*Castañeda*, (by N. L.), f. 36.

[1608.—"The Country here are at dissension among themselves."—*Danvers, Letters*, i. 20.]

1619.—"The twelfth in the morning Master *Methwold* came from *Messalipatam* in one of the *Country Boats*."—*Pring*, in *Purchas*, i. 638.

1685.—"The inhabitants of the *Gentoo Town*, all in arms, bringing with them also elephants, kettle-drums, and all the *Country* music."—*Wheeler*, i. 140.

1747.—"It is resolved and ordered that a Serjeant with two Troopers and a Party of *Country Horse*, to be sent to *Markisnah Puram* to patrol. . . ."—*Fl. St. David Council of War*, Dec. 25. *M.S. Records* in India Office.

1752.—"Captain *Clive* did not despair . . . and at ten at night sent one *Shawlum*, a serjeant who spoke the *country* languages, with a few *sepoys* to reconnoitre."—*Orme*, i. 211 (ed. 1803).

1769.—"I supped last night at a *Country Captain's*; where I saw for the first time a specimen of the *Indian taste*."—*Teignmouth, Mem.* i. 15.

1776.—"The *Moors* in what is called *Country ships* in East India, have also their cheering songs; at work in hoisting, or in their boats a rowing."—*Forrest*, *V. to N. Guinea*, 305.

1793.—"The jolting springs of *country-made* carriages, or the grunts of *country-made* carriers, commonly called *palanken-boys*."—*Hugh Boyd*, 148.

1809.—"The *Rajah* had a drawing of it made for me, on a scale, by a *country* Draftsman of great merit."—*Ld. Valentia*, i. 356.

" . . . split *country* peas . . ."—*Maria Graham*, 25.

1817.—"Since the conquest (of Java) a very extensive trade has been carried on by the English in *country ships*."—*Raffles*, *II. of Java*, i. 210.

[1822.—"There was a *country-born* European living in a room in the bungalow."—*Sanderson, Thirteen Years*, 256.]

COUNTRY-CAPTAIN, s. This is in Bengal the name of a peculiar dry

kind of curry, often served as a breakfast dish. We can only conjecture that it was a favourite dish at the table of the skippers of '*country ships*,' who were themselves called '*country captains*,' as in our first quotation. In Madras the term is applied to a *spatch-cock* dressed with onions and curry stuff, which is probably the original form. [Riddell says: "*Country-captain*.—Cut a fowl in pieces; shred an onion small and fry it brown in butter; sprinkle the fowl with fine salt and curry powder and fry it brown; then put it into a stewpan with a pint of soup; stew it slowly down to a half and serve it with rice" (*Ind. Dom. Econ.* 176).]

1792.—"But now, Sir, a *Country Captain* is not to be known from an ordinary man, or a Christian, by any certain mark whatever."—*Madras Courier*, April 26.

c. 1825.—"The local name for their business was the '*Country Trade*,' the ships were '*Country Ships*,' and the masters of them '*Country Captains*.' Some of my readers may recall a dish which was often placed before us when dining on board these vessels at Whampoa, viz. '*Country Captain*.'"—*The Fankrae at Canton* (1882), p. 33.

COURSE, s. The drive usually frequented by European gentlemen and ladies at an Indian station.

1853.—"It was curious to Oakfield to be back on the *Ferozepore course*, after a six months' interval, which seemed like years. How much had happened in those six months!"—*Oakfield*, ii. 124.

COURTALLUM, n.p. The name of a town in Tinnevely [used as an European sanatorium (*Stuart, Man. of Tinnevely*, 96)]; written in vernacular *Kuttalam*. We do not know its etymology. [The *Madras Gloss.* gives *Tri-kūtāchala*, Skt., the '*Three-peaked Mountain*.']

COVENANTED SERVANTS.

This term is specially applied to the regular Civil Service of India, whose members used to enter into a formal covenant with the East India Company, and do now with the Secretary of State for India. Many other classes of servants now go out to India under a variety of contracts and covenants, but the term in question continues to be appropriated as before. [See **CIVILIAN**.]

1767.—“There being a great scarcity of covenanted servants in Calcutta, we have entertained Mr. Hewitt as a monthly writer . . . and beg to recommend him to be covenanted upon this Establishment.”—*Letter in Long*, 112.

COVID, s. Formerly in use as the name of a measure, varying much locally in value, in European settlements not only in India but in China, &c. The word is a corruption, probably an Indo-Portuguese form, of the Port. *corado*, a cubit or ell.

[1612.—“A long covad within 1 inch of our English yard, wherewith they measure cloth, the short covad is for silks, and containeth just as the Portuguese covad.”—*Danvers, Letters*, i. 211.

[1616.—“Clothes of Gould : . . were worth 100 rupies a cobde.”—*Sir T. Roe, Hak: Soc.* i. 203.

[1617.—“Cloth ‘‘here afforded at a rapie and two in a cobdes vnder ours.”—*Ibid.* ii. 409.]

1672.—“Measures of Surat are only two; the Lesser and the Greater Coveld [probably misprint for *Covad*], the former of 27 inches English, the latter of 36 inches English.”—*Fryer*, 206.

1720.—“Item. I leave 200 pagodas for a tomb to be erected in the burial place in form as follows. Four large pillars, each to be six covids high, and six *covids* distance one from the other; the top to be arched, and on each pillar a cherubim; and on the top of the arch the effigy of Justice.”—*Testament of Charles Danvers, Merchant*, in *Wheeler*, ii. 338.

[1726.—“Cobides.” See quotation under **LOONGHEE**.]

c. 1760.—According to Grose the covid at Surat was 1 yard English [the greater *covad* of Fryer], at Madras $\frac{3}{4}$ a yard; but he says also: “At Bengal the same as at Surat and Madras.”

1794.—“To be sold, on very reasonable terms, About 3000 covits of 2-inch Calcutt Planks.”—*Bombay Courier*, July 19.

The measure has long been forgotten under this name in Bengal, though used under the native name *hath*. From Milburn (i. 334, 341, &c.) it seems to have survived on the West Coast in the early part of last century, and possibly may still linger.

[1612.—“ $\frac{1}{2}$ corgo of pintados of 4 hastas the piece.”—*Danvers, Letters*, i. 232.]

COVIL, s. Tam. *kō-r-il*, ‘God-house,’ a Hindu temple; and also (in Malabar) a palace, [also in the form *Colghum*, for *Kovilagam*]. In colloquial

use in S. India and Ceylon. In S. India it is used, especially among the French, for ‘a church’; also among the uneducated English.

[1786.—“I promise to use my utmost endeavours to procure for this Raja the colghum of Pychi for his residence. . . .”—*Treaty*, in *Logan, Malabar*, iii. 251.]

COWCOLLY, n.p. The name of a well-known lighthouse and landmark at the entrance of the Hoogly, in Midnapur District. Properly, according to Hunter, *Geonkhali*. In Thornton’s *English Pilot* (pt. iii. p. 7, of 1711) this place is called *Cockoly*.

COW-ITCH, s. The irritating hairs on the pod of the common Indian climbing herb *Mucuna pruriens*, D.C., N. O. *Leguminosae*, and the plant itself. Both pods and roots are used in native practice. The name is doubtless the Hind. *kurāch* (Skt. *kapikachchhu*), modified in Hobson-Jobson fashion, by the ‘striving after meaning.’

[1773.—“Cow-itch. This is the down found on the outside of a pod, which is about the size and thickness of a man’s little finger, and of the shape of an Italian S.”—*Ibid.*, 491.]

COWLE, s. A lease, or grant in writing; a safe-conduct, amnesty, or in fact any written engagement. The Emperor Sigismund gave *Cowls* to John Huss—and broke it. The word is Ar. *kāuf*, ‘word, promise, agreement,’ and it has become technical in the Indian vernaculars, owing to the prevalence of Mohammedan Law.

[1611.—“We desired to have a *cowl* of the Shahbunder to send some persons a land.”—*Danvers, Letters*, i. 133.

[1613.—“Procured a *cowl* for such ships as should come.”—*Ibid.*, ii. 17.]

1680.—“A Cowle granted by the Right Worshipful Straynham Master, Esq., Agent and Governour for affairs of the Honorable East India Company in fort St. George at Chinnapatnam, by and with the advice of his Council to all the Pegu Ruby Marchants. . . .”—*Fort St. George Cons.*, Feb. 23, in *Notes and Extracts*, No. iii. p. 10.

1688.—“The President has by private correspondence procured a Cowle for renting the Town and customs of S. Thomé.”—*Wheeler*, i. 176.

1758.—“The Nawaub . . . having mounted some large guns on that hill . . . sent to the Killadar a Kowl-nama, or a summons and terms for his surrender.”—*H. of Hydrur Naid*, 123.

1780.—“This Caoul was confirmed by another King of Gingy . . . of the Bramin Caste.”—*Dunn, New Directory*, 140.

Sir A. Wellesley often uses the word in his Indian letters. Thus :

1800.—“One tandah of brinjarries . . . has sent to me for cowls. . . .”—*Wellington Desp.* (ed. 1837), i. 58.

1801.—“On my arrival in the neighbourhood of the *petah* I offered cowls to the inhabitants.”—*Ibid.* ii. 193.

COWRY, s. Hind. *kaurī* (*kauḍī*), Mahr. *kavadi*, Skt. *kaparda*, *kapardika*. The small white shell, *Cypraea moneta*, current as money extensively in parts of S. Asia and of Africa.

By far the most ancient mention of shell currency comes from Chinese literature. It is mentioned in the famous “Tribute of Yü” (or *Yü-Kung*); in the *Shu-King* (about the 14th cent. B.C.); and in the “Book of Poetry” (*Shi-King*), in an ode of the 10th cent. B.C. The Chinese seem to have adopted the use from the aborigines in the East and South; and they extended the system to tortoise-shell, and to other shells, the cowry remaining the unit. In 338 B.C., the King of Tsin, the supply of shells failing, suppressed the cowry currency, and issued copper coin, already adopted in other States of China. The usurper Wang Mang, who ruled A.D. 9-23, tried to revive the old systems, and issued rules instituting, in addition to the metallic money, ten classes of tortoise-shell and five of smaller shells, the value of all based on the *cowry*, which was worth 3 cash.* [Cowries were part of the tribute paid by the aborigines of Puant to Metesouphis I. (*Maspero, Dawn of Civ.*, p. 427).]

The currency of cowries in India does not seem to be alluded to by any Greek or Latin author. It is mentioned by Mas’ūdī (c. 943), and their use for small change in the Indo-Chinese countries is repeatedly spoken of by Marco Polo, who calls them *pourcelaines*, the name by which this kind of shell was known in Italy (*porcellane*) and France. When the Mahommedans conquered Bengal, early in the 13th century, they found the ordinary currency composed exclusively of cowries, and in some remote districts

this continued to the beginning of the last century. Thus, up to 1801, the whole revenue of the Silhet District, amounting then to Rs. 250,000, was collected in these shells, but by 1813 the whole was realised in specie. Interesting details in connection with this subject are given by the Hon. Robert Lindsay, who was one of the early Collectors of Silhet (*Lives of the Lindsays*, iii. 170).

The Sanskrit vocabulary called *Trikāṇḍaśeṣa* (iii. 3, 206) makes 20 *kapardika* (or *kauris*) = $\frac{1}{4}$ *pana*; and this value seems to have been pretty constant. The cowry table given by Mr. Lindsay at Silhet, circa 1778, exactly agrees with that given by Milburn as in Calcutta use in the beginning of last century, and up to 1854 or thereabouts it continued to be the same :

4 *kauris* = 1 *ganda*
20 *gandas* = 1 *pan*
4 *pan* = 1 *āna*
4 *ānas* = 1 *kithan*, or about $\frac{1}{4}$ rupee.

This gives about 5120 cowries to the Rupee. We have not met with any denomination of currency in actual use below the cowry, but it will be seen that, in a quotation from Mrs. Parkes, two such are indicated. It is, however, Hindu idiosyncrasy to indulge in imaginary submultiples as well as imaginary multiples. (See a parallel under **LACK**).

In Bastar, a secluded inland State between Orissa and the Godavery, in 1870, the following was the prevailing table of cowry currency, according to Sir W. Hunter’s *Gazetteer*:

28 *kauris* = 1 *bori*
12 *boris* = 1 *dugāni*
12 *dugānis* = 1 Rupee, i.e. 2880 cowries.

Here we may remark that both the *pan* in Bengal, and the *dugāni* in this secluded Bastar, were originally the names of pieces of money, though now in the respective localities they represent only certain quantities of cowries. (For *pan*, see under **FANAM**; and as regards *dugāni*, see *Thomas’s Palan Kings of Delhi*, pp. 218 seq.). [“Up to 1865 *bee-a* or cowries were in use in Siam; the value of these was so small that from 800 to 1500 went to a *suang* ($7\frac{1}{2}$ cents.).”—*Hallett, A Thousand Miles on an Elephant*, p. 164. Mr. Gray has an interesting note on cowries in

* Note communicated by Professor Terrien de la Couperie.

his ed. of *Pyrrard de Laval*, Hak. Soc. i. 230 *seqq.*

Cowries were at one time imported into England in considerable quantities for use in the African slave-trade. "For this purpose," says Milburn, "they should be small, clean, and white, with a beautiful gloss" (i. 273). The duty on this importation was £53, 16s. 3d. per cent. on the sale value, with $\frac{1}{2}$ added for war-tax. In 1803, 1418 cwt. were sold at the E. I. auctions, fetching £3,626; but after that few were sold at all. In the height of slave-trade, the great mart for cowries was at Amsterdam, where there were spacious warehouses for them (see the *Voyage*, &c., quoted 1747).

c. A.D. 913.—"Trading affairs are carried on with *corries* (*al-randa*), which are the money of the country."—*May, Idi*, i. 395.

c. 1020.—"These isles are divided into two classes, according to the nature of their chief products. The one are called *Dra-Kamla*, 'the Isles of the Cowries,' because of the Cowries that they collect on the branches of coco-trees planted in the sea."—*Albirani*, in *J. As.*, Ser. IV. tom. iv. 266.

c. 1210.—"It has been narrated on this wise that as in that country (Bengal), the kauri [shell] is current in place of silver, the least gift he used to bestow was a *lak* of kauris. The Almighty mitigate his punishment [in hell]!"—*Tabaṭ-āt-Nāsiri*, by *Haverly*, 555 *seq.*

c. 1350.—"The money of the Islanders (of the Maldives) consists of *corries* (*al-randa*). They so style creatures which they collect in the sea, and bury in holes dug on the shore. The flesh wastes away, and only a white shell remains. 100 of these shells are called *siyah*, and 700 *sal*; 12,000 they call *kutta*, and 100,000 *bustā*. Bargains are made with these cowries at the rate of 4 *bustā* for a gold *dinār*. [This would be about 40,000 for a rupee.] Sometimes the rate falls, and 12 *bustā* are exchanged for a gold *dinār*. The islanders barter them to the people of Bengal for rice, for they also form the currency in use in that country. . . . These cowries serve also for barter with the negroes in their own land. I have seen them sold at *Mall* and *Ghigā* [on the Niger] at the rate of 1150 for a gold *dinār*."—*Ibn Batuta*, iv. 122.

c. 1420.—"A man on whom I could rely assured me that he saw the people of one of the chief towns of the Said employ as currency, in the purchase of low-priced articles of provision, *kaudas*, which in Egypt are known as *wada*, just as people in Egypt use *faṭa*."—*Makrizi*, *S. de Sacy*, *Chrest. Arab.*, 2nd ed. i. 252.

[1510.—Mr. Whitowney writes: "In an abstract of an unpublished letter of Albuquerque which was written about 1510, and abstracted in the following year, occurs this sentence:—'The merchandize which they

carry from Cairo consists of snails (*caracaras*) of the Twelve Thousand Islands.' He is speaking of the internal caravan-trade of Africa, and these snails must be cowries."]

1554.—At the Maldives: "Cowries 12,000 make one *cola*; and 43 *colas* of average size weigh one *quintal*; the big ones something more."—*A. Nauer*, 35.

"In these isles . . . are certain white little shells which they call *cauris*."—*Castanheda*, iv. 7.

1561.—"Which vessels (*flandras*, or palm-wood boats from the Maldives) come loaded with cor and caury, which are certain little white shells found among the Islands in such abundance that whole vessels are laden with them, and which make a great trade in Bengal, where they are current as money."—*Corraet*, i. i. 311.

1584.—"In Bengal are current those little shells that are found in the Islands of Maldiva, called here *courim*, and in Portugal *Buzio*."—*Suetti*, in *De Gubernatib.*, 205.

[c. 1590.—"Four *kos* from this is a well, into which if the bone of any animal be thrown it petrifies, like a *cowrie* shell, only smaller."—*Ibn*, ed. *Jarrett*, ii. 229.]

c. 1610.—"Les marchandises qu'ils portent lo plus souvent sont ces petites coquilles des Maldives, dont ils chargent tous les ans grand nombre de navires. Ceux des Maldives les appellent *Boly*, et les autres Indiens *Caury*."—*Pyrrard de Laval*, i. 517; see also p. 165; [Hak. Soc. i. 433; also comp. i. 78, 157, 228, 234, 210, 250, 299; *Boly* is Singh, *bolla*, a cowry].

c. 1661.—". . . lastly, it (Indostan) wants those little *sea-cowries* of the Maldives, which serve for common Coyne in *Bengale*, and in some other places. . . ."—*Bernier*, E.T. 63; [ed. *Contable*, 201].

[c. 1665.—"The other small money consists of shells called *Cowries*, which have the edges inverted, and they are not found in any other part of the world save only the Maldivo Islands. . . . Close to the sea they give up to 80 for the *paua*, and that diminishes as you leave the sea, on account of carriage; so that at *Agna* you receive but 50 or 55 for the *paua*."—*Tavernier*, ed. *Dall*, i. 27 *seq.*]

1672.—"Cowries, like sea-shells, come from Siam, and the Philippine Islands."—*Fryer*, 66.

1683.—"The Ship *Britannia*—from the Maldiva Islands, arrived before the Factory . . . at their first going ashore, their first salutation from the natives was a shower of Stones and Arrows, whereby 6 of their Men were wounded, which made them immediately return on board, and by 40 mouths of their Guns forced them to a compliance, and permission to load what *Cowries* they would at Market Price; so that in a few days time they sett sayle from thence for *Surrat* with above 60 Tunn of *Cowries*."—*Hedges*, *Diary*, July 1; [Hak. Soc. i. 94].

1705.—". . . *Coris*, qui sont des petits coquillages."—*Lucillier*, 215.

1727.—“The Cowries are caught by putting Branches of Cocoa-nut trees with their Leaves on, into the Sea, and in five or six Months the little Shell-fish stick to those leaves in Clusters, which they take off, and digging Pits in the Sand, put them in and cover them up, and leave them two or three Years in the Pit, that the Fish may putrefy, and then they take them out of the Pit, and barter them for Rice, Butter, and Cloth, which Shipping bring from *Ballasore* in *Orisa* near *Bengal*, in which Countries Cowries pass for Money from 2500 to 3000 for a Rupee, or half a Crown *English*.”—*A. Hamilton* [ed. 1741], i. 348.

1747.—“Formerly 12,000 weight of these cowries would purchase a cargo of five or six hundred Negroes: but those lucrative times are now no more; and the Negroes now set such a value on their countrymen, that there is no such thing as having a cargo under 12 or 14 tons of cowries.

“As payments of this kind of specie are attended with some intricacy, the Negroes, though so simple as to sell one another for shells, have contrived a kind of copper vessel, holding exactly 108 pounds, which is a great dispatch to business.”—*A Voyage to the Id. of Ceylon on board a Dutch Indiaman in the year 1747, &c. &c.* Written by a Dutch Gentleman. Transl. &c. London, 1754, pp. 21 seq.

1749.—“The only Trade they deal in is Cowries (or Blackamoor’s Teeth as they call them in England), the King’s sole Property, which the sea throws up in great abundance.”—*The Botswan’s Voyage to Bombay*, by *Philadelphus* (1750), p. 62.

1753.—“Our Hon’ble Masters having expressly directed ten tons of cowries to be laden in each of their ships homeward bound, we ordered the Secretary to prepare a protest against Captain Cooke for refusing to take any on board the Admiral Vernon.”—*In Long*, 41.

1762.—“The trade of the salt and briny wood in the Chucra of Sillett, has for a long time been granted to me, in consideration of which I pay a yearly rent of 40,000 *casnus* of cowries. . . .”—Native Letter to Nabob, in *Van Sittart*, i. 203.

1770.—“ . . . millions of millions of liree, pounds, rupees, and cowries.”—*H. Walpole’s Letters*, v. 421.

1780.—“We are informed that a Copper Coinage is now on the Carpet . . . it will be of the greatest utility to the Public, and will totally abolish the trade of Cowries, which for a long time has formed so extensive a field for deception and fraud. A grievance (sic) the poor has long groan’d under.”—*Milly’s Bengal Gazette*, April 29.

1786.—In a *Calcutta Gazette* the rates of payment at *Pullah Ferry* are stated in Rupees, Annas, Puns, and Gundas (i.e. of Cowries, see above).—In *Saton-Karr*, i. 140.

1791.—“Notice is hereby given, that on or before the 1st November next, sealed proposals of Contract for the remittance in *Dacca* of the cowries received on account of the Revenues of *Sylhet* . . . will be received at the Office of the Secretary to the Board of Revenue. . . . All persons who may deliver in proposals, are desired to specify the rates per cowan or cowans of cowries (see *Kūhan* above) at which they will engage to make the remittance proposed.”—In *Saton-Karr*, ii. 53.

1803.—“I will continue to pay, without demur, to the said Government, as my annual *peshtukh* or tribute, 12,000 *lahuns* of cowries in three instalments, as specified herein below.”—*Treaty Engagement* by the *Rajah* of *Kitta Keonghur*, a Tributary subordinate to *Cuttack*, 16th December, 1803.

1833.—“May 1st. Notice was given in the Supreme Court that Messrs. Gould and Campbell would pay a dividend at the rate of nine *gundahs*, one cowrie, one *cawg*, and eighteen *teel*, in every sicca rupee, on and after the 1st of June. A curious dividend, not quite a farthing in the rupee!”—*The Pilgrim* (by *Fanny Parkes*), i. 273.

c. 1865.—“Strip him stark naked, and cast him upon a desert island, and he would manage to play heads and tails for cowries with the sea-gulls, if land-gulls were not to be found.”—*Zelda’s Fortune*, ch. iv.

1883.—“Johnnie found a lovely cowrie two inches long, like mottled tortoise-shell, walking on a rock, with its red fleshy body covering half its shell, like a jacket trimmed with chenille fringe.”—*Letter* (of *Miss North’s*) from *Seychelle Islands*, in *Pull Mall Gazette*, Jan. 21, 1884.

COWRY, s. Used in S. India for the yoke to carry burdens, the *Bangy* (q.v.) of N. India. In Tamil, &c., *kāvadi*, [*kāvū*, ‘to carry on the shoulder,’ *tadi*, ‘pole’].

[1853.—“Cowrie baskets . . . a circular rattan basket, with a conical top, covered with green oil-cloth, and secured by a brass padlock.”—*Campbell, Old Forest Ranger*, 3rd ed. 178.]

COWTAILS, s. The name formerly in ordinary use for what we now more euphoniously call *cowries* (q.v.).

c. 1661.—“These Elephants have then also . . . certain Cow-tails of the great *Tib-t*, white and very dear, hanging at their

* A *Kāg* would seem here to be equivalent to $\frac{1}{4}$ of a cowry. Wilson, with (?) as to its origin [perhaps P. *kāg*, ‘minted’], explains it as “a small division of money of account, less than a *ganda* of *Kauris*.” *Til* is properly the sesamum seed, applied in *Bengal*, Wilson says, “in account to $\frac{1}{16}$ of a *kauri*.” The Table would probably thus run: 20 *til* = 1 *kāg*, 4 *kāg* = 1 *kauri*, and so forth. And 1 rupee = 100,000 *til*!

* *Kūhan*, see above = 1280 cowries.

Ears like great Mustachoes. . . .—*Bernier*, E.T., 81; [ed. *Constable*, 261].

1635.—"Now that this King of the Great Tibet knows, that *Aurang-Zee* is at *Kachemir*, and threatens him with War, he hath sent to him an Ambassador, with Presents of the Countrey, as Chrystal, and those dear White Cow-tails. . . ."—*Ibid.* 135; [ed. *Constable*, 422].

1774.—"To send one or more pair of the cattle which bear what are called cow-tails."—*Warren Hastings*, Instruction to Bogle, in *Martlam's Tibet*, 8.

"There are plenty of cowtailed cows (!), but the weather is too hot for them to go to Bengal."—*Bogle*, *ibid.* 52. 'Cow-tailed cows' seem analogous to the 'dis-mounted mounted infantry' of whom we have recently heard in the Suakin campaign.

1784.—In a 'List of Imports probable from Tibet,' we find 'Cow-Tails.'—In *Scott's Ann.* i. 4.

"From the northern mountains are imported a number of articles of commerce. . . . The principal . . . are . . . musk, cowtalls, honey. . . ."—*Madras's Asiatick Library* (ed. 1800) ii. 17; [ed. *Jarrett*, ii. 172].

CRAN, s. Pers. *krān*. A modern Persian silver coin, worth about a franc, being the tenth part of a *Tomaun*.

1890.—"A couple of mules came clattering into the courtyard, driven by one muleteer. Each mule carried 2 heavy sacks . . . which jangled pleasantly as they were placed on the ground. The sacks were afterwards opened in my presence, and contained no less than 35,000 silver *krans*. The one muleteer without guard had brought them across the mountains, 170 miles or so, from Tehran."—*M.S. Letter from Col. Baternan-Champaign, R.E.*

[1891.—"I on my arrival took my servants' accounts in *tomauns* and *krans*, afterwards in *krans* and *shaies*, and at last in *krans* and *puls*."—*Wills, Land of the Lion*, 63.]

CRANCHEE, s. Beng. H. *Lardn-chi*. This appears peculiar to Calcutta, [but the word is also used in N. India]. A kind of rickety and sordid carriage resembling, as *Hp. Heber* says below, the skeleton of an old English hackney-coach of 1800-35 (which no doubt was the model), drawn by wretched ponies, harnessed with rope, and standing for native hire in various parts of the city.

1823.—". . . a considerable number of 'caranchies,' or native carriages, each drawn by two horses, and looking like the skeletons of hackney coaches in our own country."—*Hibber*, i. 28 (ed. 1811).

1831.—"As Lady Wroughton guided her horse through the crowd to the right, a *kuranchy*, or hackney-coach, suddenly jostled her at full speed."—*The Baboo*, i. 225.

CRANGANORE, n.p. Properly (according to Dr. Gundert), *Koḷunṛilūr*, more generally *Koḷuṅgalūr*; [the *Madras Gloss.* gives *Mal. Kolannallūr, Kala*, 'west,' *Loril*, 'palace,' or, 'village']. An ancient city and port of Malabar, identical with the *Māyiri-Mōdu* of an ancient copper-plate inscription,* with the *Maiyris* of Ptolemy's Tables and the *Periplus*, and with the *Muziris primum emporium Indiarum* of Pliny (Bk. vi. cap. 23 or 26) [see *Legon, Malabar*, i. 80]. "The traditions of Jews, Christians, Brahmans, and of the *Kerala Ulpatti* (legendary History of Malabar) agree in making *Koḷuṅgalūr* the residence of the Perimials (ancient sovereigns of Malabar), and the first resort of Western shipping" (Dr. Gundert in *Madras Journal*, vol. xiii. p. 120). It was apparently the earliest settlement of Jew and Christian immigrants. It is prominent in all the earlier narratives of the 16th century, especially in connection with the Malabar Christians; and it was the site of one of the seven churches alleged in the legends of the latter to have been founded by St. Thomas.† *Cranganor* was already in decay when the Portuguese arrived. They eventually established themselves there with a strong fort (1523), which the Dutch took from them in 1662. This fort was dismantled by Tippeco's troops in 1790, and there is now hardly a trace left of it. In *Baldaeus (Malabar and Coromandel*, p. 109, Germ. ed.) there are several good views of *Cranganore* as it stood in the 17th century. [See **SHINKALI**.]

c. 771. A.D.—"We have given as eternal possession to Iravi Cortan, the lord of the town, the brokerage and due customs . . . namely within the river-mouth of *Codangalūr*."—*Copper Charter*, see *Madras Journal*, xii. pt. ii. p. 12). This is from an old Hebrew translation of the 8th century copper-grant to the Jews, in which the Tamil has "The

(Before 1500, see as in above quotation, p. 331.).—"I Erreh Barmen . . . sitting this day in *Cranganūr*. . . ." (*Madras Journal*, xii. pt. ii. p. 12). This is from an old Hebrew translation of the 8th century copper-grant to the Jews, in which the Tamil has "The

* See *Madras Journal*, xiii. 127.

† *Ind. Ant.* iii. 309.

king . . . Sri Bhaskara Ravi Varman . . . on the day when he was pleased to sit in Mayuri-kadu. . . —thus identifying *Mayuri* or *Muziri* with Cranganore, an identification afterwards verified by tradition ascertained on the spot by Dr. Burnell.

1498.—"Quorongoliz belongs to the Christians, and the king is a Christian; it is 3 days distant from Calcutt by sea with fair wind; this king could muster 4,000 fighting men; here is much pepper. . . —*Roteiro de Vasco da Gama*, 108.

1503.—"Nostra autem regio in qua Christiani commorantur Malabar appellatur, habetque xx circiter urbes, quarum tres celebres sunt et firmæ, Carongoly, *Palur*, et *Colon*, et alie illis proximæ sunt."—Letter of *Nestorian Bishops* on mission to India, in *Assenani*, iii. 534.

1516.—" . . . a place called Crangolor, belonging to the King of Calicut . . . there live in it Gentiles, Moors, Indians, and Jews, and Christians of the doctrine of St. Thomas."—*Barboza*, 151.

c. 1535.—"Cranganor fu antichamente honorata, e huon porto, tien molto genti . . . la città e grande, ed honorata con grã traffico, autti che ri facessero (ochin, cõ la venuta di Portoghesi), nobile."—*Sommarin de Regni*, &c. *Ramusio*, i. f. 332v.

1551.—"Item . . . paid for the maintenance of the boys in the College, which is kept in Cranganuar, by charter of the King our Lord, annually 100 000 reis. . . —*S. Botelho, Tumbas*, &c., 27.

c. 1570.—" . . . prior to the introduction of Islamism into this country, a party of Jews and Christians had found their way to a city of Malabar called Cadungaloore."—*Tohfat-ul-Mujahideen*, 47.

1572.—

"A hum Cochin, e a outro Cananor,
A qual Chale, a qual a ilha da pimenta,
A qual Coulin, a qual da Cranganor,
E os mais, a quem o mais serve o contenta. . . —*Cruzeiro*, vii. 35.

1614.—"The Great Samorine's Deputy came aboard . . . and . . . earnestly persuaded us to stay a day or two, till he might send to the Samorine, then at Crangolor, besieging a Castle of the Portuguese."—*Pryton*, in *Purchas*, i. 551.

c. 1808.—"In like manner the Jews of Cranghor (Cranganore), observing the weakness of the Samuri . . . made a great many Mahomedans drink the cup of martyrdom. . . —*Muhammad Kida* (writing of events in 16th century), in *Elliot*, viii. 358.

CRANNY, s. In Bengal commonly used for a clerk writing English, and thence vulgarly applied generically to the East Indians, or half-caste class, from among whom English copyists are chiefly recruited. The original is Hind. *kardut*, *kirān*, which Wilson derives from Skt. *karan*, 'a door,'

Karaya is also the name of one of the (so-called) mixt castes of the Hindus, sprung from a Sudra mother and Vaisya father, or (according to some) from a pure Kshatriya mother by a father of degraded Kshatriya origin. The occupation of the members of this mixt caste is that of writers and accountants; [see *Risley, Tribes and Castes of Bengal*, i. 421 *seqq.*].

The word was probably at one time applied by natives to the junior members of the Covenanted Civil Service—"Writers," as they were designated. See the quotations from the "*Seir Mutagherin*" and from Hugh Boyd. And in our own remembrance the "Writers' Buildings" in Calcutta, where those young gentlemen were at one time quartered (a range of apartments which has now been transfigured into a splendid series of public offices, but, wisely, has been kept to its old name), was known to the natives as *Kardut ki Darik*.

c. 1550.—"They have the custom that when a ship arrives from India or elsewhere, the *Mates* of the Sultan . . . carry with them complete suits . . . for the *Rabban* or skipper, and for the *kirān*, who is the ship's clerk."—*Ilm Sultani*, ii. 195.

"The second day after our arrival at the port of Kallūkari, the princes escorted the *malikah* (or skipper), the *kirān*, or clerk. . . —*Ibid.* iv. 252.

c. 1590.—"The *Karrān* is a writer who keeps the accounts of the ship, and serves out the water to the passengers."—*Ilm (Machmann)*, i. 280.

c. 1610.—"Le Secrétaire s'appelle *carans* . . . —*Perard de Laun*, i. 152; [Hak. Soc. i. 211].

[1611.—"Doubt you not but it is too true, howsoever the Cranny flatters you with better hopes."—*Dunrover, Letters*, i. 117, and see also i. 109.

[1691.—"Ye Noci da and Cranee."—*Priest, Diary of Fr. St. George*, iii. 111.]

c. 1781.—"The gentlemen likewise, other than the Military, who are in high offices and employments, have amongst themselves degrees of service and work, which have not come minutely to my knowledge; but the whole of them collectively are called *Carranis*."—*Seir Mutagherin*, ii. 513.

1793.—"But, as Gay has it, example gains where precept fails. As an encouragement therefore to my brother crannies, I will offer an instance or two, which are remembered as good Company's jokes."—*Hugh Boyd, The Indian Observer*, 42.

1810.—"The Cranny, or clerk, may be either a native Armenian, a native Portuguese, or a Bengallee."—*Williamson*, P. M. i. 209.

1834.—“Nazir, see bail taken for 2000 rupees. The Crany will write your evidence, Captain Forrester.”—*The Baboo*, i. 311

It is curious to find this word explained by an old French writer, in almost the modern application to East Indians. This shows that the word was used at Goa in something of its Hindu sense of one of mixt blood.

1653.—“Les karanes sont engendrez d'un Mestis, et d'une Indienne, lesquels sont ollaustres. Ce mot de Karanes vient a mon avis de Kara, qui signifie en Turq la terre, ou bien la couleur noire, comme si l'on vouloit dire par karanes les enfans du pais, ou bien les noirs: ils ont les memes avantages dans leur professions que les autres Mestis.”—*De la Boullaye-le-Gouz*, ed. 1657, p. 228. Compare in *M. Polo*, Bk. I., ch. 18, his statement about the Carzonas, and note thereon.

ORAPE, s. This is no Oriental word, though crape comes from China. It is the French *crêpe*, i.e. *crispe*, Lat. *crispus*, meaning frizzed or minutely curled. As the word is given in a 16th century quotation by Littré, it is probable that the name was first applied to a European texture. [Its use in English dates from 1633, according to the *N.E.D.*]

“I own perhaps I might desire
Some shawls of true Cashmere—
Some narrowy crapes of China silk,
Like wrinkled skins, or scalded milk.”
O. W. Holmes, ‘Contentment.’

CREASE, CRIS, &c., s. A kind of dagger, which is the characteristic weapon of the Malay nations; from the Javanese name of the weapon, adopted in Malay, *kris*, *kiria*, or *kres* (see *Favre, Dict. Javanais-Français*, 137b, *Crawford's Malay Dict.* s.v., *Jansz, Javaansch-Nederl. Woordenboek*, 202). The word has been generalised, and is often applied to analogous weapons of other nations, as ‘an Arab crease,’ &c. It seems probable that the H. word *kirich*, applied to a straight sword, and now almost specifically to a sword of European make, is identical with the Malay word *kris*. See the form of the latter word in Barbosa, almost exactly *kirich*. Perhaps Turki *kilich* is the original. [Platts gives Skt. *kriti*, ‘a sort of knife or dagger.’] If Reinaud is right in his translation of the Arab *Relations* of the 9th and 10th centuries, in correcting a reading, otherwise unintelligible, to *khri*, we

shall have a very early adoption of this word by Western travellers. It occurs, however, in a passage relating to Ceylon.

c. 910.—“Formerly it was common enough to see in this island a man of the country walk into the market grasping in his hand a *khri*, i.e. a dagger peculiar to the country, of admirable make, and sharpened to the finest edge. The man would lay hands on the wealthiest of the merchants that he found, take him by the throat, brandish his dagger before his eyes, and finally drag him outside of the town. . . .”—*Relation*, &c., par Reinaud, p. 166; and see Arabic text, p. 120, near bottom.

It is curious to find the *cris* adopted by Albuquerque as a piece of state costume. When he received the ambassadors of Sheikh Ismael, i.e. the Shah of Persia, Ismael Süfi, at Ormuz, we read:

1515.—“For their reception there was prepared a dais of three steps . . . which was covered with carpets, and the Governor seated thereon in a decorated chair, arrayed in a tunic and surcoat of black damask, with his collar, and his golden *cris*, as I described before, and with his big, long snow-white beard; and at the back of the dais the captains and gentlemen, handsomely attired, with their swords girt, and behind them their pages with lances and targets, and all uncovered.”—*Correa*, ii. 428.

The portrait of Albuquerque in the 1st vol. of Mr. Birch's Translation of the Commentaries, realises the snow-white beard, tunic, and black surcoat, but the *cris* is missing. [The Malay *Crease* is referred to in iii. 85.]

1516.—“They are girt with belts, and carry daggers in their waists, wrought with rich inlaid work, these they call *querix*.”—*Barbosa*, 193.

1552.—“And the quartermaster ran up to the top, and thence beheld the son of Timuta raja to be standing over the Captain Major with a *cris* half drawn.”—*Castanheda*, ii. 363.

1572.—

“ . . . assentada
Lá no gremio da Aurora, onde nasceste,
Opulenta Malaca nomenda!
As settas venenosas que fizeste!
Os crises, com que já te vejo armada, . . .”
Cambes, x. 44.

By Burton:

“ . . . so strong thy site
there on Aurora's bosom, whence they rise,
thou Home of Opulence, Malacca hight!
The poisoned arrows which thine art-supplies,
the *krises* thirsting, as I see, for fight. . . .”

1580.—A vocabulary of “Wordes of the naturall language of Iaua” in the voyage of

Sir Fr. Drake, has Cricke, 'a dagger.'—*Hall* iv. 216.

[1581.—"Crisse." See quotation under A. MUCK.]

1586-88.—"The custom is that whenever the King (of Java) doth die . . . the wives of the said King . . . every one with a dagger in her hand (which dagger they call a *crese*, and is as sharp as a razor) stab themselves to the heart."—*Cerundish*, in *Hall* iv. 337.

1591.—"Furthermore I enjoin and order in the name of our said Lord . . . that no servant go armed whether it be with staves or daggers, or *crisses*."—*Procl. of Viceroy Mathias d'Albuquerque* in *Archiv. Port. Oriental*, fasc. 3, p. 325.

1593.—"In the Western part of the Island (Sumatra) is Mananabo where they make Poinyards, which in India are called *Cryses*, which are very well accounted and esteemed of."—*Linschoten*, 33; [with some slight differences of reading, *Hak. Soc.* i. 110].

1602.—" . . . Chineseche Dolchen, so sie *Cris* nennen."—*Huhn*, i. 33.

c. 1610.—"Ceux-là ont d'ordinaire à leur costé un poignard onde qui s'appelle *cris*, et qui vient d'Achen en Sumatra, de laur, et de la Chine."—*Pyrard de Laval*, i. 121; [*Hak. Soc.* i. 164]; also see ii. 101; [ii. 162, 170].

1631.—"Malayon *crisses*, Arabes *alfange*."—*Malaca Conquistada*, ix. 32.

1656.—"The *Cresset* is a small thing like a Bayonet which they always wear in War or Peace, at Work or Play, from the greatest of them to the poorest or meanest person."—*Dampier*, i. 337.

1690.—"And as the Japanners . . . rip up their Bowels with a *Cric* . . ."—*Orington*, 173.

1727.—"A Page of twelve Years of Age . . . (said) that he would shew him the Way to die, and with that he took a *Cresse*, and ran himself through the body."—*J. Hamilton*, ii. 92; [ed. 1711, ii. 95].

1770.—"The people never go without a poniard which they call *cris*."—*Raynal* (tr. 1777), i. 97.

c. 1850-60.—"They (the English) chew hashish, cut themselves with poisoned *creases* . . . taste every poison, buy every secret."—*Emerson, English Traits* (ed. 1856), ii. 60.

The Portuguese also formed a word *crisada*, a blow with a *cris* (see *Catanheda*, iii. 370). And in English we find a verb to 'crease'; see in *Purchas*, i. 532, and this:

1601.—"This Boyheg we tortured not, because of his confession, but *crysed* him."—*Scot's Discourse of Java*, in *Purchas*, i. 176.

[1701.—"At which our people . . . were most of them *creezed*."—*Fule, Hedges Diary*, *Hak. Soc.* ii. cccxxvii.]

Also in *Bradley's Abstract of the Sijaru Malayu*:

"He was in consequence *creased* at the shop of a sweetmeat seller, his blood flowed on the ground, but his body disappeared miraculously."—*Sijaru Malayu*, in *J. Ind. Arch.* v. 318.

OREDERE, DEL. An old mercantile term.

1613.—"Del *credere*, or guaranteeing the responsibility of persons to whom goods were sold—commission $\frac{3}{4}$ per cent."—*Mil-lorn*, i. 235.

OREOLE, s. This word is never used by the English in India, though the mistake is sometimes made in England of supposing it to be an Anglo-Indian term. The original, so far as we can learn, is Span. *criollo*, a word of uncertain etymology, whence the French *créole*, a person of European blood but colonial birth. See *Skat*, who concludes that *criollo* is a negro corruption of *criadillo*, dim. of *criado*, and is 'little nursing.' *Criados*, *criadas*, according to *Pyrard de Laval*, [*Hak. Soc.* ii. 69 *seq.*] were used at Goa for male and female servants. And see the passage quoted under **NEELAM** from *Correa*, where the words 'apparel and servants' are in the original '*todo o futo e criados*.'

1752.—"Mr. Macintosh being the son of a Scotch Planter by a French *Creole*, of one of the West India Islands, is a snarthy and ill-looking a man as is to be seen on the Portuguese Walk on the Royal Exchange."—*Price's Observations*, &c. in *Price's Truth*, i. 9.

CROCODILE, s. This word is seldom used in India; alligator (q.v.) being the term almost invariably employed.

c. 1323.—"There be also coquedrilos, which are vulgarly called *calabur* [Lat. *calatrix*, 'a cockatrice']. . . These animals be like harts, and have a tail stretched over all like unto a hart's." &c.—*Friar Jordanus*, p. 19.

1590.—"One Crocodile was so huge and greedy that he devoured an *Albarita*, that is a chained company of eight or nine slaves; but the indigestible iron paid him his wages, and murdered the murderer."—*Arden's Hattel* (West Africa), in *Purchas*, ii. 935.

[1670.—" . . . I have been compelled to amputate the limbs of persons seized by crocodiles (*Mugger*). . . The Alligator (*gharial*) sometimes devours children. . . ."—*Cherry, Mal. Jurispr.* in *India*, 360 *seq.*]

CRORE, *s.* One hundred lakhs, *i.e.* 10,000,000. Thus a crore of rupees was for many years almost the exact equivalent of a million sterling. It had once been a good deal more, and has now been for some years a good deal less. The H. is *karor*, Skt. *koti*.

c. 1315.—"Kales Dowar, the ruler of Ma'bar, enjoyed a highly prosperous life. . . His coffers were replete with wealth, inasmuch that in the city of Mardī (Madura) there were 1200 crores of gold deposited, every *crore* being equal to a thousand laks, and every lak to one hundred thousand dinārs."—*Nasaf*, in *Elliot*, iii. 52. N.B.—The reading of the word *crore* is however doubtful here (see note by *Elliot in loco*). In any case the value of *crore* is misstated by *Nasaf*.

c. 1343.—"They told me that a certain Hindu farmed the revenue of the city and its territories (Daulatabad) for 17 *karor* . . . as for the *karor* it is equivalent to 100 laks, and the *lak* to 100,000 dinārs."—*Ibn Batuta*, iv. 49.

c. 1350.—"In the course of three years he had misappropriated about a *kror* of *tanlus* from the revenue."—*Abu-uddin-Barni*, in *Elliot*, iii. 247.

c. 1590.—"Zealous and upright men were put in charge of the revenues, each over one *Kror* of dams." (These, it appears, were called *krōris*).—*Āin-i-Akbari*, i. 13.

1609.—"The King's yearly income of his Crowne Land is fiftie Crow of *Rupias*, every Crow is an hundred *Leck*s, and every *Leck* is an hundred thousand *Rupias*."—*Hawkins*, in *Purchas*, i. 216.

1623.—"The revenue of all the territories under the Emperors of Delhi amounts, according to the Royal registers, to six arbs and thirty *krors* of *dāms*. One *arb* is equal to a hundred *krors* (a *kror* being ten millions) and a hundred *krors* of *dāms* are equivalent to two *krors* and fifty *laes* of rupees."—*Muhammad Sharif Hanafi*, in *Elliot*, vii. 139.

1690.—"The Nabob or Governour of Bengal was reputed to have left behind him at his Death, twenty Courous of Roupies: A *kourou* is an hundred thousand lacks."—*Ovington*, 189.

1757.—"In consideration of the losses which the English Company have sustained . . . I will give them one *crore* of rupees."—*Orme*, ii. 162 (ed. 1803).

c. 1785.—"The revenues of the city of Decca, once the capital of Bengal, at a low estimation amount annually to two *kherore*."—*Carraccioli's Life of Clive*, i. 172.

1797.—"An Englishman, for H. E.'s amusement, introduced the elegant European diversion of a race in sacks by old women: the Nabob was delighted beyond measure, and declared that though he had spent a *crore* of rupees . . . in procuring amusement, he had never found one so pleasing to him."—*Teignmouth, Mem.* i. 407.

1870.—

"Toll me what lies beyond our brazen gates."

Then one replied, 'The city first, fair Prince!

* * * * *

And next King Bimbasām's realm, and then

The vast flat world with crores on crores of folk."

Sir L. Arnold, The Light of Asia, iii.

[CRORI, s.] "The possessor or collector of a *kror*, or ten millions, of any given kind of money; it was especially applied as an official designation, under the Mohammedan government, to a collector of revenue to the extent of a *kror* of *dāms*, or 250,000 rupees, who was also at various times invested with the general superintendence of the lands in his district, and the charge of the police." (*Hikōn*.)

[c. 1590.—See quotation under **CRORE**.

1675.—"Nor does this exempt them from *piukashing* the Nabob's *Crowry* or Governour."—*Jule, Hedges Diary*, Hak. Soc. ii. cccxxxix.]

[CROTCHY, KURACHEE], properly *Karāchi*, the sea-port and chief town of the province of Sind, which is a creation of the British rule, no town appearing to have existed on the site before 1725. In *As Suyūti's History of the Caliphs* (E.T. p. 229) the capture of *Kiraki* or *Kiraj* is mentioned. Sir H. M. Elliot thinks that this place was probably situated in if not named from *Kachi*. *Jarrett (Āin*, ii. 344, note) supposes this to be *Karachi*, which *Elliot* identified with the *Krokala* of *Arrian*. Here, according to *Curtius*, dwelt the Arabioi or Arabitai. The harbour of *Karachi* was possibly the *Porus Alexandri*, where *Nearchus* was detained by the monsoon for twenty-four days (see *McGrindle, Ancient India*, 167, 262).

[1812.—"From *Crotchey* to *Capo Monze* the people call themselves *Balouches*."—*Morier, Journey through Persia*, p. 5.

[1839.—". . . spices of all kinds, which are carried from *Bombay* . . . to *Koratchee* or other ports in *Sind*."—*Elphinstone's Caubul*, i. 394.]

CROW-PHEASANT, s. The popular Anglo-Indian name of a somewhat ignoble bird (Fam. *Cuculidae*), common all over the plains of India, in Burma, and the Islands, viz. *Cen-*

tropus rufipennis, Illiger. It is held in India to give omens.

1878.—“The crow-pheasant stalks past with his chestnut wings drooping by his side.”—*Phil. Robinson, In My Indian Garden*, 7.

1883.—“There is that ungainly object the conical, crow-pheasant, jungle-crow, or whatever else you like to call the miscellaneous thing, as it clambers through a creeper-laden bush or spreads its reddish-bay wings and makes a slow voyage to the next tree. To judge by its appearance only it might be a crow developing for a peacock, but its voice seems to have been borrowed from a black-faced monkey.”—*Tribes on my Frontier*, 155.

CUBEBS, s. The fruit of the *Piper Cubeba*, a climbing shrub of the Malay region. [Its Hind. name *kabab chini* marks its importation from the East by Chinese merchants.] The word and the articles were well known in Europe in the Middle Ages, the former being taken directly from the Arab. *kabābah*. It was used as a spice like other peppers, though less common. The importation into Europe had become infinitesimal, when it revived in last century, owing to the medicinal power of the article having become known to our medical officers during the British occupation of Java (1811-15). Several particulars of interest will be found in *Hanbury and Flickiger's Pharmacog.* 526, and in the notes to *Marco Polo*, ii. 380.

c. 913.—“The territories of this Prince (the Maharaja of the Isles) produce all sorts of spices and aromatics. . . . The exports are camphor, lign-aloes, clove, sandal-wood, betel-nut, nutmeg, cardamom, cubebs (*al-kabūlah*). . . .”—*Maṣāʿid*, i. 311 seq.

13th cent.—

“Thee canel and the licoris
And swete savoury moynto I wis,
Thee gilofre, quybibe and mace. . . .”
King Alexander, in W'ber's Metr. Rom., i. 279.

1298.—“This Island (Java) is of surpassing wealth, producing black pepper, nutmeg, spikenard, galingale, cubebs, cloves. . . .”—*Marco Polo*, ii. 251.

c. 1323.—“There too (in Java) are produced cubebs, and nutmegs, and mace, and all the other finest spices except pepper.”—*Friar Jordanus*, 31.

c. 1340.—“The following are sold by the pound. Raw silk; saffron; clove-stalks and cloves; cubebs; lign-aloes. . . .”—*Pegolotti, in Cathay, &c.*, p. 305.

“Cubebs are of two kinds, i.e. domestic and wild, and both should be entire and light, and of good smell; and the domestic are known from the wild in this

way, that the former are a little more brown than the wild; also the domestic are round, whilst the wild have the lower part a little flattened underneath like flattened buttons.”—*Pegolotti, in Cathay, &c.*; in orig. 374 seq.

c. 1300.—“Take fresh pork, scethe it, chop it small, and grind it well; put to it hard yolks of eggs, well mixed together, with dried currants, powder of cinnamon, and maces, cubebs, and cloves whole.”—*Recipe in Wright's Domestic Manners*, 350.

1563.—“R. Let us talk of cubebs; although, according to Sepulveda, we seldom use them alone, and only in compounds.

“O. 'Tis not so in India; on the contrary they are much used by the Moors soaked in wine . . . and in their native region, which is Java, they are habitually used for coldness of stomach; you may believe me they hold them for a very great medicine.”—*Garcia*, t. 80-80r.

1572.—“The Indian physicians use Cubebs as cordials for the stomach. . . .”—*Acosta*, p. 138.

1612.—“Cubebs, the pound . . . xvi. s.”—*Rates and Valuations* (Scotland).

1874.—“In a list of drugs to be sold in the . . . city of Ulu, A.D. 1596, cubebs are mentioned . . . the price for half an ounce being 8 kreutzers.”—*Hanb. & Flick.* 527.

CUBEER BURR, n.p. This was a famous banyan-tree on an island of the Nerbudda, some 12 m. N.E. of Baroch, and a favourite resort of the English there in the 18th century. It is described by Forbes in his *Or. Mem.* i. 28; [2nd ed. i. 16, and in *Pandurang Hari*, ed. 1873, ii. 137 seq.]. Forbes says that it was thus called by the Hindus in memory of a favourite saint (no doubt Kabir). Possibly, however, the name was merely the Ar. *kabir*, ‘great,’ given by some Mahomedan, and misinterpreted into an allusion to the sectarian leader.

[1623.—“On an other side of the city, but out of the circuit of the houses, in an open place, is seen a great and fair tree, of that kind which I saw in the sea coasts of Persia, near Ormuz, called there *Lul*, but here *Ber*.”—*P. della Valle*, Hak. Soc. i. 35. Mr. Groy identifies this with the CUBEER BURR.]

1818.—“The popular tradition among the Hindus is that a man of great sanctity named Kubeer, having cleaned his teeth, as is practised in India, with a piece of stick, stuck it into the ground, that it took root, and became what it now is.”—*Copland, in Tr. Lit. Soc. Be.* i. 290.

CUCUYA, CUCUYADA, s. A cry of alarm or warning; Malayül. *kakkuaya*, ‘to cry out’; not used by English, but found among Portuguese writers, who formed *cucuyada* from the native

word, as they did *Orisada* from *kris* (see *CREASE*). See *Correa, Lendas*, ii. 2. 926. See also quotation from Tennent, under *COSE*, and compare Australian *coory*.

1625.—“On this immediately some of his Nairs who accompanied him, desired to smite the Portuguese who were going through the streets; but the Regedor would not permit it; and the Caimal approaching the King's palace, without entering to speak to the King, ordered those cries of theirs to be made which they call *cucuyadas*, and in a few minutes there gathered together more than 2000 Nairs with their arms. . . .”—*Correa*, ii. 926.

1643.—“At the house of the jagod there was a high enclosure-wall of stone, where the Governor collected all his people, and those of the country came trooping with bows and arrows and a few matchlocks, raising great cries and *cucuyadas*, such as they employ to call each other to war, just like cranes when they are going to take wing.”—*Ibid.* iv. 327.

CUDDALORE, n.p. A place on the marine backwater 18 m. S. of Pondicherry, famous in the early Anglo-Indian history of Coromandel. It was settled by the Company in 1682-3, and Fort St. David's was erected there soon after. Probably the correct name is *Kadal-ūr*, ‘Sea-Town.’ [The *Madras Gloss.* gives Tam. *kūdal*, ‘junction,’ *ūr*, ‘village,’ because it stands on the confluence of the Kādilam and Paravannar Rivers.]

[1773.—“Fort St. David is . . . built on a rising ground, about a mile from the Black-Town, which is called Cuddalore.”—*Ives*, p. 18.]

CUDDAPAH, n.p. Tel. *kadapa*, [‘threshold,’ said to take its name from the fact that it is situated at the opening of the pass which leads to the holy town of Tripatty (Gribble, *Man. of Cuddapah*, p. 3); others connect it with Skt. *kripa*, ‘pity,’ and the Skt. name is *Kripunagara*]. A chief town and district of the Madras Presidency. It is always written *Kurpah* in Kirkpatrick's Translation of *Tippoo's Letters*, [and see Wilks, *Mysore*, ed. 1869, i. 303]. It has been suggested as possible that it is the *KAPITH* (for *KAPITHI*) of Ptolemy's Tables. [*Kurpah* indigo is quoted on the London market.]

1768.—“The chiefs of Shanoor and Kirpa also followed the same path.”—*Jl. of Hydr. Natl.*, 189.

CUDDOO, s. A generic name for pumpkins, [but usually applied to the musk-melon, *cucurbita moschata* (Watt, *Econ. Diet.* ii. 640)]. Hind. *Kadda*.

[1870.—“Pumpkin, Red and White—Hind. *Kuddoo*. This vegetable grows in great abundance in all parts of the Deccan.”—*Riddell, Ind. Dom. Econ.*, 345.]

CUDDY, s. The public or captain's cabin of an Indianman or other passenger ship. We have not been able to trace the origin satisfactorily. It must, however, be the same with the Dutch and Germ. *kajute*, which has the same signification. This is also the Scandinavian language, Sw. in *kajute*, Dan. *kajut*, and Grimm quotes *kajute*, “Casteria,” from a vocabulary of Saxon words used in the first half of 15th century. It is perhaps originally the same with the Fr. *cahute*, ‘a hovel,’ which Littré quotes from 12th century as *quahute*. Ducange has L. Latin *cahua*, ‘casa, tugurium,’ but a little doubtfully. [Burton (*Ar. Nights*, xi. 169) gives P. *ladah*, ‘a room,’ and compares *Gumra*. The *N.E.D.* leaves the question doubtful.]

1726.—“Neither will they go into any ship's *Cayuyt* so long as they see any one in the Skipper's cabin or on the half-deck.”—*Valentya, Chorua, (and P'gu)*, 131.

1769.—“It was his (the Captain's) invariable practice on Sunday to let down a canvas curtain at one end of the *cuddy* . . . and to read the church service,—a duty which he considered a complete clearance of the sins of the preceding week.”—*Life of Lord Traymouth*, i. 12.

1813.—“The youngsters among the passengers, young Chaffers of the 150th, and poor little Bicketts, coming home after his third fever, used to draw out Sedley at the *cuddy*-table, and make him tell prodigious stories about himself and his exploits against tigers and Napoleon.”—*Unity Fair*, ed. 1867, ii. 235.

CULGEE, s. A jewelled plume surmounting the *siyesh* or aigrette upon the turban. Shakespear gives *kalghi* as a Turki word. [Platts gives *kalghit*, *kalghi*, and refers it to Skt. *kalāṣa*, ‘a spire.’]

c. 1514.—“In this manner the people of Birān catch great numbers of herons.” The *Kilki-aj* [‘Plumes worn on the cap or turban on great occasions.’ Also see *Punjab Trade Report*, App., p. cccx.] are of the heron's feathers.”—*Dabur*, 161.

1716.—“John Surman received a vest and Culgee set with precious stones.”—*Wheeler*, ii. 216.

1759.—"To present to Omed Roy, viz. :—
 1 Culgah . . . 1200 0 0
 1 Surpago (*sirpech*, or *aigrette*) . . . 600 0 0
 1 Killot (see *Killut*) . . . 250 0 0"
 —*Expenses of Nabol's Entertainment*. In *Long*, 193.

1786.—"Three Kulgies, three *Surpaishes* (see *Sirpech*), and three *Pudals* (1) [*padak*, H. 'a badge, a flat piece of gold, a neck ornament'] of the value of 36,320 rupees have been despatched to you in a casket."—*Tippoo's Letters*, 263.

[1892.—Of a Banjara ox—"Over the beast's forehead is a shaped frontlet of cotton cloth bordered with patterns in colour with pieces of mirror sewn in, and crowned by a *kalgí* or *aigrette* of peacock feather tips."—*L. Kipling, Beast and Man in India*, 147.

[The word was also applied to a rich silk cloth imported from India.

[1714.—In a list of goods belonging to sub-governors of the South Sea C.—"A pair of culgees window curtains."—2 *ser. Notes & Q. VI.* 244.]

CULMUREEA, KOORMUREEA, s. Nautical H. *kalmariya*, 'a calm,' taken direct from Port. *calmaria* (*Roe-buck*).

CULSEY, s. According to the quotation a weight of about a candy (q.v.). We have traced the word, which is rare, also in Prinsep's *Tables* (ed. *Thomas*, p. 115), as a measure in *Bhuj, kalsi*. And we find R. Drummond gives it: "*Kulsee* or *Culsey* (Guz.). A weight of sixteen maunds" (the Guzerat maunds are about 40 lbs., therefore *kalsi*=about 640 lbs.). [The word is probably Skt. *kalasi*, 'a water jar,' and hence a grain measure. The *Madras Gloss.* gives Can. *kalasi* as a measure of capacity holding 14 *Seers*.]

1813.—"So plentiful are mangoes . . . that during my residence in Guzerat they were sold in the public markets for one rupee the culsey; or 600 pounds in English weight."—*Forbes, Orient. Mem.* i. 30; [2d. ed. i. 20].

CUMBLI, CUMLY, CUMMUL, s. A blanket; a coarse woollen cloth. Skt. *kambala*, appearing in the vernaculars in slightly varying forms, e.g. H. *kamlí*. Our first quotation shows a curious attempt to connect this word with the Arab. *hammal*, 'a porter' (see **HUMMAUL**), and with the camel's hair of John Baptist's raiment. The word is introduced into Portuguese as *cambotim*, 'a cloak.'

a. 1350.—"It is customary to make of those fibres wet-weather mantles for those rustics whom they call *camalls*,* whose business it is to carry burdens, and also to carry men and women on their shoulders in palankins (*lecties*). . . . A garment, such as I mean, of this camall cloth (and not camel cloth) I wore till I got to Florence. . . . No doubt the raiment of John the Baptist was of that kind. For, as regards camel's hair, it is, next to silk, the softest stuff in the world, and never could have been meant. . . ."—*John Marignolli*, in *Cathay*, 366.

1600.—"We wear nothing more frequently than those cambolins."—*Gourna*, f. 132.

[c. 1610.—"Of it they make also good store of cloaks and capes, called by the Indians *Manaus*, and by the Portuguese 'Ormus cambalia.'"—*Pyrard de Larat*, *Hak. Soc.* ii. 240.]

1673.—"Leaving off to wonder at the natives quivering and quaking after Sunset wrapping themselves in a comby or Hair-Cloth."—*Fryer*, 54.

1690.—"*Camlees*, which are a sort of Hair Coat made in Persia. . . ."—*Orington*, 455.

1718.—"But as a body called the *Cammulposhes*, or blanket wearers, were going to join Qhandaoran, their commander, they fell in with a body of troops of Mahmatia horse, who forbade their going further."—*Sir Mungagherin*, i. 143.

1781.—"One comley as a covering . . . 4 fanams, 6 dubs, 0 cash."—*Prison Expenses of Hon. J. Lindsay, Lives of Lindsays*, iii.

1798.—" . . . a large black Kumdul, or blanket."—*G. Foster, Travels*, i. 104.

1800.—"One of the old gentlemen, observing that I looked very hard at his cumly, was alarmed lest I should think he possessed numerous flocks of sheep."—Letter of *Sir T. Munro*, in *Life*, i. 231.

1813.—Forbes has *cameleens*.—*Or. Mem.* i. 195; [2d. ed. i. 108].

CUMMERBUND, s. A girdle. H. from P. *kamar-band*, i.e. 'loin-band.' Such an article of dress is habitually worn by domestic servants, peons, and irregular troops; but any waist-belt is so termed.

[1531.—"And tying on a cummerbund (*camarabando*) of yellow silk."—*Corra*, iii. 588. *Camrabandes* in *Dalboquerque, Comm.*, *Hak. Soc.* iv. 101.]

1552.—"The Governor arriving at Goa received there a present of a rich cloth of Persia which is called *comarabados*, being of gold and silk."—*Castanheda*, iii. 396.

* *Camallí* (=saccharin) survives from the Arabic in some parts of Sicily.

1616.—"The nobleman of Xaxma sent to have a sample of gallie pottes, jaggies, podingers, looking-glasses, table books, chint brampont, and combarbands, with the prices."—*Cock's Diary*, i. 147.

1638.—"Ils sorrent la veste d'rne ceinture, qn'ils appollent Commerbant."—*Man-delslo*, 223.

1648.—"In the middle they have a well adjusted girdle, called a Commerbant."—*Van Teist*, 65.

1727.—"They have also a fine Turband, embroidered Shoes, and a Dagger of Value, stuck into a fine Cumberband, or Savh."—*A. Hamilton*, i. 223; [ed. 1711, ii. 233].

1810.—"They generally have the turbans and cummer-bands of the same colour, by way of livery."—*Williamson*, *V. M.* i. 274.

[1824.—"My white coat was loose, for want of a kumberbund."—*Pandurang Hari*, ed. 1873, i. 275.]

1880.—" . . . The Punjab seems to have found out Manchester. A meeting of native merchants at Umritsur . . . describes the effects of a shower of rain on the English-made turbans and Kumberbunds as if their heads and joints were enveloped by layers of starch."—*Pioneer Mail*, June 17.

CUMQUOT, s. The fruit of *Citrus japonica*, a miniature orange, often sent in jars of preserved fruits, from China. *Kumkrat* is the Canton pronunciation of *kin-kiu*, 'gold orange', the Chinese name of the fruit.

CUMRA, s. H. *kamra*, from Port. *camara*; a chamber, a cabin. [In Upper India the drawing-room is the *gol kamra*, so called because one end of it is usually semi-circular.]

CUMRUNGA, s. See **CARAM-BOLA**.

CUMSHAW, s. Chu. Pigeon-English for bucksheesh (q.v.), or a present of any kind. According to Giles it is the Amoy pron. (*kam-siá*) of two characters signifying 'grateful thanks.' Bp. Moule suggests *kan-siu* (or Cantonese) *lán-kau*, 'thank-gift.'

1879.—" . . . they pressed upon us, blocking out the light, uttering discordant cries, and clamouring with one voice, *Kum-sba*, i.e. bucksheesh, looking more like demons than living men."—*Miss Bud's Golden Chersonese*, 70.

1882.—"As the ship got under weigh, the Comprador's cumshaws, according to 'olo custom,' were brought on board . . . dried lychee, Nankin dates . . . baskets of oranges, and preserved ginger."—*The Fun-luac*, 103.

OUNCHUNEE, s. H. *kanchan*. A dancing-girl. According to Shakespeare, this is the feminine of a caste, *Kanchan*, whose women are dancers. But there is doubt as to this; [see Crooke, *Tribes and Castes*, N.W.P. iv. 364, for the *Kanchan* caste.] *Kanchan* is 'gold'; also a yellow pigment, which the women may have used; see quot. from Bernier. [See **DANCING-GIRL**.]

[c. 1690.—"The Kanfari; the men of this class play the Pakhiwaj, the Rakuh, and the Tala, while the women sing and dance. His Majesty calls them *Kanchanis*."—*Ain*, ed. *Jarrett*, iii. 257.]

c. 1660.—"But there is one thing which seems to me a little too extravagant . . . the publick Women, I mean not those of the Bazar, but those more retired and considerable ones that go to the great marriages at the houses of the *Qwaras* and *Manse-dars* to sing and dance, those that are called *Kenchen*, as if you should say the *goulden blossoming ones*. . . ."—*Braier*, E.T. 88; [ed. *Constable*, 273 seq.].

c. 1661.—"On regala dans le Serrail, toutes ces Dames Etrangères, de festins et des dances des *Quenchentes*, qui sont des femmes et des filles d'une Caste de ce nom, qui n'ont point d'autre profession que celle de la danse."—*Theriot*, r. 151.

1689.—"And here the Dancing Wenches, or *Quenchentes*, entertain you, if you please."—*Orington*, 257.

1799.—"In the evening the *Canchanis* . . . have exhibited before the Prince and court."—*Diary in Life of Colbraud*, 153.

1810.—"The dancing-women are of different kinds . . . the *Morunas* never perform before assemblies of men. . . . The *Kunchenes* are of an opposite stamp; they dance and sing for the amusement of the male sex."—*Williamson*, *V. M.* i. 386.

CURIA MURIA, n.p. The name of a group of islands off the S.E. coast of Arabia (*Kharyn Marydn*, of Edrisi).

1527.—"Thus as they sailed, the ship got lost upon the shore of Fartaque in (the region of) Curia Muria; and having swum ashore they got along in company of the Moors by land to Calaynta, and thence on to Ormuz."—*Corra*, iii. 562; see also i. 366.

c. 1535.—"Dopo Adem d Fartaque, o lo isole Curia, Muria. . . ."—*Comarario de Regni*, in *Ravusio*, i. 325.

1510.—"We lettied not to discover the Isles of Curia, Muria, and Ardalcuria (in orig. *Abedalcuria*)."—*Mende*; Pinto, E.T. p. 4.

[1553.—See quotation under **ROSAL-GAT**.]

1554.—" . . . it is necessary to come forth between Sakra and the islands Khur or Muria (*Khur Moriyn*)."—*The Mohit*, in *Jour. As. Soc. Beng.* v. 455.

[1833.—"The next place to Saugra is Koorya Moorya Bay, which is extensive, and has good soundings throughout; the islands are named Jibly, Hasfanny, Soda, and Haskee."—*Orrin, Narr. i. 348.*]

1834.—"The next place to Saugra is Koorya Moorya Bay."—*J. R. Geog. Soc. ii. 203.*

CURNUM, s. Tel. *karayamu*; a village accountant, a town-clerk. Acc. to Wilson from Skt. *karaya*; (see **CRANWY**). [It corresponds to the Tam. *kanakan* (see **CONICOPOLY**).]

1827.—"Very little care has been taken to preserve the survey accounts. Those of several villages are not to be found. Of the remainder only a small share is in the Collector's cutcherry, and the rest is in the hands of curnumas, written on cadjans."—*Minute by Sir T. Munro, in Arbuthnot, i. 235.*

CUROUNDA, s. H. *karaunda*. A small plum-like fruit, which makes good jelly and tarts, and which the natives pickle. It is borne by *Carissa carandas*, L., a shrub common in many parts of India (N.O. *Apocynaceae*).

[1870.—Riddell gives a receipt for *kur-und jolly*, *Ind. Dom. Econ. 338.*]

[CURRIG JEMA, adj. A corr. of H. *khārij jama*, "separated or detached from the rental of the State, as lands exempt from rent, or of which the revenue has been assigned to individuals or institutions" (*Wilson*).

[1837.—". . . that whenever they have a mind to build *Factories*, satisfying for the land where it was *Currig Jema*, that is over measure, not entered in the King's books, or paying the usual and accustomed Rent, no Government should molest them."—*Pult. Hedges, Diary, Hak. Soc. ii. lxiii.*]

CURRUMSHAW HILLS, n.p. This name appears in Rennell's Bengal Atlas, applied to hills in the Gaya district. It is ingeniously supposed by F. Buchanan to have been a mistake of the geographers, in taking *Karna-Chanpār* ("Karna's place of meeting or teaching"), the name of an ancient ruin on the hills in question, for *Karnachau Pahār* (*Pahār*=Hill).—(*Eastern India, i. 4*).

CURRY, s. In the East the staple food consists of some cereal, either (as in N. India) in the form of flour baked into unleavened cakes, or boiled in the grain, as rice is. Such food having

little taste, some small quantity of a much more savoury preparation is added as a relish, or 'kitchen,' to use the phrase of our forefathers. And this is in fact the proper office of *curry* in native diet. It consists of meat, fish, fruit, or vegetables, cooked with a quantity of bruised spices and turmeric [see **MUSSALLA**]; and a little of this gives a flavour to a large mess of rice. The word is Tam. *kari*, i.e. 'sauce'; [*kari*, v. 'to eat by biting']. The Canarese form *karil* was that adopted by the Portuguese, and is still in use at Gon. It is remarkable in how many countries a similar dish is habitual; *pilaf* [see **PILLAU**] is the analogous mess in Persia, and *kuskussu* in Algeria; in Egypt a dish well known as *ruzz musafsal* [Lane, *Mod. Egypt*, ed. 1871, i. 186], or "peppered rice." In England the proportions of rice and "kitchen" are usually reversed, so that the latter is made to constitute the bulk of the dish.

The oldest indication of the Indian cuisine in this kind, though not a very precise one, is cited by Athenæus from Megasthenes: "Among the Indians, at a banquet, a table is set before each individual . . . and on the table is placed a golden dish on which they throw, first of all, boiled rice . . . and then they add many sorts of meat dressed after the Indian fashion" (*Athen.*, by Yonge, iv. 39). The earliest precise mention of *curry* is in the Mahavanso (c. A.D. 477), where it is said of Kasyapa that "he partook of rice dressed in butter, with its full accompaniment of *curries*." This is Turnour's translation, the original Pali being *sāpa*.

It is possible, however, that the kind of *curry* used by Europeans and Mahomedans is not of purely Indian origin, but has come down from the spiced cookery of mediæval Europe and Western Asia. The mediæval spiced dishes in question were even coloured like *curry*. Turmeric, indeed, called by García de Orta, *Indian saffron*, was yet unknown in Europe, but it was represented by saffron and sandalwood. A notable incident occurs in the old English poem of King Richard, wherein the Lion-heart feasts on the head of a Saracen—

"sodon full hastily
With powder and with spysory,
And with saffron of good colour."

Moreover, there is hardly room for doubt that *capsicum* or red pepper (see **CHILLY**) was introduced into India by the Portuguese (see *Hanbury and Flüchter*, 407); and this spice constitutes the most important ingredient in modern curries. The Sanskrit books of cookery, which cannot be of any considerable antiquity, contain many recipes for curry without this ingredient. A recipe for curry (*caril*) is given, according to Bluteau, in the Portuguese *Arte de Cozinha*, p. 101. This must be of the 17th century.

It should be added that *kari* was, among the people of S. India, the name of only one form of 'kitchen' for rice, viz. of that in consistency resembling broth, as several of the earlier quotations indicate. Europeans have applied it to all the savoury concoctions of analogous spicy character eaten with rice. These may be divided into three classes—viz. (1), that just noticed; (2), that in the form of a stew of meat, fish or vegetables; (3), that called by Europeans 'dry curry.' These form the successive courses of a Hindu meal in S. India, and have in the vernaculars several discriminating names.

In Java the Dutch, in their employment of curry, keep much nearer to the original Hindu practice. At a breakfast, it is common to hand round with the rice a dish divided into many sectoral spaces, each of which contains a different kind of curry, more or less liquid.

According to the *Fankhae at Canton* (1882), the word is used at the Chinese ports (we presume in talking with Chinese servants) in the form *kāārlo* (p. 62).

1602.—"Then the Captain-major commanded them to cut off the hands and ears of all the crews, and put all that into one of the small vessels, into which he ordered them to put the friar, also without ears or nose or hands, which he ordered to be strung round his neck with a palm-leaf for the King, on which he told him to have a curry (*caril*) made to eat of what his friar brought him."—*Corræ, Three Voyages*, Hak. Soc. 331. The "Friar" was a Brahman, in the dress of a friar, to whom the odious Russian Vaseo da Gama had given a safe-conduct.

1663.—"They made dishes of fowl and flesh, which they call *caril*."—*Garcia*, f. 68.

c. 1680.—"The victual of these (renegade soldiers) is like that of the barbarous people; that of Moors all bringe [bring, 'rice']; that

of Gentooes rice-caril."—*Prinor e Honra*, &c., f. 9r.

1708.—"Most of their fish is eaten with rice, which they seeth in broth, which they put upon the rice, and is somewhat soure, as if it were soddin in gooseberries, or unripe grapes, but it tasteth well, and is called *Carriel* (v.l. *Carrell*), which is their daily meat."—*Larschoten*, 84; [Hak. Soc. ii. 11]. This is a good description of the ordinary tamarind curry of S. India.

1606. "Their ordinary food is boiled rice with many varieties of certain soups which they pour upon it, and which in those parts are commonly called *caril*."—*Gouvea*, 61b.

1608-1610.—" . . . me disoit qu'il y avoit plus de 10 ans, qu'il estoit reclus, et avoit gagné bon argent à celui qui le possédait; et toute fois qu'il ne lui donnoit pour tout viure qu'une mesure de riz cru par jour sans autre chose . . . et quelques fois deux *laserpes*, qui sont quelque deux deniers (see **BUDGROOK**), pour avoir du *Caril* à mettre avec le riz."—*Mozart, Voyages*, 357.

1623.—"In India they rise the name of *caril* to certain meats made with butter, with the kernel of the coco-nut (in place of which might be used in our part of the world milk of almonds) . . . with spices of every kind, among the rest cardamom and gaurer . . . with vegetables, fruits, and a thousand other condiments of sorts; . . . and the Christians, who eat everything, put in also flesh or fish of every kind, and sometimes eggs . . . with all which things they make a kind of broth in the fashion of our *gazetto* (or hotch-potches) . . . and this broth with all the said condiments in it they pour over a good quantity of rice boiled simply with water and salt, and the whole makes a most savoury and substantial meat."—*P. de la Valle*, ii. 709; [Hak. Soc. ii. 328.]

1681.—"Most sorts of these delicious Fruits they gather before they be ripe, and boyl them to make *Carrees*, to use the Portuguese word, that is somewhat to eat with and relish their Rice."—*Kraer*, p. 12. This perhaps indicates that the English *curry* is formed from the Port. *curra*, plural of *curul*.

c. 1690.—"Curcum in Indi tam ad cibum quam ad medicinam adhibetur, Indi enim . . . adeo ipsi aduerti sunt ut cum cunctis admiscant condimentis et piscibus, præsertim autem isti quod *karrî* ipsi vocatur."—*Ruychlin, Pars Vta*, p. 166.

c. 1750-60.—"The *curræes* are infinitely various, being a sort of fricacees to eat with rice, made of any animals or vegetables."—*Grove*, i. 160.

1781.—"To day have curry and rice for my dinner, and plenty of it as C—, my messmate, has got the gripes, and cannot eat his share."—*Hon. J. Lindsay's Imprisonment*, in *Lives of Lindays*, iii. 293.

1791-97.—"The Bengal squad he fed so wondrous nice, Baring his currie took, and Scott his rice."

Purmits of Literature, 5th ed., p. 287.

This shows that curry was not a domesticated dish in England at the date of publication. It also is a sample of what the wit was that ran through so many editions!

c. 1830.—"J'ai substitué le lait à l'eau pour boisson . . . c'est une sorte de contre-poison pour l'essence de feu que forme la sauce enragée de mon sempiternel cari."—*Jacquemont, Correspondance*, i. 136.

1848.—"Now we have seen how Mrs. Sedley had prepared a fine curry for her son."—*Vanity Fair*, ch. iv.

1860.—". . . Vegetables, and especially farinaceous food, are especially to be commended. The latter is indeed rendered attractive by the unrivalled excellence of the Singhalese in the preparation of innumerable curries, each tempered by the delicate creamy juice expressed from the flesh of the cocoa-nut, after it has been reduced to a pulp."—*Tenney's Ceylon*, i. 77. N.B. Tennant is misled in supposing (i. 437) that chillies are mentioned in the Mahavanso. The word is *maricha*, which simply means "pepper," and which Turnour has translated erroneously (p. 158).

1874.—"The craving of the day is for quasi-intellectual food, not less highly peppered than the curries which gratify the faded stomach of a returned Nabob."—*Blackwood's Magazine*, Oct. 431.

The Dutch use the word as *Kerrie* or *Karrie*; and *Kari* à l'Indienne has a place in French cartes.

CURRY-STUFF, s. Onions, chillies, &c.; the usual material for preparing curry, otherwise *mussalla* (q.v.), represented in England by the preparations called *curry-powder* and *curry-paste*.

1860.—". . . with plots of esculents and curry-stuffs of every variety, onions, chillies, yams, cassavas, and sweet potatoes."—*Tenney's Ceylon*, i. 463.

CUSBAH, s. Ar.—H. *kaṣṭha*, *kaṣṭha*; the chief place of a *pergunnah* (q.v.).

1548.—"And the caçabe of *Tinnan* is rented at 4450 *pardaos*."—*S. Botelho, Tombo*, 160.

[c. 1590.—"In the fortieth year of his Majesty's reign, his dominions consisted of one hundred and five *Sircars*, sub-divided into two thousand seven hundred and thirty-seven *kushahs*."—*Ayeen*, tr. *Gladwin*, ii. 1; *Jarrett*, ii. 115.]

1644.—"On the land side are the houses of the Vazador (H) or Possessor of the *Caçabe*, which is as much as to say the town or *aldeia* of Mombaym (Bombay). This town of Mombaym is a small and scattered affair."—*Docarro, MS.* fol. 227.

c. 1844-45.—"In the centre of the large *Cusbah* of *Stroorgoonum* exists an old mud fort, or rather wall of about 20 feet

high, surrounding some 120 houses of a body of people calling themselves *Kotie Velalass*,—that is 'Fort Vellalass.' Within this wall no police officer, warrant or Peon ever enters. . . . The females are said to be kept in a state of great degradation and ignorance. They never pass without the walls alive; when dead they are carried out by night in sacks."—Report by *Mr. B. Thomas*, Collector of Tinnevely, quoted in *Lord Stanhope's Miscellanies*, 2nd Series, 1872, p. 132.

CUSCUSS, CUSS, s. Pers.—H. *khaskhas*. The roots of a grass [called in N. India *senhul* or *ṭm*] which abounds in the drier parts of India, *Anatherum muricatum* (Beauv.), *Andropogon muricatus* (Retz), used in India during the hot dry winds to make screens, which are kept constantly wet, in the window openings; and the fragrant evaporation from which greatly cools the house (see **TATTY**). This device seems to be ascribed by Abul Fazl to the invention of Akbar. These roots are well known in France by the name *vytyer*, which is the Tam. name *veṭṭivēru*, 'the root which is dug up.' In some of the N. Indian vernaculars *khaskhas* is 'a poppy-head'; [but this is a different word, Skt. *khaskhasa*, and compare P. *khaskhaskh*].

c. 1590.—"But they (the Hindus) were notorious for the want of cold water, the intolerable heat of their climate. . . . His Majesty remedied all these evils and defects. He taught them how to cool water by the help of saltpetre. . . . He ordered mats to be woven of a cold odoriferous root called *Khuss* . . . and when wetted with water on the outside, those within enjoy a pleasant cool air in the height of summer."—*Ayeen* (*Gladwin*, 1800), ii. 196; [ed. *Jarrett*, iii. 9].

1663.—"*Kas kanays*." See quotation under **TATTY**.

1810.—"The *Kuss-Kuss* . . . when fresh, is rather fragrant, though the scent is somewhat torrenceous."—*Williamson*, *V. M.* i. 236.

1824.—"We have tried to keep our rooms cool with 'tatties,' which are mats formed of the *Knakon*, a peculiar sweet-scented grass. . . ."—*Heber*, ed. 1844, i. 59.

It is curious that the coarse grass which covers the more naked parts of the Islands of the Indian Archipelago appears to be called *kusu-kusu* (*Pallace*, 2nd ed. ii. 74). But we know not if there is any community of origin in these names.

[1832.—"The sirakeo (*sirt*) and sinturh (*son/hā*) are two specimens of one genus of jungle grass, the roots of which are called *acoundah* (*airlanda*) or *khush-khus*."—*Mrs. Meer Hasan Ali. Observations, &c.*, ii. 203.]

In the sense of poppy-seed or poppy-head, this word is *P.*; De Orta says *Ar.*; [see above.]

1563.—" . . . at Cambraye, seeing in the market that they were selling poppy heads big enough to fill a *canedo*, and also some no bigger than ours, and asking the name, I was told that it was *cascau* (*cascau*)—and that in fact is the name in Arabic—and they told me that of these poppies was made opium (*amado*), cuts being made in the poppy-head, so that the opium exudes."—*Garcia de Orta*, f. 155.

1621.—"The 24th of April public proclamation was made in Ispahan by the King's order . . . that on pain of death, no one should drink *coron*, which is a liquor made from the husk of the capsule of opium, called by them *khassh-khassh*."—*P. della Valle*, ii. 209; [*coron* is *P.* *tolu*].

CUSPADORE. *s.* An old term for a spittoon. Port. *cuspadora*, from *cuspis*, [Lat. *conspicere*], to spit. *Cuspador* would be properly *qui multum spuit*.

[1551.—Speaking of the greatness of the Sultan of Bengal, he says to illustrate it—"From the camphor which goes with his spittle when he spits into his gold spittoon (*cospidor*) his chamberlain has an income of 2000 cruzados."—*Custanheira*, Bk. iv. ch. 83.]

1672.—"Here maintain themselves three of the most powerful lords and Naiks of this kingdom, who are subject to the Crown of Velour, and pay it tribute of many hundred pagodas . . . *vir. Vitiya-naik of Madurn*, the King's Cuspidoor-bearer, 200 pagodas, *Custapa-naik of Chengur*, the King's *Heel-carrier*, 200 pagodas, the *Nail of Tanjourer*, the King's *Warder* and *Umbrella carrier*, 100 pagodas . . ."—*Baldacius*, Germ. ed. 153.

1735.—In a list of silver plate no live "5 cuspadores."—*Wheler*, iii. 139.

1775.—"Before each person was placed a large brass silver, a black earthen pot of water, and a brass cuspadore."—*Forrest*, *P. to N. Oude*, &c. (at Magindano), 235.

[1900.—"The royal cuspadore" is mentioned among the regalia at Selangor, and a "cuspadore" (*letur*) is part of the marriage appliances.—*Shelat, Malay Magic*, 26, 371.]

CUSTARD-APPLE. *s.* The name in India of a fruit (*Anona squamosa*, L.) originally introduced from S. America, but which spread over India during the 16th century. Its commonest name in Hindustan is *sharifa*, i.e. 'noble'; but it is also called *Sitaphal*, i.e. 'the

Fruit of Sita,' whilst another *Anona* ('bullock's heart,' *A. reticulata*, L., the custard-apple of the W. Indies, where both names are applied to it) is called in the south by the name of her husband *Rama*. And the *Sitaphal* and *Rampthal* have become the subject of Hindu legends (see *Forbes, Or. Mem.* iii. 410). The fruit is called in Chinese *Fan-li-chi*, i.e. foreign leeches.

A curious controversy has arisen from time to time as to whether this fruit and its congeners were really imported from the New World, or were indigenous in India. They are not mentioned among Indian fruits by Ryher (c. A.D. 1530), but the translation of the *Ain* (c. 1590) by Prof. Blochmann contains among the "Sweet Fruits of Hindustan," *Custard-apple* (p. 66). On referring to the original, however, the word is *saddiphal* (*fructus perennis*), a Hind. term for which Shake-spear gives many applications, not one of them the anona. The *bel* is one (*Argle marmelos*), and seems as probable as any (see *BAEL*). The custard-apple is not mentioned by Garcia de Orta (1563), Linschoten (1597), or even by P. della Valle (1621). It is not in Bontius (1631), nor in Piso's commentary on Bontius (1658), but is described as an American product in the West Indian part of Piso's book, under the Brazilian name *Aralicu*. Two species are described as common by P. Vincenzo Maria, whose book was published in 1672. Both the custard-apple and the sweet-sop are fruits now generally diffused in India; but of their having been imported from the New World, the name *Anona*, which we find in Oviedo to have been the native West Indian name of one of the species, and which in various corrupted shapes is applied to them over different parts of the East, is an indication. Crawford, it is true, in his Malay Dictionary explains *nona* or *bvah* ("fruit") *nona* in its application to the custard-apple as *fructus ripinalis*, from *nona*, the term applied in the Malay countries (like *misy* in India) to an unmarried European lady. But in the face of the American word this becomes out of the question.

It is, however, a fact that among the Bharhut sculptures, among the carvings dug up at Muttur by General Cunningham, and among the copies

from wall-paintings at Ajanta (as pointed out by Sir G. Birdwood in 1874, (see *Athenaeum*, 26th October), [*Bombay Gazetteer*, xii. 490]) there is a fruit represented which is certainly very like a custard-apple (though an abnormally big one), and not very like anything else yet pointed out. General Cunningham is convinced that it is a custard-apple, and urges in corroboration of his view that the Portuguese in introducing the fruit (which he does not deny) were merely bringing coals to Newcastle; that he has found extensive tracts in various parts of India covered with the wild custard-apple; and also that this fruit bears an indigenous Hindi name, *ātā* or *āl*, from the Sanskrit *ātripya*.

It seems hard to pronounce about this *ātripya*. A very high authority, Prof. Max Müller, to whom we once referred, doubted whether the word (meaning 'delightful') ever existed in real Sanskrit. It was probably an artificial name given to the fruit, and he compared it aptly to the facetious Latin of *aureum malum* for "orange," though the latter word really comes from the Sanskrit *nāranga*. On the other hand, *ātripya* is quoted by Rāja Rādhakant Deb, in his Sanskrit dictionary, from a medieval work, the *Dravyaguṇa*. And the question would have to be considered how far the MSS. of such a work are likely to have been subject to modern interpolation. Sanskrit names have certainly been invented for many objects which were unknown till recent centuries. Thus, for example, Williams gives more than one word for *cactus*, or prickly pear, a class of plants which was certainly introduced from America (see *Vidara* and *Viśvasaraka*, in his *Skt. Dictionary*).

A new difficulty, moreover, arises as to the indigenous claims of *ātā*, which is the name for the fruit in Malabar as well as in Upper India. For, on turning for light to the splendid works of the Dutch ancients, Rheede and Rumphius, we find in the former (*Hortus Malabaricus*, part iv.) a reference to a certain author, 'Reclus de Plantis Mexicanis,' as giving a drawing of a custard-apple tree, the name of which in Mexico was *ahatē* or *atē*, "fructu apud Mexicanos præcellenti arbor nobilis" (the expressions are noteworthy, for the popular Hindustani

name of the fruit is *sharifa* = "nobilis"). We also find in a Manila Vocabulary that *ate* or *atte* is the name of this fruit in the Philippines. And from Rheede we learn that in Malabar the *ātā* was sometimes called by a native name meaning "the Manila jack-fruit"; whilst the *Anona reticulata*, or sweet-sop, was called by the Malabars "the Parangi (i.e. Firingi or Portuguese) jack-fruit."

These facts seem to indicate that probably the *ātā* and its name came to India from Mexico *via* the Philippines, whilst the *anona* and its name came to India from Hispaniola *via* the Cape. In the face of these probabilities the argument of General Cunningham from the existence of the tree in a wild state loses force. The fact is undoubted and may be corroborated by the following passage from "*Observations on the nature of the Food of the Inhabitants of South India*," 1864, p. 12:—"I have seen it stated in a botanical work that this plant (*Anona* sp.) is not indigenous, but introduced from America, or the W. Indies. If so, it has taken most kindly to the soil of the Deccan, for the jungles are full of it": [also see *Watl. Econ. Dict.* ii. 259 seq., who supports the foreign origin of the plant]. The author adds that the wild custard-apples saved the lives of many during famine in the Hyderabad country. But on the other hand, the *Argemone Mexicana*, a plant of unquestioned American origin, is now one of the most familiar weeds all over India. The cashew (*Anacardium occidentale*), also of American origin, and carrying its American name with it to India, not only forms tracts of jungle now (as Sir G. Birdwood has stated) in Canara and the Concan (and, as we may add from personal knowledge, in Tanjore), but was described by P. Vincenzo Maria, more than two hundred and twenty years ago, as then abounding in the wilder tracts of the western coast.

The question raised by General Cunningham is an old one, for it is alluded to by Rumphius, who ends by leaving it in doubt. We cannot say that we have seen any satisfactory suggestion of another (Indian) plant as that represented in the ancient sculpture of Bharhut. [Dr. Watt says: "They may prove to be conventional representations of the jack-fruit tree

or some other allied plant; they are not unlike the flower-heads of the sacred *kadamba* or *Anthocephalus*," (*loc. cit.* i. 260). But it is well to get rid of fallacious arguments on either side.

In the "*Materia Medica of the Hindus*" by Uday Chand Dutt, with a Glossary by G. King, M.B., Calc. 1877, we find the following synonyms given:—

"*Anona squarrosa*: Skt. *Gandagatra*; Beng. *Ātā*; Hind. *Sharifa*, and *Sid-phal*."

"*Anona reticulata*: Skt. *Lavati*; Beng. *Lond*."*

1672.—"The plant of the *Ātā* in 1 or 5 years comes to its greatest size . . . the fruit . . . under the rind is divided into so many wedges, corresponding to the external compartments. . . The pulp is very white, tender, delicate, and so delicious that it unites to agreeable sweetness a most delightful fragrance like rose-water . . . and if presented to one unacquainted with it he would certainly take it for a blamange. . . The *Anona*," &c., &c.—*P. Vincenzo Marini*, pp. 316-7.

1690.—"They (Hindus) feed likewise upon Pine-Apples, Custard-apples, so called because they resemble a Custard in Colour and Taste. . . ."—*Orington*, 303.

c. 1830.—" . . . the custard-apple, like russet bags of cold pudding."—*Tom Cringle's Log*, ed. 1863, p. 110.

1878.—"The gushing custard-apple with its crust of stone and luscious pulp."—*Ph. Robinson, In my Indian Garden*, [19].

CUSTOM, s. Used in Madras as the equivalent of *Dustoor*, *Dustoori*, of which it is a translation. Both words illustrate the origin of *Customs* in the solemn revenue sense.

1683.—"Thruder and Barker positively denied ye overweight, yo Merchants proved it by their books; but ye skayno out of evory draught was confest, and claimed as their due, having been always the custom."—*Hedges, Diary*, Hak. Soc. i. 83.

1768-71.—"Banyans, who . . . serve in this capacity without any fixed pay, but they know how much more they may charge upon every rupee, than they have in reality paid, and this is called *costumado*."—*Storvinius, E.T.*, i. 522.

CUSTOMER, s. Used in old books of Indian trade for the native official who exacted duties. [The word was

* Sir Joseph Hooker observes that the use of the terms *Custard-apple*, *Bullock's heart*, and *Sweet-sop* has been so indeterminate or uncertain that it is hardly possible to use them with unquestionable accuracy.

in common use in England from 1448 to 1748; see *N.E.D.*]

[1600.—"His houses . . . are seized on by the Customer."—*Danvers, Letters*, i. 25; and comp. *Twiss*, *ibid.* ii. 225.

[1616.—"The Customer should come and visit them."—*Sir T. Roe*, Hak. Soc. i. 41.]

1632.—"The several affronts, insolencies, and abuses daily put upon us by Boolehund, our chief Customer."—*Hedges, Diary*, [Hak. Soc. i. 53].

CUTCH, s. See **CATECHU**.

CUTCH, n.p. Properly *Kachchh*, a native State in the West of India, immediately adjoining Sind, the Rajput ruler of which is called the *Raja*. The name does not occur, as far as we have found, in any of the earlier Portuguese writers, nor in *Linschoten*, [but the latter mentions the gulf under the name of *Jaguetia* (Hak. Soc. i. 56 *seq.*)]. The Skt. word *kuchchha* seems to mean a morass or low, flat land.

c. 1630.—"At this place (Mansura) the river (Indus) divides into two streams, one empties itself into the sea in the neighbourhood of the city of Kathran, and the other branches off to the east to the borders of Kach."—*Al-Biruni*, in *Elliot*, i. 49.

Again, "Kach, the country producing gum" (*i.e.* *mukul* or *bellium*), p. 66.

The port mentioned in the next three extracts was probably *Mandari* (this name is said to signify "Custom-House"; [*mandai*, 'a temporary hut,' is a term commonly applied to a bazaar in N. India].

1611.—"*Cuts-nagore*, a place not far from the River of Zander."—*Nic. Downton*, in *Purchas*, i. 307.

[1612.—"The other ship which proved of *Cuts-nagana*."—*Danvers, Letters*, i. 179.]

c. 1615.—"Francisco Sodro . . . who was serving as captain-major of the fortress of Dio, went to Cache, with twelve ships and a *sanguier*, to inflict chastisement for the arrogance and insolence of these blacks (" . . . *pela soberbia e desajon de d'elles negros* . . . "—"Of these niggers!"), thinking that he might do it as easily as Gayzar do Mello had punished those of Por."—*Bocarro*, 257.

[c. 1661.—"Dara . . . traversing with speed the territories of the Raja Katche soon reached the province of Guzrate. . . ."—*Berner*, ed. *Constable*, 73.]

1727.—"The first town on the south side of the Indus is *Cutch-naggen*."—*A. Hamilton*, i. 131; [ed. 1744].

CUTCH GUNDAVA, n.p. *Kachchh Gandāva* or *Kachchi*, a province of Biluchistan, under the Khan of Kela't, adjoining our province of Sind; a level plain, subject to inordinate heat in summer, and to the visitation of the *simām*. Across the northern part of this plain runs the railway from Sukkur to Sibi. *Gandāva*, the chief place, has been shown by Sir H. Elliot to be the *Kandābil* or *Kandhabel* of the Arab geographers of the 9th and 10th centuries. The name in its modern shape, or what seems intended for the same, occurs in the Persian version of the *Chachnāmāh*, or H. of

the Conquest of Sind, made in A.D. 1216 (see *Elliot*, i. 166).

CUTCHA, KUTCHA, adj. Hind. *kachcha*, 'raw, crude, unripe, uncooked.' This word is with its opposite *pakkā* (see **PUCKA**) among the most constantly recurring Anglo-Indian colloquial terms, owing to the great variety of metaphorical applications of which both are susceptible. The following are a few examples only, but they will indicate the manner of use better than any attempt at comprehensive definition:—

A *cutchā Brick* is a sun-dried brick.

" *House* is built of mud, or of sun-dried brick.

" *Road* is earthwork only.

" *Appointment* is acting or temporary.

" *Settlement* is one where the land is held without lease.

" *Account* or *Estimate*, is one which is rough, superficial, and untrustworthy.

" *Maund*, or *Ser*, is the smaller, where two weights are in use, as often happens.

" *Major* is a brevet or local Major.

" *Colour* is one that won't wash.

" *Fever* is a simple ague or a light attack.

" *Pice* generally means one of those amorphous coppers, current in up-country bazars at varying rates of value.

" *Cus*—see analogy under *Maund* above.

" *Roof*. A roof of mud laid on beams; or of thatch, &c.

" *Scoundrel*, a limp and fatuous knave.

" *Seam* (*silāi*) is the tailor's tack for trying on.

A *pucka Brick* is a properly kiln-burnt brick.

" *House* is of burnt brick or stone with lime, and generally with a terraced plaster roof.

" *Road* is a Macadamised one.

" *Appointment* is permanent.

" *Settlement* is one fixed for a term of years.

" *Account*, or *Estimate*, is carefully made, and claiming to be rolled on.

" *Maund*, or *Ser*, is the larger of two in use.

" *Major*, is a regimental Major.

" *Colour*, is one that will wash.

" *Fever*, is a dangerous remittent or the like (what the Italians call *perniziosa*).

" *Pice*; a double copper coin formerly in use; also a proper pice (= ½ anna) from the Govt. mints.

" *Cus*—see under *Maund* above.

" *Roof*; a terraced roof made with cement.

" *Scoundrel*, one whose motto is "Thorough."

" *Seam* is the definite stitch of the garment.

1763.—"Il parait que les catcha coasses sont plus en usage que les autres coasses dans le gouvernement du Decan."—*Lettres Edifiées*, xv. 190.

1863.—"In short, in America, where they cannot get a *pucka* railway they take a *kutchā* one instead. This, I think, is what we must do in India."—*Lord Elgin*, in *Letters and Journals*, 432.

Captain Burton, in a letter dated Aug. 26, 1879, and printed in the "*Academy*" (p. 177), explains the gypsy word *gorgio*, for a Gentile or non-Rommany, as being *kachhā* or *cutchā*. This may be, but it does not carry conviction.

CUTCHA-PUCKA, adj. This term is applied in Bengal to a mixt kind of building in which burnt brick is used, but which is cemented with mud instead of lime-mortar.

CUTCHERRY, and in Madras **OUTCHERRY**, s. An office of administration, a court-house. Hind. *kachhri*; used also in Ceylon. The word is not usually now, in Bengal, applied to a merchant's counting-house, which is called *dufter*, but it is applied to the office of an Indigo-Planter or a Zemindar, the business in which is

more like that of a Magistrate's or Collector's Office. In the service of Tippon Sahib **cutcherry** was used in peculiar senses besides the ordinary one. In the civil administration it seems to have been used for something like what we should now call *Department* (see e.g. *Tippon's Letters*, 292), and in the army for a division or large brigade (e.g. *ibid.* 332, and see under **JYSHE** and quotation from *Wallis* below)

1610.—"Over against this post is the **Cichery** or Court of Ralls, where the King's Viceer sits every morning some three hours, by whose hands pass all matters of Rents, Grants, Loans, Pensions, Debts, &c."—*Hutchins in Persia*, i. 431.

1673. "At the lower End the Royal Exchange or **Quecherry** . . . opens its folding doors."—*Perry*, 201.

[1702.—"But not wishing to early escape themselves were carried into the **Cacherry** or publick trial." *Relig. a. Dett.*, Hak. Soc. li. civ.]

1731.—"The Secretary acquaints the Board that agreeably to their orders of the 9th May, he last Saturday attended the Court of **Cutcherry**, and acquainted the Members with the charge the President of the Court had laid against them for non attendance."—*In Long*, 316.

"The protection of our Gomastahs and servants from the oppression and jurisdiction of the Zemindars and their **Cutcherries** has been ever found to be a liberty highly essential both to the honour and interest of our nation." From the Chief and Council at Dacca, in *Can. Secret*, i. 217.

c. 1765.—"We can truly aver that during almost five years that we presided in the **Cutcherry** Court of Chelera, never any murder or atrocious crime came before us, but it was proved in the end a *British* was at the bottom of it."—*Hutchins, Interesting Historical Events*, Pt. II. 152.

1783.—"The moment they find it true that the English Government shall remain as it is, they will divide sugar and sweetmeats among all the people in the **Cutcherry**; then every body will speak sweet words."—*Native Letter*, in *Perry*, Or. Mem. iv. 227.

1786.—"You must not suffer any one to come to your house, and whatever business you may have to do, let it be transacted in our **Kucherry**."—*Tippon's Letters*, 393.

1791.—"At Seringapatam General Matthews was in confinement. James Murray was sent for one day to the **Kutcherry** there, and some peevish plates with marks on them were shown to him to explain, he saw on them words to this purport, 'I am indebted to the Malabar Christians on account of the Public Service 10,000 Rs.; the Company owes me (about) 30,000 Rs.; I have taken *Poon* and am now within a

short time of *Death*; whoever communicates this to the Bombay Govt. or to any who will be amply rewarded.' (signed) *Michael Matthews*."—*Narrative of Mr. William Drake*, and other Prisoners (in Mysore), in *Modern Traveller*, 15th Nov.

c. 1791.—" . . . the other Asst. Miris Hussein, was a low fellow and a delinquent. . . . in different . . . towns was carried in his palki (the Asst. Miris of different towns as early as dawn to his **Kutchery** or Hall of audience."—*H. of Tipu Sultan*, E.T. by Miles, 216.

" . . . the law of the Sultan brands it as worthy to die (Dudley Wagh) still continued to in case . . . but although, after a time, a **Kutchery** or *darul-¹* was raised after him, and orders were issued for his release, it was too late."—*ibid.* 218.

[c. 1810.—"The regiments that belonged to the *Chelera* (with Tippon, but afterwards to the British, and then to the *KOSHOON*), and the *Cutcherry* The establishment of a *Chelera* . . . 500, but the numbers increased with the Sultan's expenses, and at one time exceeded, with the cavalry attached, was a body of about 3,000." *Wallis*, *Mysore*, ed. 1869, li. 122.]

1831.—"I mean, my dear Lady Wroughton, that the man to whom our Charles is most heavily indebted, is an officer of his town **Kucherry**, the very same who engages to put every specimen for sale."—*The Bazaar*, li. 127.

1860.—"I was told that many years ago, what remained of the Dutch records were deposited from the records of the Colonial Office to the **Cutcherry** of the Government Agents."—*The India Office*, li. xxxix.

1874.—"I'd rather to sit here in a tent any time . . . than be sitting all day in a stuffy **Kutcherry** listening to *Ram* blabber and *Co.* repeating their *gas* till they are nearly white in the face."—*The Test Reformer*, i. 4.

1882.—"Struck blind by what seemed to me a mob of natives, with two or three dogs at his feet, talking, writing, dictating, in short doing **Cutcherry**."—*C. Rodet*, in *Illegals*, vi. 102 of *La Revue*, i. 10.

CUTCHNAR, s. Hind. *luchan*, Skt. *luchandana* (*luchan*, 'gold') the beautiful flowering tree *Bauhinia variegata*, L., and some other species of the same genus (N. O. Leguminosae).

1855.—"Very good fireworks were exhibited . . . among the best was a sort of maypole hung round with minor fireworks which went off in a blaze and roll of smoke, leaving disclosed a tree hung with quivering flowers of purple flame, evidently intended to represent the **Kachnar** of the Burmese forests."—*Yule*, *Mission to Amoy*, 95

CUTTACK, n.p. The chief city of Orissa, and district immediately attached. From Skt. *kataka*, 'an army, a camp, a royal city.' This name *Al-kataka* is applied by Ibn Batuta in the 14th century to Deogir in the Deccan (iv. 46), or at least to a part of the town adjoining that ancient fortress.

c. 1567.—"Citta di Catheca."—*Cesare Federici*, in *Ramusio*, iii. 392. [*Catecha*, in *Hall*, ii. 358].

[c. 1590.—"Attock on the Indus" is called *Atak Benares* in contra distinction to *Katak Benares* in Orissa at the opposite extremity of the Empire."—*Ain*, ed. *Jarrett*, ii. 311.]

1633.—"The 30 of April we set forward in the Morning for the City of Cotelka (it is a city of seven miles in compass, and it standeth a mile from Malecandy where the Court is kept."—*Bruton*, in *Hall*, v. 49.

1728.—"Catték."—*Valentijn*, v. 158.

CUTTANEE, s. Some kind of piece-goods, apparently either of silk or mixed silk and cotton. *Kuttan*, Pers., is flax or linen cloth. This is perhaps the word. [*Kattan* is now used in India for the waste selvaie in silk weaving, which is sold to Patwas, and used for stringing ornaments, such as *joshans* (armlets of gold or silver beads) *bázabands* (armlets with folding bands), &c. (*Yusuf Ali*, *Mon. on Silk Fabrics*, 66).] Cuttanees appear in Milburn's list of Calcutta piece-goods.

[1598.—"Cotonias, which are like canvas."—*Linschoten*, *Hak. Soc.* i. 60.]

[1648.—"Contentijs." See under **AL-CATIF**.

[1673.—"Cuttanee breeches." See under **ATLAS**.

[1690.—"... rich Silks, such as Atlases, Cuttanees. . . ."—See under **ALLEJA**.

[1734.—"They manufacture . . . in cotton and silk called Cuttanees."—*A. Hamilton*, i. 126; ed. 1744.]

OUTTRY. See **KHUTTRY**.

CYRUS, SYRAS, SARUS, &c. A common corruption of Hind. *sāras*, [Skt. *sarasa*, the 'lake bird,'] or (corruptly) *sārhans*, the name of the great gray crane, *Grus Antigone*, L., generally found in pairs, held almost sacred in some parts of India, and whose "fine trumpet-like call, uttered when alarmed or on the wing, can be heard a couple of miles off" (*Jerdon*). [The British soldier calls the bird a "Serious," and is fond of shooting him for the pot.]

1672.—". . . peculiarly Brand-geese, Colum [see **COOLUNG**], and Serass, a species of the former."—*Fryer*, 117.

1807.—"The *argetalah* as well as the cyrus, and all the aquatic tribe are extremely fond of snakes, which they . . . swallow down their long throats with great despatch."—*Williamson*, *Or. Field Sports*, 27.

[1809.—"Saras." See under **COOLUNG**.]

1818.—In Forbes's *Or. Men.* (ii. 277 seqq.; [2nd ed. i. 502 seqq.]), there is a curious story of a Cyrus or Sarass (as he writes it) which Forbes had tamed in India, and which nine years afterwards recognised its master when he visited General Conway's menagerie at Park Place near Henley.

1840.—"Bands of gobbling pelicans" (see this word, probably **ADJUTANTS** are meant) "and groups of tall cyruses in their half-Quaker, half-lancer plumage, consulted and conferred together, in seeming perplexity as to the nature of our intentions."—*Mrs. Mackenzie*, *Storms and Sunshine of a Soldier's Life*, i. 108.

D

DABUL, n.p. *Dābhol*. In the later Middle Ages a famous port of the Konkan, often coupled with **Choul** (q.v.), carrying on extensive trade with the West of Asia. It lies in the modern dist. of Ratnagiri, in lat. 17° 34', on the north bank of the Anjanwel or Vashishti R. In some maps (e.g. A. Arrowsmith's of 1816, long the standard map of India), and in W. Hamilton's *Gazetteer*, it is confounded with **Dāpoli**, 12 m. north, and not a seaport.

c. 1475.—"Dabyl is also a very extensive seaport, where many horses are brought from Mysore,* Rabast [Arabistan? i.e. Arabia], Khorassan, Turistan, Neghostan."—*Nikitin*, p. 20. "It is a very large town, the great meeting-place for all nations living along the coast of India and of Ethiopia."—*Ibid.* 30.

1502.—"The gale abated, and the caravels reached land at Dabul, where they rigged their lateen sails, and mounted their artillery."—*Correa*, *Three Voyages of V. da Gama*, *Hak. Soc.* 308.

1510.—"Having seen Covel and its customs, I went to another city, distant from it two days journey, which is called Dabul. . . . There are Moorish merchants here in very great numbers."—*Varthema*, 114.

* Mysore is nonsense. As suggested by Sir J. Campbell in the *Bombay Gazetteer*, *Miser* (Egypt) is probably the word.

1516.—"This Dabul has a very good harbour, where there always congregate many Moorish ships from various ports, and especially from Mekkah, Aden, and Ormur with horses, and from Cambay, Diu, and the Malabar country."—*Hartley*, 72.

1551.—"23d Voyage, from Dabul to Aden."—*The Mohit*, in *J. As. Soc. Beng.*, v. 461.

1572.—See *Candee*, x. 72.

[c. 1665.—"The King of Bijapur has three good ports in this kingdom; these are Rajapur, Dabhol, and Kareputan."—*Tavernier*, ed. *Hall*, i. 181 & 7.]

DACCA, n.p. Properly *Dhaka*, [the wood of *dhak* (see **DHAWK**) tree]; the *Imp. Gaz.* suggests *Dhakeswari*, 'the concealed goddess'. A city in the east of Bengal, once of great importance, especially in the later Mahomedan history; famous also for the "Dacca muslins" woven there, the annual advances for which, prior to 1801, are said to have amounted to £250,000. [Taylor, *Descr. and Hist. Account of the Cotton Manufacture of Dacca in Bengal*] **Dāka** is throughout Central Asia applied to all muslins imported through Kabul.

c. 1612.—". . . liberos Omani's assecutus viros cepit, eosque cum elephantis et omnibus thesauris defuncti, postquam Daceek Bengalia metropolim est reversus, militi ad regem."—*De Laet*, quoted by *Blackman*, *Itin.* i. 521.

[c. 1617.—"Dekaka" in *Sir T. Roe's* *Let.*, *Hak. Soc.* ii. 538.]

c. 1660.—"The same Robbers took Sultan-Sajah at Daka, to carry him away in their Galeasses to Rakas. . . ."—*Bernier*, *E.T.* 55; [ed. *Constable*, 109]

1665.—"Daca is a great Town, that extends itself only in length; every one consoing to have an House by the Ganges side. The length . . . is above two leagues. . . . These Houses are properly no more than paltry Huts built up with Bamboes, and daub'd over with fat Earth."—*Tavernier*, *E.T.* ii. 55; [ed. *Hall*, i. 128].

1682.—"The only expedient left was for the Agent to go himself in person to the *Nabob* and *Duan* at Dacca."—*Holger*, *Diary*, Oct. 9; [*Hak. Soc.* i. 33].

DACOIT, **DACOO**, s. Hind. *dalail*, *dakdya*, *dakā*; a robber belonging to an armed gang. The term, being current in Bengal, got into the Penal Code. By law, to constitute *dacoity*, there must be five or more in the gang committing the crime. Beames derives the word from *dakad*, 'to shout,' a sense not in Shakespeare's *Diet*. [It is to be found in *Platts*, and *Fallon*

gives it as used in E. H. It appears to be connected with Skt. *dakṣa*, 'pressed together.']

1810.—"Decolts, or water robbers."—*Williams*, *P. M.* ii. 396.

1812.—"Dacolts, a species of depredators who infect the country in gangs."—*Fyfe's Report*, p. 9.

1817.—"The crime of dacoity" (that is, robbery by gangs), says Sir Henry Sturchev, ". . . has, I believe, increased greatly since the British administration of justice."—*Mill*, *H. of B. I.*, v. 466.

1831.—"It is a conspiracy! a false war-rant!—they are Dakoos! Dakoos!"—*The Balcon*, ii. 392.

1872.—"Danya! Why, what has he come here for? I have not heard of any dacoity or murder in the Village."—*Girinda Samadai*, i. 254.

DADNY, s. H. *diddai*, [*P. didan*, 'to give']; an advance made to a craftsman, a weaver, or the like, by one who trades in the goods produced.

1678.—"Wee met with Some trouble About ye Investment of Taffaties &c. hath Continued ever Since, For ye wee had not been able to give out any daudne on Maxadand Side many weuons absenting themselves."—*MS. Letter* of 21 June, from *Cumtadour Factory*, in India Office.

1683.—"Chittremull and Deepchand, two Customhouse merchants this day assured me Mr. Charnock gives out all his new *Sari Rupas* for Dadny at 2 per cent., and never gives the Company credit for more than 1½ rupee—by which he gains and puts in his own pocket Rupees 2 per cent. of all the money he pays, which amounts to a great Summe in ye Year, at least £1,000 sterling."—*Holger*, *Diary*, Oct. 2; [*Hak. Soc.* i. 121, also see i. 83].

1718.—"The Sets being all present at the Board inform us that last year they disconted to the employment of Fillick Chund, Gossamin, Ocorre, and Otteram, they being of a different caste, and consequently they could not do business with them, upon which they refused Dadney, and having the same objection to make this year, they propose taking their shares of the Dadney."—*W. William Cor.*, May 23. In *Lang*, p. 9.

1772.—"I observe that the Court of Directors have ordered the *gorashahs* to be withdrawn, and the investment to be provided by Dadney merchants."—*Warren Hastings* to J. Purling, in *Gleig*, i. 227.

DAGBALL, s. Hind. from Pers. *dagh-i-bel*, 'spade-mark.' The line dug to trace out on the ground a camp, or a road or other construction. As the central line of a road, canal, or rail-

road it is the equivalent of English 'lockspit.'

DAGOBA, s. Singhalese *dāgaba*, from Pali *dhātugabbha*, and Sansk. *dhātu-garbha*, 'Relic-receptacle'; applied to any dome-like Buddhist shrine (see **TOPE**, **PAGODA**). Gen. Cunningham alleges that the *Chaitya* was usually an empty tope dedicated to the Adi-Buddha (or Supreme, of the quasi-Theistic Buddhists), whilst the term *Dhātū-garbha*, or *Dhagoba*, was properly applied only to a tope which was an actual relic-shrine, or repository of ashes of the dead (*Bhilsa Topes*, 9). ["The Shan word 'Htat,' or 'Tat,' and the Siamese 'Sat-oop,' for a pagoda placed over portions of Gaudama's body, such as his flesh, teeth, and hair, is derived from the Sanskrit 'Dhātu-garba,' a relic shrine" (Hallett, *A Thousand Miles*, 308).]

We are unable to say who first introduced the word into European use. It was well known to William von Humboldt, and to Ritter; but it has become more familiar through its frequent occurrence in Fergusson's *Hist. of Architecture*. The only surviving example of the native use of this term on the Continent of India, so far as we know, is in the neighbourhood of the remains of the great Buddhist establishments at Nalanda in Behar. See quotation below.

1806.—"In this irregular excavation are left two *dhagopes*, or solid masses of stone, bearing the form of a cupola."—*Salt, Caves of Salsette*, in *Tr. Lit. Soc. Bo. i.* 47, pub. 1819.

1823.—"... from the centre of the screens or walls, projects a *daghope*."—*Des. of Caves near Nasick*, by Lt.-Col. Delamaine in *As. Journal*, N.S. 1830, vol. iii. 276.

1834.—"... 'Mihindu-Kumara . . . preached in that island (Ceylon) the Religion of Buddha, converted the aforesaid King, built *Dagobas* (Dagops, i.e. sanctuaries under which the relics or images of Buddha are deposited) in various places."—*Ritter, Asien*, Bd. iii. 1162.

1835.—"The Temple (cave at Nāsik) . . . has no interior support, but a rock-ceiling richly adorned with wheel-ornaments and lions, and in the end-niche a *Dagop* . . ."—*Ibid.* iv. 683.

1836.—"Although the *Dagops*, both from varying size and from the circumstances of their being in some cases independent erections and in others only elements of the internal structure of a temple, have very different aspects, yet their character is universally recognised as that of closed

masses devoted to the preservation or concealment of sacred objects."—*W. v. Humboldt, Kawi-Sprache*, i. 144.

1840.—"We performed *pradakshina* round the *Dhagobs*, reclined on the living couches of the devotees of Nirwan."—Letter of Dr. John Wilson, in *Life*, 282.

1853.—"At the same time he (Sakya) foresaw that a *dāgoba* would be erected to Kantaka on the spot. . . ."—*Hardy, Manual of Buddhism*, 160.

1855.—"All kinds and forms are to be found . . . the bell-shaped pyramid of dead brickwork in all its varieties . . . the bluff knob-like dome of the Ceylon *Dagobas*. . . ."—*Fule, Mission to Ava*, 35.

1872.—"It is a remarkable fact that the line of mounds (at Nalanda in Bihar) still bears the name of '*dagop*' by the country people. Is not this the *dāgoba* of the Pāli annals?"—*Broadley, Buddh. Remains of Bihār*, in *J.A.S.B.* xlii., Pt. i. 305.

DAGON, n.p. A name often given by old European travellers to the place now called Rangoon, from the great Relic-shrine or *dagoba* there, called *Shwē* (Golden) *Dagōn*. Some have suggested that it is a corruption of *dagoba*, but this is merely guesswork. In the Talaing language *tākkān* signifies 'athwart,' and, after the usual fashion, a legend had grown up connecting the name with the story of a tree lying 'athwart the hill-top,' which supernaturally indicated where the sacred relics of one of the Buddhas had been deposited (see *J.A.S.B.* xxviii. 477). Prof. Forchhammer recently (see *Notes on Early Hist. and Geog. of B. Burma*, No. 1) explained the true origin of the name. Towns lying near the sacred site had been known by the successive names of *Asitāñña-nagara* and *Ukkalanagara*. In the 12th century the last name disappears and is replaced by *Trikumbha-nagara*, or in Pali form *Tikumbha-nagara*, signifying '3-Hill-city.* The Kalyāni inscription near Pegu contains both forms. *Tikumbha* gradually in popular utterance became *Tikum*, *Tākum*, and *Tākun*, whence *Dagōn*. The classical name of the great *Dagoba* is *Tikumbha-cheti*, and this is still in daily Burman use.

* *Kumbha* means an earthen pot, and also the "frontal globe on the upper part of the forehead of the elephant." The latter meaning was, according to Prof. Forchhammer, that intended, being applied to the hillocks on which the town stood, because of their form. But the Burmese applied it to 'alms-bowls,' and invented a legend of Buddha and his two disciples having buried their alms-bowls at this spot.

When the original meaning of the word *Tākum* had been effaced from the memory of the Talaings, they invented the fable alluded to above in connection with the word *tā'kkūn*. [This view has been disputed by Col. Temple (*Ind. Ant.*, Jan. 1893, p. 27). He gives the reading of the Kalyāni inscription as *Tigumpanagara* and goes on to say: "There is more in favour of this derivation (from *dugoba*) than of any other yet produced. Thus we have *dāgaba*, Singalese, admittedly from *dhātugabbha*, and as far back as the 16th century we have a persistent word *tigumpa* or *digumpa* (*dagon*, *digon*) in Burma with the same meaning. Until a clear derivation is made out, it is, therefore, not unsafe to say that *dagon* represents some medieval Indian current form of *dhātugabbha*. This view is supported by a word *gompā*, used in the Himālayas about Sikkim for a Buddhist shrine, which looks *prima facie* like the remains of some such word as *gabbha*, the latter half of the compound *dhātugabbha*. . . . Neither *Trikumbha-nagara* in Skt. nor *Tikumbha-nagara* in Pali would mean 'Three-hill-city,' *kumbha* being in no sense a 'hill' which is *kitta*, and there are not three hills on the site of the Shwe-Dagon Pagoda at Rangoon.]"

c. 1546.—"He hath very certuine intelligence, how the Zemindoo hath raised an army, with an intent to fall upon the Towns of Cosmina and Dalaa (*DALA*), and to gain all along the rivers of Digon and Meidoo, the whole Province of Danaplou, oven to *Ansala* (hod. Donabyu and Henzda)."—*F. M. Pinto*, tr. by H. C. 1653, p. 288.

c. 1585.—"After landing we began to walk, on the right side, by a street some 50 paces wide, all along which we saw houses of wood, all gilt, and set off with beautiful gardens in their fashion, in which dwell all the Talapoins, which are their Friars, and the rulers of the *Pagode* or *Varella* of *Dogon*."—*Gaspard Balbi*, f. 96.

c. 1587.—"About two dayes journey from Pegu there is a Varella (see *VARELLA*) or Pagode, which is the pilgrimage of the Pegues: it is called *Dogonna*, and is of a wonderfull bignesse and all gilded from the foot to the toppes."—*R. Fuch*, in *Hall*, ii. 393, [393].

c. 1755.—*Dagon* and *Dagoon* occur in a paper of this period in *Dalrymple's Oriental Repository*, i. 141, 177; [Col. Temple adds: "The word is always *Digon* in Flouest's account of his travels in 1786 (*Taung Tao*, vol. i. *Les Français en Birmanie au xviie Siècle*, parim). It is always *Digon* (except

once: "*Digone capitale del Pegu*" p. 149) in Quirini's *Vita di Monsignor G. M. Percoto*, 1781; and it is *Digon* in a map by Antonio Zaltuo e figli Venezia, 1785. Symes, *Embassy to Ava*, 1803 (pp. 18, 23) has *Dagon*. Crawford, 1820, *Embassy to Ava* (pp. 346-7), calls it *Dagong*. There is further a curious word, "Too Degon," in one of Mortier's maps, 1740."]

DAIBUL, n.p. See **DIULSIND**.

DAIMIO, s. A feudal prince in Japan. The word appears to be approximately the Jap. pronunciation of Chin. *taiming*, 'great name.' ["The Daimyōs were the territorial lords and barons of feudal Japan. The word means literally 'great name.' Accordingly, during the Middle Ages, warrior chiefs, of less degree, corresponding, as one might say, to our knights or baronets, were known by the correlative title of *Shōmyō*, that is, 'small name.' But this latter fell into disuse. Perhaps it did not sound grand enough to be welcome to those who bore it" (*Chamberlain, Things Japanese*, 101 seq.)]

DAISEYE, s. This word, representing *Desai*, repeatedly occurs in Kirkpatrick's *Letters of Tipoo* (e.g. p. 196) for a local chief of some class. See **DESSAYE**.

DALA, n.p. This is now a town on the (west) side of the river of Rangoon, opposite to that city. But the name formerly applied to a large province in the Delta, stretching from the Rangoon River westward.

1546.—See *Pinto*, under **DAGON**.

1585.—"The 2d November we came to the city of Dala, where among other things there are 10 halls full of elephants, which are here for the King of Pegu, in charge of various attendants and officials."—*Gasp. Balbi*, f. 95.

DALAWAY, s. In S. India the Commander-in-chief of an army; [Tami. *talavāy*, Skt. *dala*, 'army,' *rah*, 'to lead']; Can. and Mal. *dhalavāy* and *dalavāy*. Old Can. *dhalā*, H. *dal*, 'an army.'

1615.—"Casteram Deleusius . . . vehementer à rege contendit, ne comitteret ut villum condenda nova hac urbe Arcomaganensis portus antiquissimus detrimentum caperet."—*Jarric, Thesaurus*, i. p. 179.

1700.—"Le Talavai, c'est le nom qu'on donne au Prince, qui gouverne aujourd'hui

le Royaume sous l'autorité de la Reine."—*Lettres Édif.* x. 162. See also p. 173 and xi. 90.

c. 1747.—"A few days after this, the Dulwai sent for Hydr, and seating him on a musnud with himself, he consulted with him on the re-establishment of his own affairs, complaining bitterly of his own distress for want of money."—*II. of Hydr Naik*, 44. (See also under *DEURNA*.)

1754.—"You are imposed on, I never wrote to the Maissore King or Dalloway any such thing, nor they to me; nor had I a knowledge of any agreement between the Nabob and the Dalloway."—*Letter from Gov. Saunders of Madras to French Deputies in Cambridge's Act. of the War*, App. p. 29.

1763-78.—"He (Haider) has lately taken the King (Mysore) out of the hands of his Uncle, the Dalaway."—*Orme*, iii. 636.

[1810.—"Two manuscripts . . . preserved in different branches of the family of the ancient Dulwoys of Mysoor."—*Wilks, Mysore*, Prof. ed. 1869, p. xi.]

DALOYET, DELOYET, s. An armed attendant and messenger, the same as a Peon. H. *dhakait*, *dhaldyat*, from *dhāl*, 'a shield.' The word is never now used in Bengal and Upper India.

1772.—"Suppose every farmer in the province was enjoined to maintain a number of good serviceable bullocks . . . obliged to furnish the Government with them on a requisition made to him by the Collector in writing (not by *sopoya*, *delects* (sic), or *hercarras*) (see *HURCARA*).—*W. Hastings*, to G. Vansittart, in *Gleig*, i. 237.

1809.—"As it was very hot, I immediately employed my delogets to keep off the crowd."—*Ld. Valentia*, i. 339. The word here and elsewhere in that book is a misprint for *deloyets*.

DAM, s. H. *dām*. Originally an actual copper coin, regarding which we find the following in the *Āin*, i. 31, ed. *Blochmann*:—"1. The *Dām* weighs 5 *tānks*; i.e. 1 *tolah*, 8 *māshas*, and 7 *sarkhs*; it is the fortieth part of a rupee. At first this coin was called *Paisah*, and also *Bahloli*; now it is known under this name, (*dām*). On one side the place is given where it was struck, on the other the date. For the purpose of calculation, the *dām* is divided into 25 parts, each of which is called a *jetal*. This imaginary division is only used by accountants.

"2. The *adhelah* is half of a *dām*.
3. The *Pāulah* is a quarter of a *dām*.
4. The *damri* is an eighth of a *dām*."

It is curious that Akbar's revenues were registered in this small currency,

viz. in *laks* of *dāms*. We may compare the Portuguese use of *reis* [see *REAS*].

The tendency of denominations of coins is always to sink in value. The *jetal* [see *JEETUL*], which had become an imaginary money of account in Akbar's time, was, in the 14th century, a real coin, which Mr. E. Thomas, chief of Indian numismatologists, has unearthed [see *Chron. Pathan Kings*, 231]. And now the *dām* itself is imaginary. According to Elliot the people of the N.W.P. not long ago calculated 25 *dāms* to the *paisa*, which would be 1600 to a rupee. Carnegie gives the Oudh popular currency table as:

26 <i>kauris</i>	=	1 <i>damri</i>
1 <i>damri</i>	=	3 <i>dām</i>
20 "	=	1 <i>ānā</i>
25 <i>dām</i>	=	1 <i>pice</i> .

But the Calcutta Glossary says the *dām* is in Bengal reckoned $\frac{1}{8}$ of an *ānā*, i.e. 320 to the rupee. ["Most things of little value, here as well as in Bhagalpur (writing of Behar) are sold by an imaginary money called *Taka*, which is here reckoned equal to two *Paysas*. There are also imaginary monies called *Chadam* and *Damri*; the former is equal to 1 *Paysa* or 25 cowries, the latter is equal to one-eighth of a *Paysa*" (*Buchanan, Eastern Ind.* i. 382 seq.)]. We have not in our own experience met with any reckoning of *dāms*. In the case of the *damri* the denomination has increased instead of sinking in relation to the *dām*. For above we have the *damri*=3 *dāms*, or according to Elliot (*Beames*, ii. 296)= $3\frac{1}{2}$ *dāms*, instead of $\frac{1}{8}$ of a *dām* as in Akbar's time. But in reality the *damri*'s absolute value has remained the same. For by Carnegie's table 1 rupee or 16 annas would be equal to 320 *damris*, and by the *Āin*, 1 rupee = 40×8 *damris*=320 *damris*. *Damri* is a common enough expression for the infinitesimal in coin, and one has often heard a Briton in India say: "No, I won't give a *damree*!" with but a vague notion what a *damri* meant, as in Scotland we have heard, "I won't give a *plack*," though certainly the speaker could not have stated the value of that ancient coin. And this leads to the suggestion that a like expression, often heard from coarse talkers in England as well as in India, originated in the latter country, and.

that whatever profanity there may be in the animus, there is none in the etymology, when such an one blurts out "I don't care a *darn*!" i.e. in other words, "I don't care a brass farthing!"

If the Gentle Reader deems this a far-fetched suggestion, let us back it by a second. We find in Chaucer (*The Miller's Tale*):

"—ne naught he not a *terz*,"

which means, "he recked not a *terz*" (*ne flocci quidem*); an expression which is also found in *Piers Plowman*:

"Wisdom and witte is nowre not worthe a *terz*."

And this we doubt not has given rise to that other vulgar expression, "I don't care a curse";—curiously parallel in its corruption to that in illustration of which we quote it.

[This suggestion about *darn* was made by a writer in *Ant. Rev.* ed. 1803, vii. 461: "This word was perhaps in use even among our forefathers, and may innocently account for the expression 'not worth a fig,' or a *darn*, especially if we recollect that *ba-dam*, an almond, is to-day current in some parts of India as small money. Might not dried figs have been employed anciently in the same way, since the Arabic word *foolook*, a halfpenny, also denotes a *cassia bean*, and the root *fuls* means the scale of a fish. Mankind are so apt, from a natural depravity, that 'flesh is heir to,' in their use of words, to pervert them from their original sense, that it is not a convincing argument against the present conjecture our using the word *curse* in vulgar language in lieu of *dam*." The N.E.D. disposes of the matter: "The suggestion is ingenious, but has no basis in fact." In a letter to Mr. Ellis, Macaulay writes: "How they settle the matter I care not, as the Duke says, one *twopenny damu*"; and Sir G. Trevelyan notes: "It was the Duke of Wellington who invented this oath, so disproportioned to the greatness of its author." (*Life*, ed. 1878, ii. 257.)]

1623.—"The revenue of all the territories under the Emperors of Delhi amounts, according to the Royal registers, to 6 *arbs* and 30 *krors* of *dams*. One *arb* is equal to 100 *krors* (a *kror* being 10,000,000), and a hundred *krors* of *dams* are equal to 2 *krors* and 50 *lacs* of rupees."—*Muhammad Sharif Hanji*, in *Ellis*, vii. 138.

c. 1810.—"Charles Greyville saw the Duke soon after, and expressing the pleasure he had felt in reading his speech (commending the conduct of Capt. Charles Elliot in China), added that, however, many of the party were angry with it; to which the Duke replied,—'I know they are, and I don't care a *darn*. I have no time to do what is right.'

"A *twopenny darn* was, I believe, the term usually employed by the Duke, as an expression of value; but on the present occasion he seems to have been less precise."—*Autobiography of Sir Henry Taylor*, i. 226. The term referred to seems curiously to preserve an unconscious tradition of the pecuniary, or what the identical jargon of our time calls the 'monetary,' estimation contained in the expression.

1881.—"A Bavarian printer, jealous of the influence of capital, said that 'Cludsters laid millions of money to the beddle to tote for him, and Beegen-fel would not lay them a *tam*, so they tote for Cludsters.'"—*A Satiric Poem*, in *St. James's Gazette*, July 6.

[1900.—"There is not, I dare wager, a single bishop who cares one 'twopenny-halfpenny dime' for any of that piousness for himself."—*H. Jell*, Vicar of Manchester, in *Times*, Aug. 31.]

DAMAN, n.p. *Damadin*, one of the old settlements of the Portuguese which they still retain, on the coast of Guzerat, about 100 miles north of Bombay; written by them *Damão*.

1551.—". . . the pilots said: 'We are here between *Dau* and *Daman*; if the ship sinks here, not a soul will escape; we must make sail for the shore.'"—*Sid.* i. 16, 19.

[1697 S.—"Then that by no means or ships or men can free sabbie to Surat, or theore expect any quiett trade for the many dangers like to happen unto them by the Portugals Chief Commanders of *Diu* and *Demon* and places there aboute. . . ."—*Shalood, First Letter Book*, 217.]

1623.—"Il capitano . . . sperava che potessimo esser vicini alla città di *Daman*; l'qual era dentro il golfo di Cambaia a mra di tra. . . ."—*P. della Valle*, ii. 493 [*Hak. Soc.* i. 15].

DAMANI, s. Applied to a kind of squall. (See **ELEPHANTA**.)

DAMMER, s. This word is applied to various resins in different parts of India, chiefly as substitutes for pitch. The word appears to be Malayo-Javanese *damar*, used generically for resins, a class of substances the origin of which is probably often uncertain. [Mr. Skeat notes that the Malay *damar* means resin and a torch made of resin, the latter consisting of a regular cylin-

dricul case, made of bamboo or other suitable material, filled to the top with rosin and ignited.] To one of the dammer-producing trees in the Archipelago the name *Dammara alba*, Rumph. (N. O. *Coniferae*), has been given, and this furnishes the 'East India Dammer' of English varnish-makers. In Burma the dammer used is derived from at least three different genera of the N. O. *Dipterocarpeae*; in Bengal it is derived from the *säl* tree (see SAUL-WOOD) (*Shorea robusta*) and other *Shoreae*, as well as by importation from transmarine sources. In S. India "white dammer," "Dammer Pitch," or Piney resin, is the produce of *Vateria indica*, and "black dammer" of *Canarium strictum*; in Cutch the dammer used is stated by Lieut. Leech (*Bombay Selections*, No. xv. p. 215-216) to be made from *chandras* (or *chandras* = copal) boiled with an equal quantity of oil. This is probably Fryer's 'rosin taken out of the sea' (*infra*). [On the other hand Mr. Pringle (*Diary, &c., Fort St. George*, 1st ser. iv. 178) quotes Crawford (*Malay Archip.* i. 455): (Dammer) "exudes through the bark, and is either found adhering to the trunk and branches in large lumps; or in masses on the ground, under the trees. As these often grow near the sea-side or on banks of rivers, the damar is frequently floated away and collected at different places as drift"; and adds: "The dammer used for caulking the *masula* boats at Madras when Fryer was there, may have been, and probably was, imported from the Archipelago, and the fact that the resin was largely collected as drift may have been mentioned in answer to his enquiries."] Some of the Malay dammer also seems, from Major M'Nair's statement, to be, like copal, fossil. [On this Mr. Skeat says: "It is true that it is sometimes dug up out of the ground, possibly because it may form on the roots of certain trees, or because a great mass of it will fall and partially bury itself in the ground by its own weight, but I have never heard of its being found actually fossilised, and I should question the fact seriously."]

The word is sometimes used in India [and by the Malays, see above] for 'a torch,' because torches are formed of rags dipped in it. This is perhaps the use which accounts for Haec's explanation below.

1584. — "Dennar (for demmar) from Siacca and Blinton" (i.e. Siak and Billiton). — *Barret*, in *Hakl.* ii. 43.

1631. — In *Haec's Malay Vocabulary*: "Damar, Lumen quod accenditur."

1673. — "The Boat is not strengthened with Kneec-Timbers as ours are, the banded Planks are sowed together with Rope-yarn of the Cocoe, and calked with Dammar (a sort of Rosin taken out of the sea)." — *Fryer*, 37.

"The long continued Current from the Inland Parts (at Surat) through the vast Wildernesses of huge Woods and Forests, wafts great Rafts of Timber for Shipping and Building: and Damar for Pitch, the finest scented Bitumen (if it be not a gum or Rosin) I ever met with." — *Ibid.* 121.

1727. — "Damar, a gum that is used for making Pitch and Tar for the use of Shipping." — *A. Hamilton*, ii. 73; [ed. 1744, ii. 72].

c. 1755. "A Demar-Boy (Torch-boy)." — *Ives*, 50.

1878. — "This dammar, which is the general Malayan name for resin, is dug out of the forests by the Malays, and seems to be the fossilised juices of former growth of jungle." — *McNair*, *Perak, &c.*, 188.

1885. — "The other great industry of the place (in Samatra) is dammar collecting. This substance, as is well known, is the resin which exudes from notches made in various species of coniferous and dipterocarpous trees . . . out of whose stem . . . the native cuts large notches up to a height of 40 or 50 feet from the ground. The tree is then left for 3 or 4 months when, if it be a very healthy one, sufficient dammar will have exuded to make it worth while collecting; the yield may then be as much as 94 Amsterdam pounds." — *H. O. Forbes*, *A Naturalist's Wanderings*, p. 135.

DANA, s. H. *dāna*, literally 'grain,' and therefore the exact translation of *gram* in its original sense (q.v.). It is often used in Bengal as synonymous with *gram*, thus: "Give the horse his *dāna*." We find it also in this specific way by an old traveller:

1616. — "A kind of graino called Donna, somewhat like our Pease, which they boyle, and when it is cold give them mingled with course Sugar, and twice or thrise in the Weeke, Butter to scoure their Bodies." — *Terry*, in *Purchas*, ii. 1471.

DANCING-GIRL, s. This, or among the older Anglo-Indians, *Dancing-Wench*, was the representative of the (Portuguese *Bailadeira*) *Bayadère*, or Nautch-girl (q.v.), also *Cunchunee*. In S. India dancing-girls are all Hindus, [and known as *Devadāsī* or *Bhogam-dāsi*] in N. India they are both Hindu, called *Rāmjanī* (see RUM-JOHNNY), and Mussulman, called

Kanchani (see CUNCHUNEE). In Dutch the phrase takes a very plain-spoken form, see quotation from Valentijn; [others are equally explicit, e.g. Sir T. Roe (Hak. Soc. i. 145) and P. della Valle, ii. 282.]

1606.—See description by Goutte, i. 39.

1673.—“After supper they treated us with the Dancing Wenches, and good scoops of Brandy and Delf Beer, till it was late enough.”—*Fryer*, 152.

1701.—“The Governor conducted the Nabob into the Consultation Room . . . after dinner they were diverted with the Dancing Wenches.”—In *Wheeler*, i. 377.

1728.—“Wat de dans-Hoeren (anders *Devatashi* (Devā-dāśī) . . . gonaamd, en an de Goden hunner Pagoden als getrouwd) belangd.”—*Valentijn*, *Chor*, 54.

1763-78.—“Mandelslow tells a story of a Nabob who cut off the heads of a set of dancing girls . . . because they did not come to his palace on the first summons.”—*Orme*, i. 28 (ed. 1803).

1789.—“ . . . dancing girls who display amazing agility and grace in all their motions.”—*Munro*, *Narrative*, 73.

c. 1812.—“I often sat by the open window, and there, night after night, I used to hear the songs of the unhappy dancing girls, accompanied by the sweet yet melancholy music of the *cithāra*.”—*Mrs. Sherwood's Autobiog.* 423.

[1813.—Forbes gives an account of the two classes of dancing girls, those who sing and dance in private houses, and those attached to temples.—*Or. Mem.* 2nd ed. i. 61.]

1815.—“Dancing girls were once numerous in Persia; and the first poets of that country have celebrated the beauty of their persons and the melody of their voices.”—*Malcolm*, *H. of Persia*, ii. 587.

1833.—“The Maharajah sent us in the evening a new set of dancing girls, as they were called, though they turned out to be twelve of the ugliest old women I ever saw.”—*Osborne*, *Court and Camp of Runjeet Singh*, 154.

1843.—“We decorated the Temples of the false gods. We provided the dancing girls. We gilded and painted the images to which our ignorant subjects bowed down.”—*Macaulay's Speech on the Somnauth Proclamation*.

DANDY, s.

(a). A boatman. The term is peculiar to the Gangetic rivers. H. and Beng. *dāndī*, from *dānd* or *dand*, ‘a staff, an oar.’

1685.—“Our Dandees (or boatmen) boyled their rice, and we supped here.”—*Hedges*, *Diary*, Jan. 6; [Hak. Soc. i. 175].

1763.—“The oppressions of your officers were carried to such a length that they put a stop to all business, and plundered and seized the Dandies and Mangies’ [see *MANJEE*] vessel.”—*W. Hastings* to the Nawab, in *Long*, 347.

1809.—“Two naked dandys paddling at the head of the vessel.”—*Ld. Valentia*, i. 67.

1824.—“I am indeed often surprised to observe the difference between my dandees (who are nearly the colour of a black tea-pot) and the generality of the peasants whom we meet.”—*Bp. Heber*, i. 149 (ed. 1841).

—(b). A kind of ascetic who carries a staff. Same etymology. See *Soltryna*, who gives a plate of such an one.

[1823.—“ . . . the Dandi is distinguished by carrying a small *Dand*, or wand, with several processes or projections from it, and a piece of cloth dyed with red ochre, in which the Brahmanical cord is supposed to be enshrined, attached to it.”—*J. H. Wilson*, *Sketch of the Religious Sects of the Hindus*, ed. 1861, i. 183.]

—(c). H. same spelling, and same etymology. A kind of vehicle used in the Himalāya, consisting of a strong cloth slung like a hammock to a bamboo staff, and carried by two (or more) men. The traveller can either sit sideways, or lie on his back. It is much the same as the Malabar *muncheel* (q.v.), [and P. della Valle describes a similar vehicle which he says the Portuguese call *Rele* (Hak. Soc. i. 183).]

[1875.—“The nearest approach to travelling in a dandi I can think of, is sitting in a half-reefed top-sail in a storm, with the head and shoulders above the yard.”—*Wilson*, *Abode of Snow*, 103.]

1876.—“In the lower hills when she did not walk she travelled in a dandy.”—*Kinloch*, *Large Game Shooting in Tibet*, 2nd S., p. vii.

DANGUR, n.p. H. *Dhāngar*, the name by which members of various tribes of Chitāi Nāgpur, but especially of the Orāons, are generally known when they go out to distant provinces to seek employment as labourers (“coolies”). A very large proportion of those who emigrate to the tea-plantations of E. India, and also to Mauritius and other colonies, belong to the Orāon tribe. The etymology of the term *Dhāngar* is doubtful. The late Gen. Dalton says: “It is a word that from its apparent derivation (*dāng* or *dhang*, ‘a hill’) may mean any hill-

man; but amongst several tribes of the Southern tributary Mahals, the terms Dhángar and Dhángarin mean the youth of the two sexes, both in highland and lowland villages, and it cannot be considered the national designation of any particular tribe" (*Descriptive Ethnology of Bengal*, 245) [and see Risley, *Tribes and Castes*, i. 319].

DARCHEENEE, s. P. *dār-chīnī*, 'China-stick,' i.e. cinnamon.

1563. — "... The people of Ormuz, because this bark was brought for sale there by those who had come from China, called it *dār-chīnī*, which in Persian means 'wood of China,' and so they sold it in Alexandria. . . ."—*García*, f. 59-60.

1621. — "As for cinnamon which you wrote was called by the Arabs *dartzeni*, I assure you that the *dār-sīnī*, as the Arabs say, or *dār-chīnī* as the Persians and Turks call it, is nothing but our ordinary *canella*."—*P. della Valle*, ii. 206-7.

DARJEELING, **DĀRJĪLING**, n.p. A famous sanitarium in the Eastern Himālaya, the cession of which was purchased from the Raja of Sikkim in 1835; a tract largely added to by annexation in 1849, following on an outrage committed by the Sikkim Minister in imprisoning Dr. (afterwards Sir) Joseph Hooker and the late Dr. A. Campbell, Superintendent of Darjeeling. The sanitarium stands at 6500 to 7500 feet above the sea. The popular Tibetan spelling of the name is, according to Jaeschke, *rDor-rje-glin*, 'Land of the *Dorje*,' i.e. 'of the Adamant or thunderbolt,' the ritual sceptre of the Lamas. But 'according to several titles of books in the Petersburg list of MSS. it ought properly to be spelt *Dar-rgyas-glin*' (*Tib. Eng. Dict.* p. 287).

DARŪGA, s. P. and H. *dārŭgha*. This word seems to be originally Mongol (see *Korolevsky's Dict.* No. 1672). In any case it is one of those terms brought by the Mongol hosts from the far East. In their nomenclature it was applied to a Governor of a province or city, and in this sense it continued to be used under Timur and his immediate successors. But it is the tendency of official titles, as of denominations of coin, to descend in value; and that of *dārŭgha* has in later days been bestowed on a variety

of humbler persons. Wilson defines the word thus: "The chief native officer in various departments under the native government, a superintendent, a manager: but in later times he is especially the head of a police, customs, or excise station." Under the British Police system, from 1793 to 1862-63, the *Darŭgha* was a local Chief of Police, or Head Constable, [and this is still the popular title in the N.W.P. for the officer in charge of a Police Station.] The word occurs in the sense of a Governor in a Mongol inscription, of the year 1314, found in the Chinese Province of Shensi, which is given by Pauthier in his *Marc. Pol.*, p. 773. The Mongol Governor of Moscow, during a part of the Tartar domination in Russia, is called in the old Russian Chronicles *Daroga* (see *Hammer, Golden Horde*, 384). And according to the same writer the word appears in a Byzantine writer (unnamed) as *Δάργας* (*ibid.* 238-9). The Byzantine form and the passages below of 1404 and 1665 seem to imply some former variation in pronunciation. But Clavijo has also *derroga* in § clii.

c. 1220. — "Tuli Khan named as *Darugha* at Merv one called *Barnas*, and himself marched upon *Nishapur*."—*Abulghāsi*, by *Desmaisons*, 135.

1404. — "And in this city (Tauris) there was a kinsman of the Emperor as Magistrate thereof, whom they call *Derrega*. and he treated the said Ambassadors with much respect."—*Clavijo*, § lxxxi. (comp. *Mariham*, 90).

1441. — "... I reached the city of Kerman. . . . The *deroghah* (governor) the Emir Hadji Mohamed Kaiashirin, being then absent. . . ."—*Abdurrazzāk*, in *India in the XVth Cent.*, p. 5.

c. 1590. — "The officers and servants attached to the Imperial Stable. 1. The *Atbegi*. . . . 2. The *Dārŭghah*. There is one appointed for each stable. . . ."—*Ain*, tr. *Blockmann*, i. 137.

1621. — "The 10th of October, the *darogā*, or Governor of Isfahan, Mir Abdulanam, the King's son-in-law, who, as was afterwards seen in that charge of his, was a downright madman. . . ."—*P. della Valle*, ii. 106.

1665. — "There stands a *Darega*, upon each side of the River, who will not suffer any person to pass without leave."—*Tavernier*, E.T., ii. 52; [ed. *Bull*, i. 117].

1673. — "The *Droger*, or Mayor of the City, or Captain of the Watch, or the Rounds; It is his duty to preside with the Main Guard a-nights before the Palace-gates."—*Fryer*, 339.

1673.—"The Droger being Master of his Science, persists; what comfort can I reap from your Disturbance?"—*Fryer*, 230.

1682.—"I received a letter from Mr. Hill at Rajemaul advising ye Droga of ye Mint would not obey a Copy, but required at least a sight of ye Original."—*Beloe, Diary*, Dec. 11; [Hak. Soc. i. 67].

c. 1781.—"About this time, however, one day being very angry, the Darogha, or master of the mint, prevented himself, and asked the Nawab what device he would have struck on his new copper coinage. Hydur, in a violent passion, told him to stamp an obscene figure on it."—*Asiatic Nail*, tr. by Miles, 488.

1812. "Each division is guarded by a Darogha, with an establishment of armed men."—*Fifth Report*, 44.

DATCHIN, *s.* This word is used in old books of Travel and Trade for a steelyard employed in China and the Archipelago. It is given by Leyden as a Malay word for 'balance,' in his *Comp. Treat. of Barm, Malay and Thai*, Serampore, 1810. It is also given by Crawford as *dachin*, a Malay word from the Javanese. There seems to be no doubt that in Peking dialect *ch'eng* is 'to weigh,' and also 'steelyard', that in Amoy a small steelyard is called *ch'in*; and that in Canton dialect the steelyard is called *te'ch'ing*. Some of the Dictionary also give to *ch'ing*, 'large steelyard' *Datchin* or *detchin* may therefore possibly be a Chinese term; but considering how seldom traders' words are really Chinese, and how easily the Chinese monosyllables lend themselves to plausible combinations, it remains probable that the Canton word was adopted from foreigners. It has sometimes occurred to us that it might have been adopted from *Achin* (*d'Achin*): see the first quotation. [The *N.E.D.*, following Prof. Giles, gives it as a corruption of the Cantonese name *toh-ch'ing* (in Court dialect *to-ch'ing*) from *toh* 'to measure,' *ch'ing*, 'to weigh.' Mr Skeat notes: "The standard Malay is *daching*, the Javanese *dachin* (v. *Klinkert*, s.v.). He gives the word as of Chinese origin, and the probability is that the English word is from the Malay, which in its turn was borrowed from the Chinese. The final suggestion, *d'Achin*, seems out of the question.] Favre's *Malay Dict.* gives (in French) "*daxing* (Ch. *pa-tchen*), steelyard, balance," also "*br-daxing*, to weigh," and Javan, "*daxin*, a weight of 100 kätis." Gericke's

Javan. Dict. also gives "*datsin-Picol*," with a reference to Chinese. [With reference to Crawford's statement quoted above, Mr. Pringle (*Diary, Ft. St. George*, 1st ser. iv, 170) notes that Crawford had elsewhere adopted the view that the yard and the designation of it originated in China and passed from thence to the Archipelago (*Malay Archip* i. 275). On the whole, the Chinese origin seems most probable.]

1851. At Malacca. "The *leat* of the great *Dachem* contains 200 *ates*, each *ate* weighing two *crutels*, 4 *unces*, 5 *eighths*, 15 *grains* - 3 *tooths*. . . . The *leat* of the little *Dachem* contains 200 *ates*; each *ate* weighing two *scrutels*."—*A. Nurei*, 22.

1684.5.—" . . . he replied That he was now content yt ye Hindo Company should only enjoy ye Privileges of ye Place on condition yt ye People of ye Place be free from all duties & Customs and yt ye Profit of ye Datchin be his. . . ."—*Pringle, Diary*, Ft. St. Geo. 1st ser. iv, 121.]

1702.—"For their Datchin and *Rattop* they use that of Japan."—*B. van der Meer's Journal of Cochin China*, in *Distr. exp.*, O. R. i. 155.

1711.—"Never weigh your Silver by their Datchins, for they have usually two Pair, one to receive, the other to pay by."—*Beloe*, 113.

"In the Datchin, an expert Weigher will cheat two or three per cent. by placing or shaking the Weight, and minding the Motion of the Pole only."—*Dict.* 115.

" . . . every one I saw a *Choychin* and *Datchin* to cut a weight silver."—*Dict.* 111.

1748.—"These scales are made after the manner of the Roman *balanæ*, or our English *Stillicards*, called by the Chinese *Ling*, and by us *Dot chin*."—*A Voyage to the E. India* is 1747 and 1748, Ac., London, 1762, p. 221. The same book has, in a short vocabulary, at p. 225, "English scales or *dodgeons* . . . Chinese *Ling*."

DATURA, *s.* This Latin-like name is really SKT. *dhātūra*, and so has passed into the derived vernaculars. The widely-spread *Datura Stramonium*, or Thorn-apple, is well known over Europe, but is not regarded as indigenous to India; though it appears to be wild in the Himalaya from Kashmir to Sikkim. The Indian species, from which our generic name has been borrowed, is *Datura alba*, Nees (see *Harbury and Plücker*, 416) (*D. fastuosa*, L.). Garvin de Orta mentions the common use of this by thieves in India. Its effect on the victim was to produce temporary

alienation of mind, and violent laughter, permitting the thief to act unopposed. He describes his own practice in dealing with such cases, which he had always found successful. *Datura* was also often given as a practical joke, whence the Portuguese called it *Burladora* ('Joker'). De Orta strongly disapproves of such pranks. The criminal use of *datura* by a class of Thugs is rife in our own time. One of the present writers has judicially convicted many. Coolies returning with fortunes from the colonies often become the victims of such crimes. [See details in *Chevers, Ind. Med. Jurispr.* 179 seqq.]

1563.—"*Maid-servant.* A black woman of the house has been giving *datura* to my mistress; she stole the keys, and the jewels that my mistress had on her neck and in her jewel box, and has made off with a black man. It would be a kindness to come to her help."—*Garcia, Colloquies*, i. 83.

1578.—"They call this plant in the Malabar tongue *unmala kaya* [*unmala-kaya*] . . . in Canarese *Datyro*. . . ."—*Acosta*, 87.

c. 1580.—"*Nascitur et . . . Datura Indorum, quarum ex seminibus latrones bellaria parant, quae in caravanis mercatoribus exhibentes largumque somnum, profundumque inducentes aurum gemmasque surripiunt et abeunt.*"—*Prosper Alpinius*, Pt. I. 190-1.

1598.—"They name [*have*] likewise an herbe called *Dentroa*, which beareth a seede, whereof bruising out the sap, they put it into a cup, or other vessel, and give it to their husbands, eyther in meate or drinke, and presently therewith the Man is as though hee were half out of his wits."—*Lincolnen*, 60; [*Hak. Soc.* i. 209].

1608-10.—"*Mais ainsi de mesme les femmes quand elles scauent que leurs maris on entretienent quelqu'autre, elles s'en desfont par poison ou autrement, et se seruent fort à eon de la semence de Datura, qui est d'vno estrange vortu. Ce Datura ou Duroa, espece de Stramonium, est vne plante grande et haute qui porte des fleurs blanches on Campano, comme lo Cissampelo, mais plus grande.*"—*Mocquet, Voyages*, 312.

[1610.—"In other parts of the Indies it is called *Dutroa*."—*Pyrard de Laval, Hak. Soc.* ii. 114.

[1621.—"*Garcias ab Horto . . . makes mention of an herbe called Datura, which, if it be eaten, for 24 hours following, takes away all sense of grief, makes them incline to laughter and mirth.*"—*Burton, Anatomy of Mel.*, Pt. 2, Sec. 5 Mem. I. Subs. 5.]

1673.—"*Dutry*, the deadliest sort of *Solanum* (*Solanum*) or *Nightshade*."—*Fryer*, 32.

1676.—

"Make lechers and their punks with dewtry Commit fantastical adwotry."

Hudibras, Pt. iii. Canto 1.

1690.—"*And many of them (the Moors) take the liberty of mixing Dutra and Water together to drink . . . which will intoxicate almost to Madness.*"—*Orington*, 235.

1810.—"*The datura that grows in every part of India.*"—*Williamson, V. M.* ii. 135.

1874.—"*Datura.* This plant, a native of the East Indies, and of Abyssinia, more than a century ago had spread as a naturalized plant through every country in Europe except Sweden, Lapland, and Norway, through the aid of gipsy quacks, who used the seed as anti-spasmodics, or for more questionable purposes."—*R. Brown in Geog. Magazine*, i. 371. *Note.*—The statements derived from *Hanbury and Flückiger* in the beginning of this article disagree with this view, both as to the origin of the European *Datura* and the identity of the Indian plant. The doubts about the birthplace of the various species of the genus remain in fact undetermined. [See the discussion in *Watt, Econ. Dict.* iii. 29 seqq.]

DATURA, YELLOW, and YELLOW THISTLE. These are Bombay names for the *Argemone mexicana*, *fico del inferno* of Spaniards, introduced accidentally from America, and now an abundant and pestilent weed all over India.

DAWK, s. H. and *Mahr. dāk*, 'Post,' i.e. properly transport by relays of men and horses, and thence 'the mail' or letter-post, as well as any arrangement for travelling, or for transmitting articles by such relays. The institution was no doubt imitated from the *barid*, or post, established throughout the empire of the Caliphs by Mo'awia. The *barid* is itself connected with the Latin *verēdus*, and *verēditus*.

1310.—"It was the practice of the Sultan (Alā-uddin) when he sent an army on an expedition to establish posts on the road, wherever posts could be maintained. . . . At every half or quarter *fas* runners were posted . . . the securing of accurate intelligence from the court on one side and the army on the other was a great public benefit."—*Zia-uddin Barni*, in *Elliot*, iii. 203.

c. 1340.—"The foot-post (in India) is thus arranged: every mile is divided into three equal intervals which are called *Dāwah*, which is as much as to say 'the third part of a mile' (the mile itself being called in India *Koruh*). At every third of a mile there is a village well inhabited, outside of

which are three tents where men are seated ready to start. . . .—*Ibn Batuta*, iii. 95.

c. 1310.—“So he wrote to the Sultan to announce our arrival, and sent his letter by the dāwah, which is the foot post, as we have told you. . . .”—*Ibid.* 116.

“At every mile (i.e. *Korāh* or *corā*) from Delhi to Daulatabād there are three dāwah or posts.”—*Ibid.* 191-2. It seems probable that this dāwah is some misunderstanding of *dāk*.

“There are established, between the capital and the chief cities of the different territories, posts placed at certain distances from each other, which are like the post-relays in Egypt and Syria . . . but the distance between them is not more than four bowshots or even less. At each of these posts ten swift runners are stationed . . . as soon as one of these men receives a letter he runs off as rapidly as possible. . . . At each of these post stations there are mosques, where prayers are said, and where the traveller can find shelter, reservoirs full of good water, and markets . . . so that there is very little necessity for carrying water, or food, or tent.”—*Shahabuddin Durrani*, in *Eller*, ii. 581.

1628.—“ . . . that every ten (so) he should erect a *yam*, or post-house, which they call a *dāk-choki*, for six horses. . . .”—*Eller*, 393.

c. 1612.—“He (Akbar) established posts throughout his dominions, having two horses and a set of footmen stationed at every five *cos*. The Indians call this establishment ‘*Dak chokis*’.”—*Purana*, by Briggs, ii. 250-1.

1657.—“But when the intelligence of his (Dara-Shikoh's) officious meddling had spread abroad through the provinces by the *dāk chaudi*. . . .”—*Khadī Khān*, in *Eller*, vii. 211.

1727.—“The Post in the Mogul's Dominions goes very swift, for at every Caravan *seray*, which are built on the High roads, about ten miles distant from one another, Men, very swift of Foot, are kept ready. . . . And these Carriers are called *Dog Chowdars*.”—*A. Hamilton*, i. 149; [ed. 1711, i. 150].

1771.—“I wrote to the Governor for permission to visit Calcutta by the Dawks. . . .”—Letter in the *Integres of a Nalob*, &c., 76.

1781.—“I mean the absurd, unfair, irregular and dangerous Mode, of suffering People to jaw over their Neighbours' Letters at the Dock. . . .”—Letter in *Hicky's Bengal Gazette*, Mar. 21.

1796.—“The Honble. the Governor-General in Council has been pleased to order the re-establishment of *Dawk Browsers* upon the new road from Calcutta to Benares and Patna. . . . The following are the rates fixed. . . .

“From Calcutta to Benares. . . . Sixty Rupees 600.”

In *Seton-Karr*, ii. 185.

1802.—“He advised me to proceed immediately by Dawk. . . .”—*Id. Valentin*, i. 62.

1821.—“The dāk or post carrier having passed me on the preceding day, I dropped a letter into his leathern bag, requesting a friend to send his horse on for me.”—*Scot's Wanderer of Elora*, ch. iv. A letter so sent by the post-runner, in the absence of any receiving office, was said to go “*by awab dawk*.”

1843.—“JAM: You have received the money of the British for taking charge of the dawk, you have betrayed your trust, and stopped the dawks. . . . If you come in and will your *sām*, and promise fidelity to the British Government, I will restore to you your lands . . . and the superintendence of the dawks. If you refuse I will wait till the hot weather has gone past, and then I will carry fire and sword into your territory . . . and if I catch you, I will hang you as a rebel.”—*See C. Nipper* in the *Journal of the Asiatic Soc. of Ben. J. Wilson*, p. 110.

1873.—“ . . . the true name being, Mr. Barton declared, that he was too stony to pay her dawk.”—*The True Ref.*, i. 61.

DAWK, s. Name of a true See **DHAWK.**

DAWK, To lay a v. To cause relays of bearers, or horses, to be posted on a road. As regards palankin bearers this used to be done either through the post-office, or through local chowdries (q.v.) of bearers. During the mutiny of 1857-58, when several young surgeons had arrived in India, whose services were urgently wanted at the front, it is said that the Head of the Department to which they had reported themselves, directed them immediately to ‘lay a dawk.’ One of them turned back from the door, saying: ‘Would you explain, Sir; for you might just as well tell me to lay an egg!’

DAWK BUNGALOW. See under **BUNGALOW.**

DAYE, DHYE, s. A wet-nurse; used in Bengal and N. India, where this is the sense now attached to the word. Hind. *dāi*, Skt. *dātṛidā*; conf. Pers. *dāyah*, a nurse, a midwife. The word also in the earlier English Regulations is applied, Wilson states, to “a female commissioner employed to interrogate and swear native women of condition, who could not appear to give evidence in a Court.”

[1598.—"No Christian shall call an infidel *Daya* at the time of her labour."—*Archiv. Port. Orient.* fasc. iv. p. 25.]

1578.—"The whole plant is commonly known and used by the *Dayas*, or as we call them *concalres*" ("gossips," midwives).—*Acosta, Tractado*, 282.

1613.—"The medicines of the Malays . . . ordinarily are roots of plants . . . horns and claws and stones, which are used by their leeches, and for the most part by *Dayas*, which are women physicians, excellent herbalists, apprentices of the schools of Java Major."—*Godinho de Eredia*, f. 37.

1782.—In a Table of monthly Wages at Calcutta, we have:—

"Dy (Wet-nurse) 10 Rs."

India Gazette, Oct. 12.

1808.—"If the bearer hath not strength what can the *Dase* (midwife) do!"—Guzerati Proverb, in *Drummond's Illustrations*, 1803.

1810.—"The *Dhye* is more generally an attendant upon native ladies."—*Williamson*, *I. M. i.* 341.

1833.—". . . the '*dyah*' or wet-nurse is looked on as a second mother, and usually provided for for life."—*Willa, Modern Persia*, 326.

[1887.—"I was much interested in the *Dhais* ('midwives') class."—*Lady Dufferin, Viceregal Life in India*, 337.]

DEANER, s. This is not Anglo-Indian, but it is a curious word of English Thieves' cant, signifying 'a shilling.' It seems doubtful whether it comes from the Italian *danaro* or the Arabic *dīnār* (q.v.); both eventually derived from the Latin *denarius*.

DEBAL, n.p. See DIUL-SIND.

DECCAN, n.p. and adj. Hind. *Dakṣiṇ*, *Dakṣhiṇ*, *Dakhan*, *Dakṣhan*; *dakṣhiṇa*, the Prakr. form of Skt. *dakṣhiṇa*, 'the South'; originally 'on the right hand'; compare *dexter*, *deŕtor*. The Southern part of India, the Peninsula, and especially the Table-land between the Eastern and Western Ghats. It has been often applied also, politically, to specific States in that part of India, e.g. by the Portuguese in the 16th century to the Mahomedan Kingdom of Bijapur, and in more recent times by ourselves to the State of Hyderabad. In Western India the Deccan stands opposed to the *Concan* (q.v.), i.e. the table-land of the interior to the maritime plain; in Upper India the Deccan stands opposed to *Hindūstān*, i.e. roundly speaking, the country south of the

Nerbudda to that north of it. The term frequently occurs in the Skt. books in the form *dakṣhiṇapatha* ('Southern region,' whence the Greek form in our first quotation), and *dakṣhiṇītya* ('Southern'—qualifying some word for 'country'). So, in the *Pañchatantra*: "There is in the Southern region (*dakṣhiṇītya janapada*) a town called *Mihīlārōpya*."

c. A.D. 80-90.—"But immediately after Barygaza the adjoining continent extends from the North to the South, wherefore the region is called *Dachinabadṣa* (Δαχινάβδης), for the South is called in their tongue *Dachanos* (Δάχανος)."—*Periplus M. E.*, *Geog. Gr. Min.* i. 254.

1510.—"In the said city of Decan there reigns a King, who is a Mahomedan."—*Varthema*, 117. (Here the term is applied to the city and kingdom of Bijapur).

1517.—"On coming out of this Kingdom of Guzerat and Camby towards the South, and the inner parts of India, is the Kingdom of *Dacani*, which the Indians call *Decan*."—*Barbont*, 69.

1552.—"Of *Decani* or *Daquē* as we now call it."—*Castanheda*, ii. 50.

"He (Mahmūd Shāh) was so powerful that he now presumed to style himself King of Canara, giving it the name of *Decan*. And the name is said to have been given to it from the combination of different nations contained in it, because *Decani* in their language signifies 'mongrel.'"—*De Barros*, Dec. II. liv. v. cap. 2. (It is difficult to discover what has led astray here the usually well-informed *De Barros*).

1608.—"For the *Portugals* of *Daman* had wrought with an ancient friend of theirs a *Raga*, who was absolute Lord of a Province (between *Daman*, *Guzerat*, and *Decan*) called *Cruly*, to be ready with 200 Horsemen to stay my passage."—*Capt. W. Hawkins*, in *Purchas*, i. 209.

[1612.—"The *Desanias*, a people bordering on them (Portuguese) have besieged six of their port towns."—*Danvers*, *Letters*, i. 258.]

1616.—". . . his son Sultan Coron, who he designed, should command in *Deccan*."—*Sir T. Roe*.

[. . . "There is a resolution taken that Sultan Caronne shall go to the *Decan Warres*."—*Ibid.* Hak. Soc. i. 192.]

[1623.—"A Moor of *Dacān*."—*P. della Valle*, Hak. Soc. ii. 225.]

1667.—

"But such as at this day, to Indians known, In Malabar or *Decan* spreads her arms," *Paradise Lost*, ix. [1102-3].

1726.—"Decan [as a division] includes *Decan*, *Cankam*, and *Balagutla*."—*Valentijn*, v. 1.

c. 1750.—“... alors le Nabab d'Arcate, tout petit Seigneur qu'il étoit, comparé au Souba du Dekan dont il n'étoit que le Forinier traitier (sic) avec nous comme un Souverain avec ses sujets.”—*Letter of M. Bussy, in Cambridge's War in India*, p. xxix.

1870.—“In the Deccan and in Ceylon trees and bushes near springs, may often be seen covered with white flowers.”—*Lubbock, Origin of Civilization*, 200. N.B.—This is a questionable statement as regards the Deccan.

DECCANY, adj., also used as subst. Properly *dakhini*, *dalkhini*, *dalkni*. Coming from the Deccan. A (Mahomedan) inhabitant of the Deccan. Also the very peculiar dialect of Hindustani spoken by such people.

1516.—“The Decan language, which is the natural language of the country.”—*Barlaam*, 77.

1572.—“...
Decany, Orias, que o esperança
Tem de sua salvação nas re-onantes
Águas do Gange. . . .” —*Cumbrs*, vii. 20.

1578.—“The Decanias (call the Hotel-leaf) Pan.”—*Arctia*, 139.

c. 1590.—“Hence Dakhnia is no notorious in Hindustan for stupidity. . . .” —Author quoted by *Blochmann*, *Lin*, i. 413.

[1813.—“... and the Decanias-bean (*buba superla*) are very conspicuous.”—*Forbes, Or. Mem.* 2nd. ed. i. 195.]

1861.—

“Ah, I rode a Deccanee charger, with a saddle-cloth gold laced,
And a Persian sword, and a twelve-foot spear, and a pistol at my waist.”

Sir A. C. Lyall, The Old Pindaree.

DECK, s. A look, a peep. Imp. of Hind. *dekh-ud*, ‘to look.’

[1830.—“When on a sudden, coming to a check, Thompson's mahout called out, ‘Dekhi Sahib, Dekhi!’” —*Or. Sporting Mag.*, ed. 1873, i. 350.]

1851.—“... these formed the whole assemblage, with the occasional exception of some officer, stopping as he passed by, returning from his morning ride ‘just to have a dekh at the steamer.’ . . .” —*W. Arnold, Outfield*, i. 85.

DEEN, s. Ar. Hind. *din*, ‘the faith.’ The cry of excited Mahomedans, *Din, Din!*

c. 1580.—“... crying, as is their way, *Din, Din, Maqamed*, so that they filled earth and air with terror and confusion.” —*Primor e Honor*, &c., t. 19.

[c. 1700.—“The sound of ding Mahomed.” —*Orme, Military Trans.* Madras reprint, ii. 339.

[1761.—“When our seapoys observed the enemy they gave them a ding or buzza.” —*Carraccioli, Life of Clive* i. 57.]

DELHI, n.p. The famous capital of the great Moghuls, in the latter years of that family; and the seat under various names of many preceding dynasties, going back into ages of which we have no distinct record. *Dilli* is, according to Cunningham, the old Hindu form of the name; *Dihli* is that used by Mahomedans. According to *Punjab Notes and Queries* (ii. 117 *seq.*), *Dihli* is traditionally the name of the Dilli of Prithvi Raj. *Dil* is an old Hindi word for an eminence; and this is probably the etymology of *Dihli* and *Dilli*. The second quotation from Correa curiously illustrates the looseness of his geography. [The name has become unpleasantly familiar in connection with the so-called ‘*Delhi boy*,’ a form of Oriental sari, similar to Biskra Button, Aleppo Evil, Lahore or Multan Sore (see *Delhi Gazetteer*, 15, note).]

1205.—(Muhammad Ghori marched) “towards Dehli (may God preserve its propriety, and perpetuate its splendour!), which is among the chief (mother) cities of Hind.” —*Hasan Nizami, in Elliot*, ii. 216.

c. 1321.—“Hanc terram (Tana, near Bombay) regunt Sarraceni, nunc subijcentes del dilli. . . . Audient ipse imperator del Dall . . . misit et ordinavit ut ipse Lomche penitus caperetur. . . .” —*Fr. Olorie, See Calhag, &c., App.*, pp. v. and x.

c. 1330.—“Dilli . . . a certain traveller relates that the brick-built walls of this great city are loftier than the walls of Hamath; it stands in a plain on a soil of mingled stones and sand. At the distance of a parasang runs a great river, not as big, however, as Euphrates.” —*Ibnul-feda, in Gildemeister*, 189 *seq.*

c. 1331.—“The wall that surround Dilli has no equal. . . . The city of Dilli has 23 gates. . . .” —*Ibn Batuta*, iii. 147 *seq.*

c. 1375.—The *Carta Catalana* of the French Library shows *ciutat de Dilli* and also *La Rey Dilli*, with this rubric below it: “*Acceda ad pida gran e posteros molt rich. Aquel suda la pcc orfians e e millia homens d cavall ad lo seu i ppe. Ha encora pmon ens noibre. . . .*”

1459.—Fra Mauro's great map at Venice shows *Dell cittade grandissima*, and the rubrick *Queste cittade nobilissima ed dominata tuto el pare del Dell over India Prima*.

1516.—“This king of Dely confines with Tatar, and has taken many lands from the King of Camboy; and from the King of

Dnean, his servants and captains with many of his people, took much, and afterwards in time they revolted, and set themselves up as kings."—*Barbosa*, p. 100.

1533.—"And this kingdom to which the Badur proceeded was called the Dely; it was very great, but it was all disturbed by wars and the risings of one party against another, because the King was dead, and the sons were fighting with each other for the sovereignty."—*Correa*, iii. 508.

"This Kingdom of Dely is the greatest that is to be seen in those parts, for one point that it holds is in Persia, and the other is in contact with the Loochoos (or *Leguiss*) beyond China."—*Ibid.* iii. 572.

c. 1568.—"About sixteen yeeres past this King (of Cuttaek), with his Kingdome, were destroyed by the King of Patane, which was also King of the greatest part of Bengala . . . but this tyrant enjoyed his Kingdome but a small time, but was conquered by another tyrant, which was the great Mogol King of Agra, Delly, and of all Cambala."—*Cæsar Frederike* in *Hakl.* ii. 338.

1611.—"On the left hand is seene the car-kasse of old Dely, called the nine castles and fiftie-two gates, now inhabited onely by *Googers*. . . . The city is 2^o betweene Gate and Gate, begirt with a strong wall, but much ruinate. . . ."—*W. Finch*, in *Purchas*, i. 430.

DELING, s. This was a kind of hammock conveyance, suspended from a pole, mentioned by the old travellers in Pegu. The word is not known to Burmese scholars, and is perhaps a Persian word. *Meninski* gives "*deleng*, adj. *pendulus*, *suspensus*." The thing seems to be the Malayalam *Manchal*. (See **MUNCHEEL** and **DANDY**).

1569.—"Carried in a closet which they call Deling, in the which a man shall be very well accommodated, with cushions under his head."—*Cæsar Frederike*, in *Hakl.* ii. 367.

1585.—"This Delingo is a strong cotton cloth doubled, . . . as big as an ordinary rug, and having an iron at each end to attach it by, so that in the middle it hangs like a pouch or purse. These irons are attached to a very thick cane, and this is borne by four men. . . . When you go on a journey, a cushion is put at the head of this Delingo, and you get in, and lay your head on the cushion," &c.—*Gaspard Balbi*, f. 99b.

1587.—"From Cirion we went to Macao, which is a pretie towne, where we left our boats and *Paroes*, and in the morning taking Delingeages, which are a kind of Coches made of cords and cloth quilted, and carried upon a stang betweene 3 and 4 men: we came to Pegu the same day."—*R. Fitch*, in *Hakl.* ii. 391.

DELLY, MOUNT, n.p. Port. *Monte D'El.* A mountain on the Malabar coast which forms a remarkable object from seaward, and the name of which occurs sometimes as applied to a State or City adjoining the mountain. It is prominently mentioned in all the old books on India, though strange to say the Map of India in Keith Johnstone's Royal Atlas has neither name nor indication of this famous hill. [It is shown in Constable's Hand Atlas.] It was, according to Correa, the first Indian land seen by Vasco da Gama. The name is Malayal. *Eli mala*, 'High Mountain.' Several erroneous explanations have however been given. A common one is that it means 'Seven Hills.' This arose with the compiler of the local Skt. *Mahātmya* or legend, who rendered the name *Saptasaila*, 'Seven Hills,' confounding *eli* with *ai*, 'seven,' which has no application. Again we shall find it explained as 'Rat-hill'; but here *eli* is substituted for *eli*. [The *Madras Gloss.* gives the word as *Mal. ezhimala*, and explains it as 'Rat-hill,' "because infested by rats."] The position of the town and port of Ely or Hili mentioned by the older travellers is a little doubtful, but see *Marco Polo*, notes to Bk. III. ch. xxiv. The *Ely-Maide* of the Pentinigerian Tables is not unlikely to be an indication of Ely.

1298.—"Eli is a Kingdom towards the west, about 300 miles from Comari. . . . There is no proper harbour in the country, but there are many rivers with good estuaries, wide and deep."—*Marco Polo*, Bk. III. ch. 24.

c. 1330.—"Threæ days journey beyond this city (Manjarür, i.e. Mangalore) there is a great hill which projects into the sea, and is deseribed by travellers from afar, the promontory called **HILL**."—*Abulfeda*, in *Gildemeister*, 185.

c. 1343.—"At the end of that time we set off for **HILL**, where we arrived two days later. It is a large well-built town on a great bay (or estuary) which big ships enter."—*Ibn Batuta*, iv. 81.

c. 1440.—"Proceeding onwards he . . . arrived at two cities situated on the sea shore, one named Pacamura, and the other Helly."—*Nicolo Conti*, in *India in the XVth Cent.* p. 6.

1516.—"After passing this place along the coast is the Mountain Dely, on the edge of the sea; it is a round mountain, very lofty, in the midst of low land; all the ships of the Moors and the Gentiles . . .

sight this mountain . . . and make their reckoning by it."—*Jurboea*, 149.

c. 1562.—"In twenty days they got sight of land, which the pilots foretold before that they saw it, this was a great mountain which is on the coast of India, in the Kingdom of Cannanor, which the people of the country in their language call the mountain Dely, *elly* meaning 'the rat,'* and they call it Mount Dely, because in this mountain there are so many rats that they could never make a village there."—*Correct, Three Voyages*, &c., Hak. Soc. 145.

1579.—" . . . Mahk Ben Haboob . . . proceeded first to Quilon . . . and after erecting a mosque in that town and settling his wife there, he him-self journeyed on to [Hilli Marāwī]. . . ."—Rowlandson's *Tr. of Tuhfat-ul-Mujahideen*, p. 51. (Here and elsewhere in this ill-edited book *Hilli Marāwī* is read and printed *Hubea Muniree*).

[1623.—" . . . a high Hill, inland near the seashore, call'd Monte Dell."—*P. della Valle*, Hak. Soc. ii. 355].

1638.—"Sur le midy nous passames à la ville de Monte-Leone, qui est une haute montagne dont les Malabaros descouurent de loin les vaisseaux, qu'ils peurent attaquer avec advantage."—*Mandelslo*, 276.

1727.—"And three leagues south from Mount Delly is a spacious deep River called Ballapatam, where the English Company had once a Factory for Pepper."—*A. Hamilton*, i. 291; [ed. 1744, ii. 293].

1759.—"We are further to remark that the late troubles at Tellicherry, which proved almost fatal to that settlement, took rise from a dispute with our linguist and the Prince of that Country, relative to lands he, the linguist, held at Mount Dilly."—*Court's Letter* of March 23. In *Long*, 198.

DELOLL, s. A broker; H. from Ar. *dallāl*; the literal meaning being one who directs (the buyer and seller to their bargain). In Egypt the word is now also used in particular for a broker of old clothes and the like, as described by Lane below. (See also under **NEELAM**.)

[c. 1665.—"He spared also the house of a deceased Delale or Gentle broker, of the Dutch."—*Bernier*, ed. *Constable*, 183. In the first English trans. this passage runs: "He has also regard to the House of the Deceased *De Late*."]

1684.—"Five Delolls, or Brokers, of Decca, after they had been with me went to Mr. Beard's chamber. . . ."—*Hedges, Diary*, July 25; [Hak. Soc. i. 152].

1754.—"Mr. Baillie at Jugdea, accused by these villains, our delolls, who carried on for a long time their most flagrant rascality. The Delolls at Jugdea found to charge the

Company 15 per cent. beyond the price of the goods."—*Fort W'm. Cons.* In *Long*, p. 50.

1821.—"I was about to answer in great wrath, when a *dallāl*, or broker, went by, loaded with all sorts of second-hand clothes, which he was hawking about for sale."—*Hajji Baba*, 2d ed. i. 183; [ed. 1851, p. 81].

1835.—"In many of the sooks in Cairo, auctions are held . . . once or twice a week. They are conducted by 'dellāls' (or brokers). . . . The 'dellāls' carry the goods up and down, announcing the sums bidden by the cries of 'harāg.'"—*Lane, Mod. Egyptians*, ed. 1860, p. 317; [5th ed. ii. 13].

DEMIJOHN, s. A large glass bottle holding 20 or 30 quarts, or more. The word is not Anglo-Indian, but it is introduced here because it has been supposed to be the corruption of an Oriental word, and suggested to have been taken from the name of *Damaghān* in Persia. This looks plausible (compare the Persian origin of *carboy*, which is another name for just the same thing), but no historical proof has yet been adduced, and it is doubted by Mr. Marsh in his *Notes on Wedgwood's Dictionary*, and by Dozy (*Sup. aux Dict. Arabes*). It may be noticed, as worthy of further enquiry, that Sir T. Herbert (192) speaks of the abundance and cheapness of *wine* at *Damaghān*. Niebuhr, however, in a passage quoted below, uses the word as an Oriental one, and in a note on the 5th ed. of *Lane's Mod. Egyptians*, 1860, p. 149, there is a remark quoted from Hammer-Purgstall as to the omission from the detail of domestic vessels of two whose names have been adopted in European languages, viz. the *garra* or *jarra*, a water 'jar,' and the *demighān* or *demijan*, 'la *dame-jeanne*.' The word is undoubtedly known in modern Arabic. The *Mohit* of B. Bistānī, the chief modern native lexicon, explains *Damijāna* as 'a great glass vessel, big-bellied and narrow-necked, and covered with wicker-work; a Persian word.* The vulgar use the forms *damajāna* and *damanjāna*. *Dame-jeanne* appears in *P. Richelet, Dict. de la Langue Franc.* (1769), with this definition: "[*Lagena amplior*] Nom que les matelots donnent à une grande bouteille couverte

* A correction is made here on Lord Stanley's translation.

* Probably not much stress can be laid on this last statement. [The N.E.D. thinks that the Arabic word came from the West].

de natta." It is not in the great Castilian Dict. of 1729, but it is in those of the last century, e.g. Dict. of the Span. Academy, ed. 1869. "*Dama Juliana*, f. Prov(incia de) And(alucia, CASTAÑA . . ."—and *castaña* is explained as a "great vessel of glass or terra cotta, of the figure of a chestnut, and used to hold liquor." [See *N.E.D.* which believes the word adopted from *dame-jeanne*, on the analogy of 'Bellarmine' and 'Greybeard.']

1762.—"Notre vin étoit dans de grands flacons de verre (Damasjanas) dont chacun tenoit près de 20 bouteilles."—*Nébuch, Voyage*, i. 171.

DENGUE, s. The name applied to a kind of fever. The term is of West Indian, not East Indian, origin, and has only become known and familiar in India within the last 30 years or more. The origin of the name which seems to be generally accepted is, that owing to the stiff unbending carriage which the fever induced in those who suffered from it, the negroes in the W. Indies gave it the name of 'dandy fever'; and this name, taken up by the Spaniards, was converted into *dengy* or *dengue*. [But according to the *N.E.D.* both 'dandy' and 'dengue' are corruptions of the Swahili term, *ka dinga pepo*, 'sudden cramp-like seizure by an evil spirit.'] Some of its usual characteristics are the great suddenness of attack; often a red eruption; pain amounting sometimes to anguish in head and back, and shifting pains in the joints; excessive and sudden prostration; after-pains of rheumatic character. Its epidemic occurrences are generally at long intervals.

Omitting such occurrences in America and in Egypt, symptoms attach to an epidemic on the Coromandel coast about 1780 which point to this disease; and in 1824 an epidemic of the kind caused much alarm and suffering in Calcutta, Berhampore, and other places in India. This had no repetition of equal severity in that quarter till 1871-72, though there had been a minor visitation in 1853, and a succession of cases in 1868-69. In 1872 it was so prevalent in Calcutta that among those in the service of the E. I. Railway Company, European and native, prior to August in that year, 70 per cent. had suffered from

the disease; and whole households were sometimes attacked at once. It became endemic in Lower Bengal for several seasons. When the present writer (H. Y.) left India (in 1862) the name dengue may have been known to medical men, but it was quite unknown to the lay European public.

1885.—THE CONTAGION OF DENGUE FEVER. "In a recent issue (March 14th, p. 551) under the heading 'Dengue Fever in New Caledonia,' you remark that, although there had been upwards of nine hundred cases, yet, 'curiously enough,' there had not been one death. May I venture to say that the 'curiosity' would have been much greater had there been a death? For, although this disease is one of the most infectious, and as I can testify from unpleasant personal experience, one of the most painful that there is, yet death is a very rare occurrence. In an epidemic at Bermuda in 1882, in which about five hundred cases came under my observation, not one death was recorded. In that epidemic, which attacked both whites and blacks impartially, inflammation of the cellular tissue, affecting chiefly the face, neck, and scrotum, was especially prevalent as a sequela, none but the lightest cases escaping. I am not aware that this is noted in the text-books as a characteristic of the disease; in fact, the descriptions in the books then available to me, differed greatly from the disease as I then found it, and I believe that was the experience of other medical officers at the time. . . . During the epidemic of dengue above mentioned, an officer who was confined to his quarters, convalescing from the disease, wrote a letter home to his father in England. About three days after the receipt of the letter, that gentleman complained of being ill, and eventually, from his description, had a rather severe attack of what, had he been in Bermuda, would have been called dengue fever. As it was, his medical attendant was puzzled to give a name to it. The disease did not spread to the other members of the family, and the patient made a good recovery."—*Henry J. Danes*, Surgeon, Medical Staff, Fort Pitt, Chatham." From *British Medical Journal*, April 25.

DEODAR, s. The *Cedrus deodara*, Loud., of the Himalaya, now known as an ornamental tree in England for some seventy-five years past. The finest specimens in the Himalaya are often found in clumps shadowing a small temple. The Deodar is now regarded by botanists as a variety of *Cedrus Libani*. It is confined to the W. Himalaya from Nepal to Afghanistan; it reappears as the Cedar of Lebanon in Syria, and on through Cyprus and Asia Minor; and emerges

once more in Algeria, and thence westwards to the Riff Mountains in Morocco, under the name of *O. Atlantica*. The word occurs in Avicenna, who speaks of the *Deudâr* as yielding a kind of turpentine (see below). We may note that an article called *Deodarwood Oil* appears in Dr. Forbes Watson's "List of Indian Products" (No. 2941) [and see Watt, *Econ. Dict.* ii. 235].

Deodar is by no means the universal name of the great Cedar in the Himalay. It is called so (*Devdâr*, *Diâr*, or *Dyâr* [*Dreu*, *Jummoo*, 100]) in Kashmir, where the *deodâr* pillars of the great mosque of Srinagar date from A.D. 1401. The name, indeed (*dreadâru*, 'timber of the gods'), is applied in different parts of India to different trees, and even in the Himalaya to more than one. The list just referred to (which however has not been revised critically) gives this name in different modifications as applied also to the pencil Cedar (*Juniperus excelsa*), to *Guatteria* (or *Urania*) *longifolia*, to *Sethia Indica*, to *Erythroxylon areolatum*, and (on the Râvi and Sutlej) to *Cupressus torulosa*.

The *Deodâr* first became known to Europeans in the beginning of the last century, when specimens were sent to Dr. Roxburgh, who called it a *Pinus*. Seeds were sent to Europe by Capt. Gerard in 1819; but the first that grew were those sent by the Hon. W. Leslie Melville in 1822.

c. 1030.—"*Deiudar* (or rather *Diudar*) est ex genere abhol (i.e. juniper) quon dicitur pinus Inda, et *Syr deiudar* (Milk of Deodar) est ejus lac (turpentine)."—*Avicenna*, Lat. Transl. p. 297.

c. 1220.—"He sent for two trees, one of which was a . . . white poplar, and the other a *deodâr*, that is a fir. He planted them both on the boundary of Kashmir."—*Chach Nâmâh* in *Elliot*, i. 144.

DERRISHACST, adj. This extraordinary word is given by C. B. P. (MS.) as a corruption of *P. darydshikast*, 'destroyed by the river.'

DERVISH, s. *P. darvesh*; a member of a Mohammedan religious order. The word is hardly used now among Anglo-Indians, *fakir* [see **FAKEER**] having taken its place. On the Mohammedan confraternities of this class, see *Herklots*, 179 *seq.*; *Lane*,

Mod. Egyptians, *Broken's Dervishes*, or *Oriental Spiritualism*; *Capt. E. de Neven*, *Les Khouan, Ordres Religieux chez les Musulmans* (Paris, 1846).

c. 1610.—"The dog *Coia Acem* . . . crying out with a loud voice, that every one might hear him. . . . To them, To them, for as we are assured by the *Book of Flowers*, wherein the Prophet Nôby doth promise eternal delights to the *Daroezes* of the House of Meequa, that he will keep his word both with you and me, provided that we bathe ourselves in the blood of these dogs without Law!"—*Pinto* (cap. lix.), in *Cogan*, 72.

1554.—"*Hic multa didicimus à monachis Turcicis, quos Dervis vocant.*"—*Bueby*, *Epist.* i. p. 93.

1616.—"Among the *Mahomtans* are many called *Dervishes*, which rollquith the World, and spend their days in Solitude."—*Terry*, in *Purchas*, ii. 1477.

[c. 1630.—"*Derviss*." See **TALISMAN**.]

1673.—"*Il estoit Dervische ou Fakir et menoit une vie solitaire dans les bois.*"—*De la Bouillaye-le-Gouz*, ed. 1657, p. 162.

1670.—"*Aurang-Zebe* . . . was reserved, crafty, and exceedingly voracious in dissembling, inasmuch that for a long time he made profession to be a *Fakire*, that is, Poor, *Dervich*, or Devout, renouncing the World."—*Bernier*, E.T. 3; [ed. *Constable*, 10].

1673.—"*The Dervisses professing Poverty, assume this Garb here (i.e. in Persia), but not with that state they ramble up and down in India.*"—*Fryer*, 392.

DESSAYE, s. *Mahr. desûi*; in W. and S. India a native official in charge of a district, often held hereditarily; a petty chief. (See **DISSAVE**.)

1590-91.—". . . the *Desayes*, *Mukaddams*, and inhabitants of several pargannahs made a complaint at Court."—Order in *Mirat-i-Ahmadi* (Bird's Tr.), 493.

[1811.—"*Dalseyo*."—*Kirkpatrick*, *Letters of Tippoo*, p. 196.]

1863.—"*The Desai of Sawantwari has arrived at Delhi on a visit. He is accompanied by a European Assistant Political Officer and a large following. From Delhi His Highness goes to Agra, and visits Calcutta before returning to his territory, rid Madras.*"—*Pioneer Mail*, Jan. 24.

The regular title of this chief appears to be *Sar-Desûi*.

DESTOOR, s. A Parsee priest; *P. dastâr*, from the Pahlavi *dastâbar*, 'a prime minister, councillor of State . . . a high priest, a bishop of the Parsees; a custom, mode, manner' (*Haug, Old Pahlavi and Farsand Glossary*). [See **DUSTOOR**.]

1630.—". . . their Distoree or high priest. . . ."—*Lord's Display*, &c., ch. viii.

1689.—"The highest Priest of the Persia is called Destoor; their ordinary Priests *Dároos*, or *Hurbóods* [HERBED]."—*Ovington*, 376.

1809.—"The Destoor is the chief priest of his sect in Bombay."—*Maria Graham*, 36.

1877.—". . . le Destour de nos jours, pas plus que le Mago d'autrefois, ne soupçonne les phases successives que sa religion a traversées."—*Darmesteter, Ormazd et Ahri-man*, 4.

DEUTI, DUTY, s. H. *diuñ, deuti, deoti*, Skt. *dipa*, 'a lamp'; a lamp-stand, but also a link-bearer.

c. 1526.—(In Hindustan) "instead of a candle or torch, you have a gang of dirty fellows whom they call *Deutis*, who hold in their hand a kind of small tripod, to the side of one leg of which . . . they fasten a plant wick. . . . In their right hand they hold a gourd . . . and whenever the wick requires oil, they supply it from this gourd. . . . If their emperors or chief nobility at any time have occasion for a light by night, these filthy *Deutis* bring in their lamp . . . and there stand holding it close by his side."—*Naber*, 333.

1681.—"Six men for Dutys, *Rundel* (see *ROUNDEL*), and Kittysole (see *KITTY-SOLL*)."—List of Servants allowed at Madappallam Factory. *Fl. St. George Cons.*, Jan. 8. In *Notes and Exts.* No. ii. p. 72.

DEVA-DĀSĪ, s. H. 'Slave-girl of the gods'; the official name of the poor girls who are devoted to dancing and prostitution in the idol-temples, of Southern India especially. "The like existed at ancient Corinth under the name of *λεπιδουλοι*, which is nearly a translation of the Hindi name . . . (see *Strabo*, viii. 6)."—*Marco Polo*, 2nd ed. ii. 338. These appendages of Aphrodite worship, borrowed from Phœnicia, were the same thing as the *kēdēshōth* repeatedly mentioned in the Old Testament, e.g. *Deut. xxiii. 18*: "Thou shalt not bring the wages of a *kēdēsha* . . . into the House of Jehovah." [See *Cheyne*, in *Encycl. Bibl.* ii. 1964 seq.] Both male and female *λεπιδουλοι* are mentioned in the famous inscription of Citium in Cyprus (*Corp. Inscr. Semit.* No. 86); the latter under the name of 'alma, curiously near that of the modern Egyptian 'ālma. (See **DANCING-GIRL**.)

1702.—"Peu de temps après je baptisai une Deva-Dachi, ou *Leclaire Divine*, c'est ainsi qu'on appello les femmes dont les Prêtres des idoles abusent, sous prétexte

que leurs dieux les demandent."—*Lettres Edifiantes*, x. 215.

c. 1790.—"La principale occupation des *devadaschies*, est de danser devant l'image de la divinité qu'elles servent, et de chanter ses louanges, soit dans son temple, soit dans les rues, lorsqu'on porte l'idole dans des processions. . . ."—*Haafner* ii. 105.

1868.—"The *Dāsīs*, the dancing girls attached to Pagodas. They are each of them married to an idol whom quite young. Their male children . . . have no difficulty in acquiring a decent position in society. The female children are generally brought up to the trade of their mothers. . . . It is customary with a few castes to present their superfluous daughters to the Pagodas. . . ."—*Nelson's Madura*, Pt. 2, p. 70.

DEVIL, s. A petty whirlwind, or circular storm, is often so called. (See **PISACHEE, SHAITAN, TYPHOON**.)

[1608-10.—"Often you see coming from afar great whirlwinds which the sailors call dragons."—*Pyrrard de Laul*, *Itak. Soc.* i. 11.

[1813.—". . . we were often surrounded by the little whirlwinds called *bugulas*, or *Devils*."—*Forbes, Or. Men.* 2nd ed. i. 118.]

DEVIL-BIRD, s. This is a name used in Ceylon for a bird believed to be a kind of owl—according to Haeckel, quoted below, the *Syrnium Indrani* of Sykes, or Brown Wood Owl of Jerdon. Mr. Mitford, quoted below, however, believes it to be a *Podargus*, or Night-hawk.

c. 1323.—"Quid dicam? Diabolus ibi etiam loquitur, saepe et saepius, hominibus, nocturnis temporibus, sicut ego audivi."—*Jordan Mirabilia*, in *Rec. de Voyages*, iv. 53.

1681.—"This for certain I can affirm, That oftentimes the Devil doth cry with an audible Voice in the Night; 'tis very shrill, almost like the barking of a Dog. This I have often heard myself; but never heard that he did anybody any harm. . . . To believe that this is the Voice of the Devil these reasons urge, because there is no Creature known to the Inhabitants, that cry like it, and because it will on a sudden depart from one place, and make a noise in another, quicker than any fowl could fly; and because the very Dogs will tremble and shake when they hear it."—*Knox's Ceylon*, 78.

1849.—"Devil's Bird (*Strix Gaulama* or *Ulama*, *Singh.*). A species of owl. The wild and wailing cry of this bird is considered a sure presage of death and misfortune, unless measures be taken to avert its infernal threats, and refuse its warning. Though often heard even on the tops of their houses, the natives maintain that it has never been caught or distinctly seen, and they consider it to be one of the most annoying of the evil spirits which haunt their country."—*Fridham's Ceylon*, p. 737-8.

1860.—"The Devil-Bird, is not an owl . . . its ordinary note is a magnificent clear shout like that of a human being, and which can be heard at a great distance. It has another cry like that of a hen just caught, but the sounds which have earned for it its bad name . . . are indescribable, the most appalling that can be imagined, and scarcely to be heard without shuddering; I can only compare it to a boy in torture, whose screams are being stopped by being strangled."—*Mr. Mitford's Note in Tennent's Ceylon*, i. 167.

1881.—"The uncanny cry of the devil-bird, *Syrnium Indrani* . . ."—*Haeckel's Visit to Ceylon*, 235.

DEVIL'S REACH, n.p. This was the old name of a reach on the Hoogly R. a little above Pulta (and about 15 miles above Calcutta). On that reach are several groups of dewals, or idol-temples, which probably gave the name.

1684.—"August 28.—I borrowed the late Dutch Fiscal's Badgero (see BUDGEROW), and went in Company with Mr. Beard, Mr. Littleton" (etc.) "as far as y^e Devill's Reach, where I caused y^e tents to be pitched in expectation of y^e President's arrivall and lay here all night."—*Hedges, Diary*, Hak. Soc. i. 156.

1711.—"From the lower Point of Devil's Reach you must keep mid-channel, or nearest the Starboard Shore, for the Larboard is shoal until you come into the beginning of Pulta or Povto Reach, and there abreast of a single great Tree, you must edge over to the East Shore below Pulta."—*The English Pilot*, 51.

DEVIL WORSHIP. This phrase is a literal translation of *bhūta-pūjā*, i.e. worship of *bhūtas* [see BHOOT], a word which appears in slightly differing forms in various languages of India, including the Tamil country. A *bhūta*, or as in Tamil more usually, *pēy*, is a malignant being which is conceived to arise from the person of anyone who has come to a violent death. This superstition, in one form or another, seems to have formed the religion of the Dravidian tribes of S. India before the introduction of Brahmanism, and is still the real religion of nearly all the low castes in that region, whilst it is often patronized also by the higher castes. These superstitions, and especially the demonolatrous rites called 'devil-dancing,' are identical in character with those commonly known as *Shamanism* [see SHAMAN], and which are spread all over Northern Asia, among the red races of America, and

among a vast variety of tribes in Ceylon and in Indo-China, not excluding the Burmese. A full account of the demon-worship of Tinnevely was given by Bp. Caldwell in a small pamphlet on the "Tinnevely Shanars" (Madras 1849), and interesting evidence of its identity with the Shamanism of other regions will be found in his *Comparative Grammar* (2nd ed. 579 seqq.); see also *Marco Polo*, 2nd ed. ii. 79 seq.; [Oppert. *Orig. Inhabit. of Bharatavarsa*, 554 seqq.]

DĒWAL, DĒWĀLĒ, s. H. *devāl*, Skt. *deva-ūlaya*; a Temple or pagoda. This, or *Dewalgarh*, is the phrase commonly used in the Bombay territory for a Christian church. In Ceylon *Dēwālē* is a temple dedicated to a Hindu god.

1681.—"The second order of Priests are those called *Koppuks*, who are the Priests that belong to the Temples of the other Gods (i.e. other than *Buddon*, or *Buddha*). Their Temples are called *Dewals*."—*Knox, Ceylon*, 78.

[1787.—"The Company will settle . . . the dewāl or temple charge."—*Treaty*, in *Logan, Malabar*, iii. 235.

[1813.—"They plant it (the nayna tree) near the dewals or Hindoo temples, improperly called Pagodas."—*Forbes, Or. Mem.* 2nd ed. i. 15].

DEWALEEA, s. H. *diwāliya*, 'a bankrupt,' from *dihālā*, 'bankruptcy,' and that, though the etymology is disputed, is alleged to be connected with *dipa*, 'a lamp'; because "it is the custom . . . when a merchant finds himself failing, or failed, to set up a blazing lamp in his house, shop, or office, and abscond therefrom for some time until his creditors are satisfied by a disclosure of his accounts or dividend of assets."—*Drummond's Illustrations* (s.v.).

DEWALLY, s. H. *diwālī*, from Skt. *dipa-dikā*, 'a row of lamps,' i.e. an illumination. An autumnal feast attributed to the celebration of various divinities, as of *Lakshmi* and of *Bhavāni*, and also in honour of Krishna's slaying of the demon *Naraka*, and the release of 16,000 maidens, his prisoners. It is held on the last two days of the dark half of the month *Āśvina* or *Āśān*, and on the new moon and four following days of *Kartika*, i.e.

usually some time in October. But there are variations of Calendar in different parts of India, and feasts will not always coincide, e.g. at the three Presidency towns, nor will any curt expression define the dates. In Bengal the name *Divali* is not used; it is *Kālī Pūja*, the feast of that grim goddess, a midnight festival on the most moonless nights of the month, celebrated by illuminations and fireworks, on land and river, by feasting, carousing, gambling, and sacrifice of goats, sheep, and buffaloes.

1613.—“... no equinoctio da entrada do libra, diã chamado Divally, tem tal privilegio e vertude que obriga faltar as arvores, plantas e ervas. . . .”—*Godinho de Erédia*, i. 38r.

[1623.—“October the four and twentieth was the Davall, or Feast of the Indian Gentiles.”—*P. della Valle*, Hak. Soc. ii. 206.]

1651.—“In the month of October, eight days after the full moon, there is a feast held in honour of Vistnon, which is called Dipawali.”—*A. Rogerius, De Open-Deure*.

[1671.—“In October they begin their yearo with great feasting, Jollity, Souding Presents to all they have any busynes with, which time is called Dually.”—*Hedgcs, Diary*, Hak. Soc. ii. ccxiv.]

1673.—“The first New Moon in October is the Banyan's Dually.”—*Fryer*, 110.

1690.—“... their Grand Festival Season, called the Dually Time.”—*Ovington*, 401.

1820.—“The Dewalee, Deepaullee, or Time of Lights, takes place 20 days after the Dussera, and lasts three days; during which there is feasting, illumination, and fireworks.”—*T. Coats*, in *Tr. Lit. Soc. Ho.*, ii. 211.

1843.—“Nov. 6. The Diwālī, happening to fall on this day, the whole river was bright with lamps. . . . Ever and anon some votary would offer up his prayers to Lakshmi the *Fortuna*, and launch a tiny raft bearing a cluster of lamps into the water,—then watch it with fixed and anxious gaze. If it floats on till the far distance hides it, thrice happy he . . . but if, caught in some wild eddy of the stream, it disappears at once, so will the bark of his fortunes be engulfed in the whirlpool of adversity.”—*Dry Leaves from Young Egypt*, 81.

1883.—“The Divālī is celebrated with splendid effect at Benares. . . . At the approach of night small earthen lamps, fed with oil, are prepared by millions, and placed quite close together, so as to mark out every line of mansion, palace, temple, minaret, and dome in streaks of fire.”—*Monier Williams, Religious Thought and Life in India*, 432.

DEWAUN, s. The chief meanings of this word in Anglo-Indian usage are :
(1) Under the Mahomedan Govern-

ments which preceded us, “the head financial minister, whether of the state or a province . . . charged, in the latter, with the collection of the revenue, the remittance of it to the imperial treasury, and invested with extensive judicial powers in all civil and financial causes” (*Wilson*). It was in this sense that the grant of the Dewaun (q.v.) to the E. I. Company in 1765 became the foundation of the British Empire in India. (2) The prime minister of a native State. (3) The chief native officer of certain Government establishments, such as the Mint; or the native manager of a Zemindary. (4) (In Bengal) a native servant in confidential charge of the dealings of a house of business with natives, or of the affairs of a large domestic establishment. These meanings are perhaps all reducible to one conception, of which ‘Steward’ would be an appropriate expression. But the word has had many other ramifications of meaning, and has travelled far.

The Arabian *diwān* is, according to Lane, an Arabicized word of Persian origin (though some hold it for pure Arabic), and is in original meaning nearly equivalent to Persian *daftar* (see *DUFTER*), i.e. a collection of written leaves or sheets (forming a book for registration); hence ‘a register of accounts’; a ‘register of soldiers or pensioners’; a ‘register of the rights or dues of the State, or relating to the acts of government, the finances and the administration’; also any book, and especially a collection of the poems of some particular poet. It was also applied to signify ‘an account’; then a ‘writer of accounts’; a ‘place of such writers of accounts’; also a ‘council, court, or tribunal’; and in the present day, a ‘long seat formed of a mattress laid along the wall of a room, with cushions, raised or on the floor’; or ‘two or more of such seats.’ Thus far (in this paragraph) we abstract from Lane.

The Arabian historian Bilādūrī (c. 800) relates as to the first introduction of the *diwān* that, when ‘Omar was discussing with the people how to divide the enormous wealth derived from the conquests in his time, Walid bin Hishām bin Moghaira said to the caliph, ‘I have been in Syria, and saw that its kings make a *diwān*; do thou the like.’ So ‘Omar accepted ‘his

1834.—“His (Raja of Ulwar’s) Dewanjee, Balmochun, who chanced to be in the neighbourhood, with 6 Risalas of horse . . . was further ordered to go out and meet me.”—*Mem. of Col. Mountain*, 132.

[1861.—See quotation under AMEEN.]

In the following quotations the identity of *diwān* and *douane* or *dogana* is shown more or less clearly.

A. D. 1178.—“The Moslem were ordered to disembark their goods (at Alexandria), and what remained of their stock of provisions; and on the shore were officers who took them in charge, and carried all that was landed to the *Diwān*. They were called forward one by one; the property of each was brought out, and the *Diwān* was straitened with the crowd. The search fell on every article, small or great; one thing got mixt up with another, and hands were thrust into the midst of the packages to discover if anything were concealed in them. Then, after this, an oath was administered to the owners that they had nothing more than had been found. Amid all this, in the confusion of hands and the greatness of the crowd many things went amissing. At length the passengers were dismissed after a scene of humiliation and great ignominy, for which we pray God to grant an ample recompense. But this, past doubt, is one of the things kept hidden from the great Sultan Salūh-ud-dīn, whose well-known justice and benevolence are such that, if he knew it, he would certainly abolish the practice” [viz. as regards Mecca pilgrims].—*Ibn Jubair*, orig. in Wright’s ed., p. 36.

c. 1310.—“*Doana* in all the cities of the Saracens, in Sicily, in Naples, and throughout the Kingdom of Apulia . . . *Dazio* at Venice; *Gabella* throughout Tuscany; . . . *Costuma* throughout the Island of England. . . . All these names mean duties which have to be paid for goods and wares and other things, imported to, or exported from, or passed through the countries and places detailed.”—*Francoes Baldhucci Pegolotti*, see *Cathay*, &c., ii. 285-6.

c. 1318.—“They then order the skipper to state in detail all the goods that the vessel contains. . . . Then everybody lands, and the keepers of the custom-house (*al-diwān*) sit and pass in review whatever one has.”—*Ibn Batuta*, iv. 265.

The following medieval passage in one of our note-books remains a fragment without date or source :

* The present generation in England can have no conception how closely this description applies to what took place at many an English port before Sir Robert Peel’s great changes in the import tariff. The present writer, in landing from a P. & O. steamer at Portsmouth in 1843, after four or five days’ quarantine in the Solent, had to go through five to six hours of such treatment as Ibn Jubair describes, and his feelings were very much the same as the Moor’s.—[H. Y.]

(†).—“Multi quoque Sarcinorum, qui vel in apothecis suis moribus vendendis praeorunt, vel in *Duanis* fiscales. . . .”

1440.—The Handbook of Giovanni da Uzzano, published along with Pegolotti by Pagnini (1765-68) has for custom-house *Dovana*, which corroborates the identity of *Dogana* with *Diwān*.

A Council Hall :

1367.—“Hussyn, fearing for his life, came down and hid himself under the tower, but his enemies . . . surrounded the mosque, and having found him, brought him to the (*Dywan-Khane*) Council Chamber.”—*Mem. of Timūr*, tr. by Seear, p. 130.

1551.—“Uteunque sit, cum mane in *Divanum* (is concilii vt alias dixi locus est) imprudens omnium ventisot. . . .”—*Busbequi Epistolae*, ii. p. 133.

A place, fitted with mattresses, &c., to sit in :

1676.—“On the side that looks towards the River, there is a *Divan*, or a kind of out-jutting Balcony, where the King sits.”—*Tavernier*, E.T. ii. 49; [ed. *Dall*, i. 108].

[1785.—“It seems to have been intended for a *Duan* Konna, or eating room.”—*Forbes*, *Or. Mem.* 2nd ed. ii. 393.]

A Collection of Poems :

1783.—“Ono (writer) died a few years ago at Benares, of the name of Souda, who composed a *Dewan* in Moors.”—*Trignmouth*, *Mem.* i. 105.

DEWAUNY, DEWANNY, &c., s. Properly, *diwānī*; popularly, *dewānī*. The office of *diwān* (*Dewaun*); and especially the right of receiving as *diwān* the revenue of Bengal, Behar, and Orissa, conferred upon the E. I. Company by the Great Mogul Shāh ‘Ālam in 1765. Also used sometimes for the territory which was the subject of that grant.

1765.—(Lord Clive) “visited the Vezir, and having exchanged with him some sumptuous entertainments and curious and magnificent presents, he explained the project he had in his mind, and asked that the Company should be invested with the *Diwanship* (no doubt in orig. *Diwān*) of the three provinces. . . .”—*Scir Mutaugherin*, ii. 381.

1783.—(The opium monopoly) “is stated to have begun at Patna so early as the year 1761, but it received no considerable degree of strength until the year 1765; when the acquisition of the *Duanne* opened a wide field for all projects of this nature.”—*Report of a Committee on Affairs of India*, in *Burke’s Life and Works*, vi. 447.

DEWAUNY, DEWANNY, adj. Civil, as distinguished from Criminal; e.g. *Diwāni 'Addat* as opposite to *Faujdarī Addat*. (See **ADAWLUT**). The use of *Diwāni* for civil as opposed to criminal is probably modern and Indian. For Kaempfer in his account of the Persian administration at the end of the 17th century, has: "*Diwaen begi*, id est, *Supremus criminalis Iudicii Dominus* . . . de latrociniis et homicidiis non modo in hac Regiā metropoli, verum etiam in toto Regno disponendi facultatem habet."—*Amoenit. Exot.* 80.

DHALL, DOLL, s. Hind. *dāl*, a kind of pulse much used in India, both by natives as a kind of porridge, and by Europeans as an ingredient in kedgeroes (q.v.), or to mix with rice as a breakfast dish. It is best represented in England by what are called 'split pease.' The proper *dāl*, which Wilson derives from the Skt. root *dal*, 'to divide' (and which thus corresponds in meaning also to 'split pease'), is, according to the same authority, *Phaseolus aureus*: but, be that as it may, the *dāls* most commonly in use are varieties of the shrubby plant *Cajanus Indicus*, Spreng., called in Hind. *arhar*, *rakar*, &c. It is not known where this is indigenous; [De Candolle thinks it probably a native of tropical Africa, introduced perhaps 3,000 years ago into India;] it is cultivated throughout India. The term is also applied occasionally to other pulses, such as *māng*, *urā*, &c. (See **MOONG**, **OOD**.) It should also be noted that in its original sense *dāl* is not the name of a particular pea, but the generic name of pulses prepared for use by being broken in a hand-mill; though the peas named are those commonly used in Upper India in this way.

1672.—"At their coming up out of the Water they bestow the largess of Rice or Doll (an Indian Bean)."—*Fryer*, 101.

1680.—"*Kitchere* . . . made of Doll, that is, a small round Pea, and Rice boiled together, and is very strengthening, tho' not very savoury."—*Orington*, 310.

1727.—"They have several species of Legumen, but those of Doll are most in use, for some Doll and Rice being mingled together and boiled, make *Kitchere*."—*A. Hamilton*, i. 162; [ed. 1744].

1776.—"If a person hath bought the seeds of . . . doll . . . or such kinds of Grain,

without Inspection, and in ten Days discovers any Defect in that Grain, he may return such Grain."—*Halhed*, *Code*, 178.

1778.—". . . the essential articles of a Sepoy's diet, rice, doll (a species of pea), ghee (an indifferent kind of butter), &c., were not to be purchased."—*Acc. of the Gallant Defence made at Mangalore*.

1808.—". . . dol, split country peas."—*Maria Graham*, 25.

[1813.—"Tuar (*Cytisus cajan*, Lin.) . . . is called Dohli. . . ."—*Forbes*, *Or. Mem.* 2nd ed. §. 85.]

DHAWK, s. Hind. *dhāk*; also called *pāls*. A small bushy tree, *Butea frondosa* (N. O. *Leguminosae*), which forms large tracts of jungle in the Punjab, and in many dry parts of India. Its deep orange flowers give a brilliant aspect to the jungle in the early part of the hot weather, and have suggested the occasional name of 'Flame of the Forest.' They are used for dyeing *basanto*, *basanti*, a fleeting yellow; and in preparing *Holi* (see **HOOLY**) powder. The second of the two Hindi words for this tree gave a name to the famous village of *Plassy* (*Palāsi*), and also to ancient Magadha or Behār as *Palāsa* or *Parāsa*, whence *Parāsiya*, a man of that region, which, if Gen. Cunningham's suggestion be accepted, was the name represented by the *Prasii* of Strabo, Pliny, and Arrian, and the *Pharrasii* of Curtius (*Anc. Geog. of India*, p. 454). [The derivation of the word from Skt. *Prāchyās* 'Inhabitants of the east country,' is supported by McCrindle, *Ancient India*, 365 seq. So the *dhāk* tree possibly gave its name to Dacca.]

1761.—"The pioneers, agreeably to orders, dug a ditch according to custom, and placed along the brink of it an abattis of *dhāk* trees, or whatever else they could find."—*Saiyid Ghulam 'Alī*, in *Elliot*, viii. 400.

DHOBY, DOBIE, s. A washerman; H. *dhobi*, [from *dhond*, Skt. *dhāv*, 'to wash.'] In colloquial Anglo-Indian use all over India. A common H. proverb runs: *Dhobi kā kutā kā sū, na ghar kā na ghāt kā*, i.e. "Like a Dhoby's dog belonging neither to the house nor to the river side." [Dhoby's itch is a troublesome cutaneous disease supposed to be communicated by clothes from the wash, and Dhoby's earth is a whitish-grey sandy efflorescence, found in many places, from which by boiling and the addition of

quicklime an alkali of considerable strength is obtained.

[c. 1804.—"Dobes." See under **DIR-ZEE**].

DHOOPLY, DOOLIE, s. A covered litter; Hind. *doli*. It consists of a cot or frame, suspended by the four corners from a bamboo pole, and is carried by two or four men (see figure in *Herklots, Qanoon-e-Islam*, pl. vii. fig. 4). *Doli* is from *dohat*, 'to swing.' The word is also applied to the meat- (or milk-) safe, which is usually slung to a tree, or to a hook in the verandah. As it is lighter and cheaper than a palankin it costs less both to buy or hire and to carry, and is used by the poorer classes. It also forms the usual ambulance of the Indian army. Hence the familiar story of the orator in Parliament who, in celebrating a battle in India, spoke of the "ferocious Doolies rushing down from the mountain and carrying off the wounded"; a story which, to our regret, we have not been able to verify. [According to one account the words were used by Burke: "After a sanguinary engagement, the said Warren Hastings had actually ordered ferocious Doolies to seize upon the wounded" (2nd ser. *Notes & Queries*, iv. 367).

[But Burke knew too much of India to make this mistake. In the *Calcutta Review* (Dec. 1846, p. 280, footnote) Herbert Edwards, writing on the first Sikh War, says: "It is not long since a member of the British Legislature, recounting the incidents of one of our Indian fights, informed his countrymen that 'the ferocious *Doli*' rushed from the hills and carried off the wounded soldiers." *Dala* occurs in *Ibn Batuta*, but the translators render 'palankin,' and do not notice the word.

c. 1343.—"The principal vehicle of the people (of Malabar) is a *dala*, carried on the shoulders of slaves and hired men. Those who do not ride in a *dala*, whoever they may be, go on foot."—*Ibn Batuta*, iv. 73.

c. 1590.—"The *Kahars* or *Palli-bearers*. They form a class of foot servants peculiar to India. With their *pallis* . . . and *dalis*, they walk so evenly that the man inside is not inconvenienced by any jolting."—*Ain*, i. 254; [and see the account of the *sulhasan*, *ibid.* ii. 122].

1609.—"He turned *Moore*, and boreaved his elder Brother of this holdo by this stratagemo. He invited him and his women to a Bankot, which his Brother requiting

with like invitation of him and his, in steed of women he sando choise Scouldiers well appointed, and close couered, two and two in a Dowle."—*Harkins*, in *Purchas*, i. 435.

1662.—"The *Rajah* and the *Phukans* travel in *singhasans*, and chiefs and rich people in *dalis*, made in a most ridiculous way."—*Mir Jumla's Invasion of Asum*, tr. by Blochmann, in *J. As. Soc. Ben.*, xlii, pt. 1. 80.

1702.—" . . . un Douli, c'est une voiture moins honorable que le palanquin."—*Lettres Edif.* xi. 143.

c. 1760.—"Doolies are much of the same material as the *andulus* [see **ANDOR**]; but made of the meanest materials."—*Grose*, i. 155.

c. 1768.—" . . . leaving all his wounded . . . on the field of battle, telling them to be of good cheer, for that he would send Doolies for them from Astara. . . ."—*H. of Hydur Nalik*, 226.

1774.—"If by a dooley, chairs, or any other contrivance they can be secured from the fatigues and hazards of the way, the expense is to be no objection."—*Letter of W. Hastings*, in *Marliam's Tibet*, 18.

1785.—"You must despatch Doolies to *Dharwar* to bring back the wounded men."—*Letters of Tippoo*, 133.

1789.—" . . . doolies, or sick beds, which are a mean representation of a palanquin: the number attached to a corps is in the proportion of one to every ten men, with four bearers to each."—*Muir, Narrative*, 181.

1815.—"Head Qrs., Kurrachee, 27 Decr., 1815.

"The Governor desires that it may be made known to the Doolie-wallas and Camel-men, that no increase of wages shall be given to them. They are very highly paid. If any man deserts, the Governor will have him pursued by the police, and if caught he shall be hanged."—*G. O. by Sir Charles Napier*, 113.

1872.—"At last . . . a woman arrived from Darganagar with a *dali* and two bearers, for carrying *Malati*."—*Gorinda Samanta*, ii. 7.

1880.—"The consequence of holding that this would be a Trust enforceable in a Court of Law would be so monstrous that persons would be probably startled . . . if it be a Trust, then every one of those persons in England or in India—from persons of the highest rank down to the lowest dhoolie-bearer, might file a bill for the administration of the Trust."—*Ld. Justice James*, Judgment on the *Kirweo and Banda Priso Appeal*, 13th April.

1893.—"I have great pleasure here in bearing my testimony to the courage and devotion of the Indian dhoolie-bearers. I . . . never know them shrink from the dangers of the battle-field, or neglect or forsake a wounded European. I have several times seen one of these bearers killed and many of them disabled while carrying a wounded soldier out of action."—*Surgeon-*

General Macrae, C.B., Resurgence of Mt. Sumerail in the Hind. Sutherland Highland, p. 107.

DHÖON. *s.* Hind. *dān*. A word in N. India specially applied to the flat valleys, parallel to the base of the Himalaya, and lying between the rise of that mountain mass and the low tertiary ranges known as the *Siwalik Hills* (q.v.), or rather between the interior and exterior of these ranges. The best known of these valleys is the *Dān* of Dehra, below Mussoorie, often known as "the *Dhōon*"; a form of expression which we see by the second quotation to be old.

1824.—"In the language of Hindi dān they call a *Jēl* or (as they say) *Dān*. The finest running water in Hindostan is that in this *Dān*."—*Baker*, 250.

1833.—"Kilich Ra Khan . . . having reached the *Dān*, which is a strip of country lying outside of Saharān, 20 furlongs and 6 broad, one extremity of its length being bounded by the river Jumna, and the other by the Ganges."—*Smith's Asiatic Researches*, 10, 133, vii, 105.

1841.—"Men are in the far side of *Dhōon*, the *Te* good *Asā* . . . The latter is on the summit of an *asā* at its southern mountain . . . It will be a tough job to take it, but by the 1st of June I think I shall have it, *any* or *no*." In *Asiatic Researches*, 10, 133, ext. of letter from Sir R. to G. before Kellogg, dated 22nd Oct. He fell next day.

1872.—"The Sub-Himalayan Hills . . . as a general rule . . . consist of two ranges, separated by a broad flat valley, for which the name '*dān*' (*Dhōon*) has been adopted . . . When the outer of these ranges is wanting, as is the case below Nardah and Durjhar, the whole geographical feature might escape notice, the inner range being confounded with the spurs of the mountains."—*Notes of the Geology of India*, 521.

DHOTY. *s.* Hind. *dhōti*. The loin-cloth worn by all the respectable Hindu castes of Upper India, wrapped round the body, the end being then passed between the legs and tucked in at the waist, so that a festoon of calico hangs down to either knee. (It is mentioned, not by name, by Ariana (*Indika*, 16) as "an under garment of cotton which reaches below the knee, half way to the ankle"; and the Orissa *dhōti* of 1200 years ago, as shown on the monuments, does not differ from the mode of the present

time, save that men of rank wore a jewelled girdle with a pendant in front. (*Rajendralal Mitra, Indo-Aryans*, i, 187).) The word *dhōti* in old trade lists of cotton goods is probably the same; [but at the present time a coarse cotton cloth woven by Dhers in Surat is known as *Dhōti*.]

(1770.—"Here is also a strong sort of cloth called *Dhōotie*."—*Jones, Letters*, i, 24.)

(1811.—"The most strong *Dhōoties*, which may be used for shawls and roofing sails."—*Jones, Letters*, ii, 212.)

(1812.—"500 pieces *Dhōti*."—*Field's Journal*, i, 22.)

1822.—"Price of calicoes, *dhōoties* feet."

"List of goods sold, for sale, *dhōoties*, and other articles."—*Field's Journal*, ii, 21.

1810.—"A *dhōotie* or washed cloth."—*Jones, Letters*, i, 24, 25.

1812.—"The *dhōotie* is a cloth which is woven with rapid stripes and is either of white or of a *dhōotie* wrapped round the waist, as *dhōoties* to the knee parts."—*Field's Journal*, i, 21.

DHOW, DOW. *s.* The last seems the more correct, though it is perhaps the more common. The term is common in Western India, and on various shores of the Arabian sea, and is used on the E. Africa coast for craft in general (see *Index*, in *J.R.A.S.* xxix, 139); but in the mouths of Englishmen on the western coasts of India it is applied specially to the old-fashioned vessel of Arab build, with a long *grab* stem, i.e. rising at a long slope from the water, and about as long as the keel, usually with one mast and lateen-rig. There are the lines of a *dow*, and a technical description, by Mr. Ellis, in *J.R.A.S.*, vol. i, p. 11. The drawing is described and illustrated in Capt. (Columb's) *Sketches of the Indian Ocean*, see also Capt. W. F. Owen's *Narrative* (1833), p. 285, [i, 281 *seq.*]. Most people suppose the word to be Arabic, and it is in (Johnson's) Richardson (*ibid.*) as an Arabic word. But no Arabic scholar whom we have consulted admits it to be genuine Arabic. Can it possibly have been taken from Pers. *dār*, 'running'? [The *A.E.D.* remarks that if *Tura* (in *Ab. Nihān*, below) be the same, it would tend to localise the word at Ormus in the Persian Gulf.] Capt. Burnus identifies

it with the word *zabra* applied in the *Roteiro* of Vasco's Voyage (p. 37) to a native vessel at Mombasa. But *zabra* or *zava* was apparently a Basque name for a kind of craft in Biscay (see s.v. *Bluteau*, and the *Dicc. de la Lingua Castell.*, vol. vi. 1739). *Dáo* or *Dáva* is indeed in Molesworth's *Mahr*, *Dict.* as a word in that language, but this gives no assurance of origin. Anglo-Indians on the west coast usually employ *dhow* and *buggalow* interchangeably. The word is used on Lake V. Nyanza.

c. 1470.—"I shipped my horses in a Tava, and sailed across the Indian Sea in ten days to Moshkat."—*Ath. Nikitin*, p. 8, in *India in XVth Cent.*

"So I embarked in a tava, and settled to pay for my passage to Hormuz two pieces of gold."—*Ibid.* 30.

1785.—"A Dow, the property of Rutn Jee and Jeewun Doss, merchants of Muscat, having in these days been dismantled in a storm, came into Byta Kool (see *BATCUL*), a seaport belonging to the Sircar. . . ."—*Tippoo's Letters*, 181.

1788.—"We want 10 shipwrights acquainted with the construction of Dows. Get them together and despatch them hither."—*Tippoo* to his Agent at Muskat, *ibid.* 234.

1810.—"Close to Calcutta, it is the busiest scene we can imagine; crowded with ships and boats of every form,—here a fine English East Indiaman, there a grab or a dow from Arabia."—*Maria Graham*, 142.

1814.—"The different names given to these ships [at Jeddah], as *Say*, *Seime*, *Merleb*, *Sambouk* [see *SAMBOOK*], Dow, denote their size; the latter only, being the largest, perform the voyage to India."—*Burckhardt*, *Tr. in Arabia*, 1829, 4to, p. 22.

1837.—"Two young princes . . . nephews of the King of Hinzuan or Joanna . . . came in their own dhow on a visit to the Government."—*Smith*, *Life of Dr. J. Wilson*, 253.

1844.—"I left the hospitable village of Takaungu in a small boat, called a 'Daw' by the Suahilis . . . the smallest sea-going vessel."—*Krapf*, p. 117.

1865.—"The goods from Zanzibar (to the Seychelles) were shipped in a dhow, which ran across in the month of May; and this was, I believe, the first native craft that had ever made the passage."—*Pelly*, in *J.R.G.S.* xxxv. 234.

1873.—"If a pear be sharpened at the thin end, and then cut in half longitudinally, two models will have been made, resembling in all essential respects the ordinary slave dhow."—*Columb*, 35.

"Dhow Chasing in Zanzibar Waters and on the Eastern Coast of Africa . . . by Capt. G. L. Sullivan, R.N.," 1873.

1880.—"The third division are the Mozambique or African slaves, who have been brought into the country from time immemorial by the Arab slave-trading dhows."—*Sibree's Great African Island*, 182.

1883.—"Dhau is a large vessel which is falling into disuse. . . . Their origin is in the Red Sea. The word is used vaguely, and is applied to baghlas (see *BUGGALOW*)."
Bombay Gazetteer, xiii. 717 seq.

DHURMSALLA, s. H. and Mahr. *dharm-sāla*, 'pious edifice'; a rest-house for wayfarers, corresponding to the S. Indian *Choultry* or *Chuttrum* (q.v.).

1826.—"We alighted at a *durhmsallah* where several horsemen were assembled."—*Pandurang Hari*, 254; [ed. 1873, ii. 65].

DHURNA, TO SIT, v. In H. *dharnā dand* or *baihdā*, Skt. *dhri*, 'to hold.' A mode of extorting payment or compliance with a demand, effected by the complainant or creditor sitting at the debtor's door, and there remaining without tasting food till his demand shall be complied with, or (sometimes) by threatening to do himself some mortal violence if it be not complied with. Traces of this custom in some form are found in many parts of the world, and Sir H. Maine (see below) has quoted a remarkable example from the Irish Brehon Laws. There was a curious variety of the practice, in arrest for debt, current in S. India, which is described by Marco Polo and many later travellers (see *M. P.*, 2nd ed., ii. 327, 335, [and for N. India, *Crooke*, *Pop. Rel. and Folklore*, ii. 42, seq.]). The practice of *dharnā* is made an offence under the Indian Penal Code. There is a systematic kind of *dharnā* practised by classes of beggars, e.g. in the Punjab by a class called *Tasmūwālās*, or 'strap-riggers,' who twist a leather strap round the neck, and throw themselves on the ground before a shop, until alms are given; [*Dorāwālās*, who threaten to hang themselves: *Dandīwālās*, who rattle sticks, and stand cursing till they get alms; *Urimārs*, who simply stand before a shop all day, and *Gurz-mārs* and *Chiharimārs*, who cut themselves with knives and spiked clubs] (see *Ind. Antig.* i. 162, [*Herklots*, *Qucon-e-Islam*, ed. 1863, p. 193 seq.]). It appears from Elphinstone (below) that the custom sometimes received the Ar.

Pers. name of *takḍa*, 'dunning' or 'importunity.'

c. 1747.—"While Nundi Itaj, the Dulwat (see DALAWAY), was encamped at Sutti Mangul, his troops, for want of pay, placed him in *Dhurna*. . . Hurroo Singh, forgetting the ties of salt or gratitude to his master, in order to obtain his arrears of pay, forbade the sleeping and eating of the Dulwat, by placing him in *Dhurna*. . . and that in so great a degree as even to stop the water used in his kitchen. The Dulwat, losing heart from this rigour, with his clothes and the vessels of silver and gold used in travelling, and a small sum of money, paid him off and discharged him."
—H. of Hydur Nizā, 41 seq.

c. 1791.—"The practice called *dharna*, which may be translated caption, or arrest."
—Sir J. Shore, in *As. Res.* iv. 144.

1808.—"A remarkable circumstance took place yesterday. Some Sardars put the Maharaja (Sindia) in *dhurna*. He was angry, and threatened to put them to death. Bhugwant Ras Bya, their head, said, 'Sit still; put us to death.' Sindia was enraged, and ordered him to be paid and driven from camp. He refused to go. . . The hazzars were shut the whole day; troops were posted to guard them and defend the tents. . . At last the mutineers marched off, and all was settled."
—*Elphinstone's Diary*, in *Life*, i. 179 seq.

1809.—"Seendhiya (i.e. Sindia), who has been lately plagued by repeated *Dhurnas*, seems now resolved to partake also in the active part of the amusement; he had permitted this same Patunkur, as a signal mark of favour, to borrow 50,000 rupees from the *Khazne*, or private treasury. . . The time elapsed without the agreement having been fulfilled; and Seendhiya immediately dispatched the treasurer to sit *Dhurna* on his behalf at Patunkur's tents."
—*Broughton, Letters from a Mahratta Camp*, 108 seq.; [ed. 1802, 127].

[1812.—Morier (*Journey through Persia*, 32) describes similar proceedings by a Dervish at Bushiro.]

1819.—"It is this which is called *takḍa** by the Mahrattas. . . If a man have demand from (upon) his inferior or equal, he places him under restraint, prevents his leaving his house or eating, and even compels him to sit in the sun until he comes to some accommodation. If the debtor were a superior, the creditor had first recourse to supplications and appeals to the honour and sense of shame of the other party; he laid himself on his threshold, threw himself in his road, dismounted before his door, or he employed others to do this for him; he would even sit down and fast before the debtor's door, during which time the other was compelled to fast also; or he would appeal to the gods, and invoke their curses upon the person by whom he was injured."
—*Elphinstone, in Life*, ii. 87.

* *Ar. takḍā*, dunning or importunity.

1837.—"Whoever voluntarily causes or attempts to cause any person to do anything which that person is not legally bound to do . . . by inducing . . . that person to believe that he . . . will become . . . by some act of the offender, an object of the divine displeasure if he does not do the thing . . . shall be punished with imprisonment of either description for a term which may extend to one year, or with fine, or with both.

Illustrations.

"(a) A. sits *dhurna* at Z.'s door with the intention of causing it to be believed that by so sitting he renders Z. an object of divine displeasure. A. has committed the offence defined in this section.

"(b) A. threatens Z. that unless Z. performs a certain act A. will kill one of A.'s own children, under such circumstances that the killing would be believed to render Z. an object of the divine displeasure. A. has committed the offence described in this section."
—*Indian Penal Code*, 109, in Chap. XXII., Criminal Intimidation, Insult, and Abuses.

1876.—"If you have a legal claim against a man of a certain rank and you are desirous of compelling him to discharge it, the Sealah Mor tells you 'to fast upon him'. . . The institution is unquestionably identical with one widely diffused throughout the East, which is called by the Hindoos 'sitting *dharna*.' It consists in sitting at the debtor's door and starving yourself till he pays. From the English point of view the practice has always been considered barbarous and immoral, and the Indian Penal Code expressly forbids it. It suggests, however, the question—what would follow if the debtor simply allowed the creditor to starve? Undoubtedly the Hindoos suppose that some supernatural penalty would follow; indeed, he generally gives definiteness to it by retaining a Brahmin to starve himself vicariously, and no Hindoo doubts what would come of causing a Brahmin's death."
—*Maine, Hist. of Early Institutions*, 40. See also 287-301.

1885.—"One of the most curious practices in India is that still followed in the native states by a Brahman creditor to compel payment of his debt, and called in Hindi *dharna*, and in Sanskrit *dehārṇa*, 'customary proceeding,' or *Prayopavṣāda*, 'sitting down to die by hunger.' This procedure has long since been identified with the practice of 'fasting upon' (*torment for*) a debtor to God or man, which is so frequently mentioned in the Irish so-called Brehon Laws. . . In a MS. in the Bodleian . . . there is a Middle-Irish legend which tells how St. Patrick 'fasted upon' Loegaire, the unbelieving over-king of Ireland. Loegaire's pious queen declares

* This is the date of the Penal Code, as originally submitted to Lord Auckland, by T. N. Macaulay and his colleagues; and in that original form the passage is found as § 283, and in chap. xv. of *Offences relating to Religion and Castes*.

that she will not eat anything while Patrick is fasting. Her son Eann seeks for food. 'It is not fitting for thee,' says his mother, 'to eat food while Patrick is fasting upon you.' . . . It would seem from this story that in Ireland the wife and children of the debtor, and, *a fortiori*, the debtor himself, had to fast so long as the creditor fasted."—*Letter from Mr. Whitley Stokes, in Academy*, Sept. 12th.

A striking story is told in Forbes's *Rās Māla* (ii. 393 seq.; [ed. 1878, p. 657]) of a farther proceeding following upon an unsuccessful dharnā, put in practice by a company of Chārans, or bards, in Kathiawār, to enforce payment of a debt by a chief of Jailā to one of their number. After fasting three days in vain, they proceeded from dharnā to the further rite of trāgā (q.v.). Some hacked their own arms; others decapitated three old women of their party, and hung their heads up as a garland at the gate. Certain of the women cut off their own breasts. The bards also pierced the throats of four of the older men with spikes, and took two young girls and dashed their brains out against the town-gate. Finally the Chāran creditor soaked his guilted clothes in oil, and set fire to himself. As he burned to death he cried out, 'I am now dying, but I will become a headless ghost (*Kavis*) in the Palace, and will take the chief's life, and cut off his posterity!'

DIAMOND HARBOUR, n.p. An anchorage in the Hoogly below Calcutta, 30 m. by road, and 41 by river. It was the usual anchorage of the old Indiamen in the mercantile days of the E. I. Company. In the oldest charts we find the "Diamond Sand," on the western side of what is now called Diamond Harbour, and on some later charts, Diamond Point.

1683.—"We anchored this night on yo head of ye Diamond Sand.

"Jan. 28. This morning early we weighed anchor . . . but got no further than the Point of Kegaria Island" (see KEDGEREE).—*Hedges, Diary*, Hak. Soc. i. 64. (See also ROGUE'S RIVER.)

DIDWAN, s. 'P. *ḍidbān*, *didwān*, 'a look-out,' 'watchman,' 'guard,' 'messenger.'

[1679.—See under AUMILDAR, TRIPLI-CANE.

[1680.—See under JUNGAMEER.

[1833-4.—" . . . three yards of Ordinary Broadcloth and five Pagodas to the Dithwan that brought the Phirmaund . . ."—*Pringle, Diary of Ft. St. Geo.*, 1st ser. iii. 4.]

DIGGORY, DIGRĪ, DEGREE, s. Anglo-Hindustani of law-court jargon for 'decree.'

[1866.—"This is grand, thought bold Bhuwanea Singh, diggree to pāh, *lekin roopyea to morpās bah*, 'He has got his decree, but I have the money.'—*Confessions of an Orderly*, 138.]

DIKK, s. Worry, trouble, botheration; what the Italians call *seccatura*. This is the Anglo-Indian use. But the word is more properly adjective, Ar.-P.-H. *dik*, *dikk*, 'vexed, worried,' and so *dikk honā*, 'to be worried.' [The noun *dikk-dārī*, 'worry,' in vulgar usage, has become an adjective.]

1873.—

"And Beaufort learned in the law,
And Atkinson the Sage,
And if his locks are white as snow,
'Tis more from dikik than age!"

Wilfrid Heeley, A Lay of Modern Darjeeling.

[1889.—"Were the Company's pumps to be beaten by the vagaries of that *dikhdārī*, Tarachunda nuddee?"—*R. Kipling, In Black and White*, 52.]

DINAPORE, n.p. A well-known cantonment on the right bank of the Ganges, being the station of the great city of Patna. The name is properly *Dānāpur*. Ives (1755) writes *Dunapoor* (p. 167). The cantonment was established under the government of Warren Hastings about 1772, but we have failed to ascertain the exact date. [Cruso, writing in 1785, speaks of the cantonments having cost the Company 25 lakhs of rupees. (*Forbes, Or. Mem.* 2nd ed. ii. 445). There were troops there in 1773 (Gleig, *Life of Warren Hastings*, i. 297.)

DĪNĀR, s. This word is not now in any Indian use. But it is remarkable as a word introduced into Skt. at a comparatively early date. "The names of the Arabic pieces of money . . . are all taken from the coins of the Lower Roman Empire. Thus, the copper piece was called *fuls* from *folis*; the silver *dirham* from *drachma*, and the gold *dīnār*, from *denarius*, which, though properly a silver coin, was used generally to denote coins of

other metals, as the *denarius aëris*, and the *denarius auri*, or *aureus*" (*James Prinsep, in Essays, &c.*, ed. by Thomas, i. 19). But it was long before the rise of Islām that the knowledge and name of the *denarius* as applied to a gold coin had reached India. The inscription on the east gate of the great tope at Sanchi is probably the oldest instance preserved, though the date of that is a matter greatly disputed. But in the *Amarakosha* (c. A.D. 500) we have 'dīnāre 'pi cha nishkah,' i.e. 'a nishkah (or gold coin) is the same as dīnāra.' And in the *Kalpasūtra* of Bhadrabāhu (of about the same age) § 36, we have 'dīnāra mālāya,' 'a necklace of dīnāra,' mentioned (see Max Müller below). The *dīnār* in modern Persia is a very small imaginary coin, of which 10,000 make a *toman* (q.v.). In the Middle Ages we find Arabic writers applying the term *dīnār* both to the staple gold coin (corresponding to the gold mohr of more modern times) and to the staple silver coin (corresponding to what has been called since the 16th century the rupee). [Also see Yule, *Cathay*, ii. 439 seqg. See DEANER.]

A.D. (f) "The son of Amuka . . . having made salutation to the eternal gods and goddesses, has given a piece of ground purchased at the legal rate; also five temples, and twenty-five (thousand) dīnāra . . . as an act of grace and benevolence of the great emperor Chandragupta."—*Inscription on Gateway at Sanchi (Prinsep's Essays, i. 216)*

A.D. (f) "Quelque temps après, à Pataliputra, un autre homme devoté aux Brahmanes renversa une statue de Bouddha aux pieds d'un mendiant, qui la mit en pièces. Le roi (Asoka) . . . fit proclamer cet ordre: Celui qui m'apportera la tête d'un mendiant brahmanique, recevra de moi un Dīnāra."—*Tr. of Divya Araddha, in Burnouf, Int. à l'Hist. du Bouddhisme Indien, p. 422.*

c. 1333.—"The *tal* is a sum of 100,000 dīnāra (i.e. of silver); this sum is equivalent to 10,000 dīnāra of gold, Indian money; and the Indian (gold) dīnār is worth 2½ dīnāra in money of the West (*Maghrab*)."—*Ibn Batuta, iii. 106.*

1359.—"Cosmas Indicopleustes remarked that the Roman denarius was received all over the world;" and how the denarius

came to mean in India a gold ornament we may learn from a passage in the 'Life of Mahāvīra.' There it is said that a lady had around her neck a string of grains and golden dīnāra, and Stevenson adds that the custom of stringing coins together, and adorning with them children especially, is still very common in India."—*Max Müller, Hist. of Sanskrit Literature, 217.*

DINGY, DINGHY, a. Beng. *dingi*; [H. *dingi*, *dengi*, another form of *dongi*, Skt. *drōṇa*, 'a trough.'] A small boat or skiff; sometimes also 'a canoe,' i.e. dug out of a single trunk. This word is not merely Anglo-Indian; it has become legitimately incorporated in the vocabulary of the British navy, as the name of the smallest ship's boat; [in this sense, according to the N.E.D., first in *Midshipman Easy* (1836)]. *Dingy* occurs as the name of some kind of war-boat used by the Portuguese in the defence of Hugli in 1631 ("Sixty-four large dīngas"; Elliot, vii. 34). The word *dingi* is also used for vessels of size in the quotation from Tippo. Sir J. Campbell, in the *Bombay Gazetteer*, says that *dhungi* is a large vessel belonging to the Mekran coast; the word is said to mean 'a log' in Bilūchi. In Guzerat the larger vessel seems to be called *dangā*; and besides this there is *dhangi*, like a canoe, but *buil*, not dug out.

[1610.—"I have brought with me the pinnace and her ginge for better performance."—*Danvers, Letters, i. 61.*]

1705.—" . . . pour aller à terre on est obligé de se servir d'un petit bateau dont les bords sont très hauts, qu'on appelle Dingués. . . ."—*Levillier, 39.*

1785.—"Propose to the merchants of Muscat . . . to bring hither, on the Dingies, such horses as they may have for sale; which, being sold to us, the owner can carry back the produce in rice."—*Letters of Tippo, 6.*

1810.—"On these larger pieces of water there are usually canoes, or dingies."—*Williamson, V.A. ii. 59.*

[1813.—"The Indian pomegranates . . . are by no means equal to those brought

and the Persian silver drachma, both of which were at hand, and to judge for himself which suggested the greater monarch. "Now the *denarius* was a coin of right good ring and fine ruddy gold, bright in metal and elegant in execution, for such coins are picked on purpose to take thither, whilst the *millaresion* (or drachma), to say it in one word, was of silver, and of course bore no comparison with the gold coin." &c. In another passage he says that elephants in Taprobane were sold at from 20 to 100 *nomismata* and more, which seems to imply that the gold denarii were actually current in Ceylon. See the passages at length in *Cathay, &c.*, pp. clxxx-clxxx.

* The passage referred to is probably that where Cosmas relates an adventure of his friend Sostratus, a trader in Taprobane, or Ceylon, at the king's court. A Persian present brags of the power and wealth of his own monarch. Sostratus says nothing till the king calls on him for an answer. He appeals to the king to compare the Roman gold denarius (called by Cosmas *νόμισμα*),

from Arabia by the Muscat dingeys."—*Forbes, Or. Mem.* 2nd ed. i. 468.]

1878.—"I observed among a crowd of dinghies, one contained a number of native commercial agents."—*Life in the Mofussil*, i. 18.

DIRZEE, s. *P. darzi*, *H. darzi* and vulgarly *darji*; [*darz*, 'a rent, seam.'] A tailor.

[1623.—"The street, which they call Terzi Caravansera, that is the Tayler's Inn."—*P. della Valle*, Hak. Soc. i. 95.]

c. 1804.—"In his place we took other servants, Dirges and Dobes, and a Sais for Mr. Sherwood, who now got a pony."—*Mrs. Sherwood, Autobiog.* 283.

1810.—"The dirdjees, or taylors, in Bombay, are Hindoos of respectable caste."—*Maria Graham*, 30.

DISPATCHADORE, s. This curious word was apparently a name given by the Portuguese to certain officials in Cochin-China. We know it only in the document quoted :

1696.—"The 23 I was sent to the Under-Dispatchadore, who I found with my *Scruto* before him. I having the key, he desired me to open it."—*Bowyear's Journal at Cochin China*, in *Batmymp*, Or. Rep. i. 77; also "was made Under-Customer or Despatchadore" (*ibid.* 81); and again: "The Chief Dispatchadore of the Strangers" (84).

DISSAVE, DISSAVA, &c., s. Singh. *disāra* (Skt. *deśa*, 'a country,' &c.), 'Governor of a Province,' under the Candyan Government. *Dissave*, as used by the English in the gen. case, adopted from the native expression *disave mahatmya*, 'Lord of the Province.' It is now applied by the natives to the Collector or "Government Agent." (See **DESSAYE**.)

1681.—"Next under the *Adigars* are the *Dissauvas* who are Governors over provinces and counties of the land."—*Knox*, p. 50.

1685.—". . . un Dissava qui est comme un General Chingala, ou Gouverneur des armées d'une province."—*Ribeyro* (Fr. tr.), 102.

1803.—". . . the Dissauvas . . . are governors of the cories or districts, and are besides the principal military commanders."—*Percival's Ceylon*, 258.

1860.—". . . the dissave of Oovah, who had been sent to tranquillize the disturbed districts, placed himself at the head of the insurgents" (in 1817).—*Tennent's Ceylon*, ii. 91.

DITCH, DITCHER. Disparaging sobriquets for Calcutta and its European citizens, for the rationale of which see **MAHARATTA DITCH**.

DIU, n.p. A port at the south end of Peninsular Guzerat. The town stands on an island, whence its name, from Skt. *dvīpa*. The Portuguese were allowed to build a fort here by treaty with Bahādur Shāh of Guzerat, in 1535. It was once very famous for the sieges which the Portuguese successfully withstood (1538 and 1545) against the successors of Bahādur Shāh [see the account in *Linschoten*, Hak. Soc. i. 37 seq.]. It still belongs to Portugal, but is in great decay. [Tavernier (ed. *Ball*, ii. 35) dwells on the advantages of its position.]

c. 700.—Chinese annals of the Tang dynasty mention Tiya as a port touched at by vessels bound for the Persian Gulf, about 10 days before reaching the Indus. See *Der-guignes*, in *Mém. de l'Acad. Inscript.* xxvii. 367.

1516.—". . . there is a promontory, and joining close to it is a small island which contains a very large and fine town, which the Malabars call *Dluxa* and the Moors of the country call it *Diu*. It has a very good harbour," &c.—*Barbosa*, 59.

1572.—

"Succeder-lho-ha alli Castro, que o estandarte Portuguez terá sempre levantado, Conforme successor ao succedido; Que hum ergue Dio, outro o defende erguido." *Camões*, x. 67.

By Burton :

"Castro succeeds, who Luvia's standard shall bear for ever in the front to wave; Successor the Succeeded's work who endeth; that buildeth Diu, this buildeth Diu defendeth."

1618.—"At the extremity of this Kingdom, and on a projecting point towards the south lies the city Diu, where the Portuguese have 3 strong castles; this city is called by both Portuguese and Indians *Dive* (the last letter, *e*, being pronounced somewhat softly), a name which signifies 'Island.'"—*L'an Twist*, 13.

1727.—"Diu is the next Port. . . . It is one of the best built Cities, and best fortified by Nature and Art, that I ever saw in India, and its stately Buildings of free Stone and Marble, are sufficient Witnesses of its ancient Grandeur and Opulence; but at present not above one-fourth of the City is inhabited."—*A. Hamilton*, i. 137; [ed. 1744, i. 136].

DIUL-SIND, n.p. A name by which Sind is often called in early European narratives, taken up by the authors, no doubt, like so many other prevalent names, from the Arab traders who had preceded them. *Deval* or *Daibul* was a once celebrated city and seaport of Sind, mentioned by all the old Arabian geographers, and believed to have stood at or near the site of modern *Karachi*. It had the name from a famous temple (*devatya*), probably a Buddhist shrine, which existed there, and which was destroyed by the Mahomedans in 711. The name of *Deval* long survived the city itself, and the specific addition of *Sind* or *Sindi* being added, probably to distinguish it from some other place of resembling name, the name of *Deval-Sind* or *Sindi* came to be attached to the delta of the Indus.

c. 700.—The earliest mention of *Deval* that we are aware of is in a notice of Chinese Voyages to the Persian Gulf under the Tang dynasty (7th and 8th centuries) quoted by *Bezuignes*. In this the ship, after leaving *Ti-yu* (Diu) sailed 10 days further to another *Ti-yu* near the great river *Milan* or *Sintra*. This was, no doubt, *Deval* near the great *Mihra* or *Sindh*, i.e. Indus.—*Mém. des Indes*, xxxii, 291.

c. 840.—“There was at *Debal* a lofty temple (*budd*) surmounted by a long pole, and on the pole was fixed a red flag, which when the breeze blew was unfurled over the city . . . *Mulammad* informed *Hajjij* of what he had done, and solicited advice. . . . One day a reply was received to this effect:—“Fix the manjanik . . . call the manjanik-master, and tell him to aim at the flag-staff of which you have given a description.” So he brought down the flag-staff, and it was broken; at which the infidels were sore afflicted.”—*Biddahur*, in *Elliot*, i. 120.

c. 900.—“From *Narmasir* to *Debal* is 8 days’ journey, and from *Debal* to the junction of the river *Mihra* with the sea, is 2 parasangs.”—*Ben Khordadbeh*, in *Elliot*, i. 15.

978.—“The City of *Debal* is to the west of the *Mihra*, towards the sea. It is a large mart, and the port not only of this, but of the neighbouring regions. . . .”—*Ben Haukal*, in *Elliot*, i. 37.

c. 1150.—“The place is inhabited only because it is a station for the vessels of *Sind* and other countries . . . ships laden with the productions of *Uman*, and the vessels of *China* and *India* come to *Debal*.”—*Idrisi*, in *Elliot*, i. p. 77.

1228.—“All that country down to the seashore was subdued. *Malik Sinan-ud-din Hahsh*, chief of *Deval* and *Sind*, came and did homage to the Sultan.”—*Talaqut-i-Nasiri*, in *Elliot*, ii. 326.

[1513.—“And thence we had sight of *Diulcindy*.”—*Alhaguerre*, *Cantos*, p. 239.]

1516.—“Leaving the Kingdom of *Ormuz* . . . the coast goes to the South-east for 172 leagues as far as *Diulcindo*, entering the Kingdom of *Ulcinda*, which is between *Persia* and *India*.”—*Barbosa*, 49.

1557.—“From this *Cape Jasque* to the famous river *Indus* are 200 leagues, in which space are these places (*Guadel*, *Calama*, *Calamento*, and *Diul*, the last situated on the most westerly mouth of the *Indus*.”—*De Barros*, Dec. l. liv. ix. cap. i.

c. 1551.—“If you guess that you may be drifting to *Jaked* . . . you must try to go to *Karachi*, or to enter *Khur* (the estuary of) *Diul Sind*.”—*The Moiti*, in *J. As. Soc. Ben.* v. 463.

“He offered me the town of *Lahori*, i.e. *Diul Sind*, but as I did not accept it I begged him for leave to depart.”—*Sult. Ali Kuyushlu*, in *Journ. As. et Ser. tom.* ix. 131.

[1557.—*Couto* says that the Italians who travelled overland before the Portuguese discovered the sea route ‘found on the other side on the west those people called *Diulla*, so called from their chief city named *Diul*, where they settled, and whence they passed to *Cinde*.’]

1572.—“Oha a terra de *Ulcinda* fertilissima e de *Jasque* a intima encosta.”

Cardos, x. cvi.

1614.—“At *Diulsinde* the *Expédition* in her former Voyage had delivered Sir Robert *Sherley* the *Persin Embassadeur*.”—*Capt. W. Peulton*, in *Persian*, i. 520.

1616.—“The river *Indus* doth not powro him-self into the sea by the Bay of *Cambaya*, but far westward, at *Siadu*.”—*Sir T. Lee*, Hak. Soc. i. 122.]

1639.—“Les *Perses* et les *Arabes* donnent au Royaume de *Sinde* le nom de *Diul*.”—*Mandelstam*, 111.

c. 1650.—*Diul* is marked in *Muen*’s great Atlas on the W. of the most westerly mouth of the *Indus*.

c. 1669.—“ . . . la ville la plus Meridionale est *Diul*. On la nomme encore *Diul-Sind*, et autrefois on l’a appelée *Dobil*. . . . Il y a des Orientaux qui donnent le nom de *Diul* au Pais de *Sinde*.”—*Therrie*, v. 158.

1727.—“All that shore from *Jasques* to *Sindy*, inhabited by uncivilized People, who admit of no Commerce with Strangers, tho’ *Gurdul* and *Diul*, two Sea-ports, did about a Century ago afford a good Trade.”—*A. Hamilton*, i. 115; [ed. 1711].

1753.—“*Celui* (le bras du *Sind*) de la droite, après avoir passé à *Fairuz*, distant de *Mansora* de trois journées selon *Edrisi*, se rend à *Dehil* ou *Diri*, au quel nom on ajoûte quelque fois celui de *Sindi*. . . . La ville est située sur une langue de terre en forme de péninsule, d’où je pense que lui vient son nom actuel de *Diul* ou *Diri*,

formé du mot Indien *Diu*, qui signifie une île. D'Herbelot . . . la confond avec *Diu*, dont la situation est à l'entrée du Golfe de Cambaye."—*D'Aurille*, p. 40.

DOAB, s. and n.p. P.—H. *doāb*, 'two waters,' i.e. 'Mesopotamia,' the tract between two confluent rivers. In Upper India, when used absolutely, the term always indicates the tract between the Ganges and Jumna. Each of the like tracts in the Punjab has its distinctive name, several of them compounded of the names of the limiting rivers, e.g. *Richnā Dodb*, between Rāvi and Chenāb, *Jech Dodb*, between Jelani and Chenāb, &c. These names are said to have been invented by the Emperor Akbar. [*Ain*, ed. *Jarrett*, ii. 311 seq.] The only *Doāb* known familiarly by that name in the south of India is the *Richār Dodb* in the Nizam's country, lying between the Kistna and Tungabhadra.

DOAI! DWYE! Interj. Properly H. *doāī*, or *dāhāī*, Gujarātī *dārdhī*, an exclamation (hitherto of obscure etymology) shouted aloud by a petitioner for redress at a Court of Justice, or as any one passes who is supposed to have it in his power to aid in rendering the justice sought. It has a kind of analogy, as Thevenot pointed out over 200 years ago, to the old Norman *Harro! Harro! viens à mon aide, mon Prince!** but does not now carry the privilege of the Norman cry; though one may conjecture, both from Indian analogies and from the statement of Ibn Batuta quoted below, that it once did. Every Englishman in Upper India has often been saluted by the calls of, '*Dohāī Khudawand ki! Dohāī Mahārāj! Dohāī Kompanī Bahādūr!*' 'Justice, my Lord! Justice, O King! Justice, O Company!'—perhaps in consequence of some oppression by his followers, perhaps in reference to some grievance with which he has no power to interfere. "Until 1860 no one dared to ignore the appeal of *dohāī* to a native Prince within his territory. I have heard a serious charge made against a person for calling the *dohāī* needlessly" (*Al.-Gen. Keatinge*).

* It will be seen that the Indian cry also appeals to the Prince expressly. It was the good fortune of one of the present writers (A. B.) to have witnessed the call of *Harro!* brought into serious operation at Jersey.

Wilson derives the exclamation from *do*, 'two' or repeatedly, and *hāī* 'alas,' illustrating this by the phrase '*dohāī tihāī karnā*,' 'to make exclamation (or invocation of justice) twice and thrice,' [Platts says, *do-hāy*, Skt. *kri-hāha*, 'a crying twice "alas!"'] This phrase, however, we take to be merely an example of the 'striving after meaning,' usual in cases where the real origin of the phrase is forgotten. We cannot doubt that the word is really a form of the Skt. *droha*, 'injury, wrong.' And this is confirmed by the form in Ibn Batuta, and the Mahr. *durāhi*; "an exclamation or expression used in prohibiting in the name of the Raja . . . implying an imprecation of his vengeance in case of disobedience" (*Molesworth's Dict.*); also Tel. and Canar. *durāi*, 'protest, prohibition, caveat, or veto in arrest of proceedings' (*Wilson and G. P. B., MS.*)

c. 1310.—"It is a custom in India that when money is due from any person who is favoured by the Sultan, and the creditor wants his debt settled, he lies in wait at the Palace gate for the debtor, and when the latter is about to enter he assails him with the exclamation *Dardhāi us-Sultan!* 'O Enemy of the Sultan.—I swear by the head of the King thou shalt not enter till thou hast paid me what thou owest.' The debtor cannot then stir from the spot, until he has satisfied the creditor, or has obtained his consent to the respite."—*Ibn Batuta*, iii. 412. The signification assigned to the words by the Moorish traveller probably only shows that the real meaning was unknown to his Musulman friends at Delhi, whilst its form strongly corroborates our etymology, and shows that it still kept close to the Sanskrit.

1609.—"He is severe enough, but all helpeth not; for his poore Riats, or clownes complaine of Injustice done them, and cry for justice at the King's hands."—*Hawkins*, in *Purchas*, i. 223.

a. 1603.—"Quand on y vout arrêter une personne, on cria seulement *Doa padecha*; cotto clameur a autant de force quo celle de haro en Normandie; et si on defend à quelqu'un de sortir, du hou où il est, en disant *Doa padecha*, il ne peut partir sans se rendre criminel, et il est obligé de se presenter à la Justice."—*Thevenot*, v. 61.

1831.—"The servant woman began to make a great outcry, and wanted to leave the ship, and cried *Dohāe* to the Company, for she was murdered and kidnapped."—*The Baboo*, ii. 212.

DOAR, n.p. A name applied to the strip of moist land, partially cultivated with rice, which extends at the foot of

the Himālaya mountains to Bhotan. It corresponds to the Terai further west; but embraces the conception of the passes or accesses to the hill country from this last verge of the plain, and is apparently the Skt. *dvara*, a gate or entrance. [The E. Dwars of Goalpara District, and the W. Dwars of Jalpaiguri were annexed in 1864 to stop the raids of the Bhutias.]

DOBUND, s. This word is not in the Hind. Dicts. (nor is it in Wilson), but it appears to be sufficiently elucidated by the quotation:

1787.—“That the power of Mr. Fraser to make dobands, or new and additional embankments in aid of the old ones . . . was a power very much to be suspected, and very improper to be entrusted to a contractor who had already covenanted to keep the old pools in perfect repair,” &c.—*Articles against W. Hastings, in Burke*, vii. 98

DOLLY, s. Hind. *ḍālī*. A complimentary offering of fruit, flowers, vegetables, sweetmeats and the like, presented usually on one or more trays; also the daily basket of garden produce laid before the owner by the *Māli* or gardener (“The Molly with his dolly”). The proper meaning of *ḍālī* is a ‘branch’ or ‘twig’ (Skt. *dār*); then a ‘basket,’ a ‘tray,’ or a ‘pair of trays slung to a yoke,’ as used in making the offerings. Twenty years ago the custom of presenting *ḍālīs* was innocent and merely complimentary; but, if the letter quoted under 1882 is correct, it must have grown into a gross abuse, especially in the Punjab. [The custom has now been in most Provinces regulated by Government orders.]

[1832.—“A Dhaullie is a flat basket, on which is arranged in neat order whatever fruit, vegetables, or herbs are at the time in season.”—*Mrs. Meer Hassan Ali, Observations*, i. 333.]

1880.—“Brass dishes filled with pistachio nuts are displayed here and there; they are the oblations of the would-be visitors. The English call these offerings dollies; the natives *dāll*. They represent in the profuse East the visiting cards of the meagre West.”—*Ati Baba*, 84.

1882.—“I learn that in Madras dallies are restricted to a single gilded orange or lime, or a tiny sugar pagoda, and Madras officers who have seen the *bushels* of fruit, nuts, almonds, sugar-candy . . . &c., received by single officials in a single day in the N.W. Provinces, and in addition the number of bottles of brandy, champagne, liquors, &c., received along with all the preceding in the

Punjab, have been . . . astounded that such a practice should be countenanced by Government.”—*Letter in Pioneer Mail*, March 15.

DOMÉ, DHOMÉ; in S. India commonly **Dombaree, Dombār, s.** Hind. *Dōm* or *Dōmrā*. The name of a very low caste, representing some old aboriginal race, spread all over India. In many places they perform such offices as carrying dead bodies, removing carrion, &c. They are often musicians; in Oudh sweepers; in Champāran professional thieves (see *Elliot's Races of the N.W.P.*, [Risley, *Tribes and Castes of Bengal*, s.v.]). It is possible, as has been suggested by some one, that the Gypsy *Romany* is this word.

c. 1328.—“There be also certain others which be called Dumbri who eat carrion and carcases; who have absolutely no object of worship; and who have to do the drudgeries of other people, and carry loads.”—*Friar Jordanus*, Hak. Soc. p. 21.

1817.—“There is yet another tribe of vagrants, who are also a separate sect. They are the class of mountebanks, buffoons, posture-masters, tumblers, dancers, and the like . . . The most dissolute body is that of the Dumbars or Dumbarna.”—*Abbé Dubois*, 468.

DONDERA HEAD, n.p. The southernmost point of Ceylon; called after a magnificent Buddhist shrine there, much frequented as a place of pilgrimage, which was destroyed by the Portuguese in 1587. The name is a corruption of *Devā-nagara*, in Elu (or old Singalese) *Devu-nuwara*; in modern Singalese *Devundāra* (*Ind. Antiq.* i. 329). The place is identified by Tennent with Ptolemy's “Dagana, sacred to the moon.” Is this name in any way the origin of the opprobrium ‘dunderhead’? [The *N.E.D.* gives no countenance to this, but leaves the derivation doubtful; possibly akin to *dunner*]. The name is so written in *Dunn's Directory*, 5th ed. 1780, p. 59; also in a chart of the Bay of Bengal, without title or date in Dalrymple's Collection.

1844.—“We travelled in two days to the city of Dinawar, which is large, near the sea, and inhabited by traders. In a vast temple there, one sees an idol which bears the same name as the city. . . . The city and its revenues are the property of the idol.”—*Ibn Batuta*, iv. 184.

[1553.—“Tanabaré.” See under **GALLÉ, POINT DE.**]

DONEY, DHONY, s. In S. India, a small native vessel, properly formed (at least the lower part of it) from a single tree. Tamil, *tōpi*. Dr. Gundert suggests as the origin Skt. *droṇa*, 'a wooden vessel.' But it is perhaps connected with the Tamil *tonḍuga*, 'to scoop out'; and the word would then be exactly analogous to the Anglo-American 'dug-out.' In the *J.R.A.S.* vol. i. is a paper by Mr. Edye, formerly H.M.'s Master Shipwright in Ceylon, on the native vessels of South India, and among others he describes the *Doni* (p. 13), with a drawing to scale. He calls it "a huge vessel of ark-like form, about 70 feet long, 20 feet broad, and 12 feet deep; with a flat bottom or keel part, which at the broadest place is 7 feet; . . . the whole equipment of these rude vessels, as well as their construction, is the most coarse and unseaworthy that I have ever seen." From this it would appear that the *doney* is no longer a 'dug-out,' as the suggested etymology, and Pyrard de Laval's express statement, indicate it to have been originally.

1552.—Castanheda already uses the word as Portuguese: "foy logo cōtra ho tōne."—*iii.* 22.

1553.—"Vasco da Gama having started . . . on the following day they were becalmed rather more than a league and a half from Calicut, when there came towards them more than 60 tonés, which are small vessels, crowded with people."—*Barros, I. iv.*, xi.

1561.—The word constantly occurs in this form (*toné*) in *Correa*, e.g. vol. i. pt. I, 403, 502, &c.

[1593.—". . . certaine scoutes or Skiffes called Tones."—*Linschoten, Hak. Soc. ii.* 56.]

1606.—There is a good description of the vessel in *Gouvea*, f. 29.

c. 1610.—"Le bateau s'appelloit Donny, c'est à dire oiseau, pource qu'il estoit provisoire de voiles."—*Pyrard de Laval, i.* 65; [*Hak. Soc. i.* 86].

"La plupart de leurs vaisseaux sont d'une seule piece, qu'ils appellent Tonny, et les Portugais Almedies (Almadia)."—*Ibid. i.* 278; [*Hak. Soc. i.* 339].

1644.—"They have in this city of Cochín certain boats which they call Tones, in which they navigate the shallow rivers, which have 5 or 6 palms of depth, 15 or 20 cubits in length, and with a broad *parana* of 5 or 6 palms, so that they build above an upper story called *Bayten*, like a little house, thatched with *Ola* (Ollah), and closed at the sides. This contains many passengers, who go to amuse themselves on

the rivers, and there are spent in this way many thousands of cruzados."—*Bocarro MS.*

1666.—". . . with 110 *paraos*, and 100 *catures* (see **PROW, CATUR**) and 80 tonnes of broad beam, full of people . . . the enemy displayed himself on the water to our caravels."—*Faria y Sousa, Asia Portug. i.* 66.

1672.—". . . four fishermen from the town came over to us in a *Tony*."—*Buldaeus, Ceylon* (Dutch ed.), 89.

[1821.—In *Travels on Foot through the Island of Ceylon*, by J. Haafner, translated from the Dutch (*Phillip's New Voyages and Travels*, v. 6, 79), the words "*thonij*," "*thony's*" of the original are translated *Funny, Funnies*; this is possibly a misprint for *Tunnies*, which appears on p. 83 as the rendering of "*thonij's*." See *Notes and Queries*, 9th ser. iv. 183.]

1860.—"Amongst the vessels at anchor (at Galle) lie the dows of the Arabs, the *Patamars* of Malabar, the *dhoneys* of Coromandel."—*Tennent's Ceylon*, ii. 103.

DOOB, s. H. *dāb*, from Skt. *dāvā*. A very nutritious creeping grass (*Cynodon dactylon*, Pers.), spread very generally in India. In the hot weather of Upper India, when its growth is scanty, it is eagerly sought for horses by the 'grass-cutters.' The natives, according to Roxburgh, quoted by Drury, cut the young leaves and make a cooling drink from the roots. The popular etymology, from *dhāp*, 'sunshine,' has no foundation. Its merits, its lowly gesture, its spreading quality, give it a frequent place in native poetry.

1810.—"The doob is not to be found everywhere; but in the low countries about Daoca . . . this grass abounds; attaining to a prodigious luxuriance."—*Williamson, V. M. i.* 256.

DOOCAUN, s. Ar. *dukān*, Pers. and H. *dukān*, 'a shop'; *dukāndār*, 'a shopkeeper.'

1554.—"And when you buy in the *dukāns* (nos *ducōes*), they don't give *picotaa* (see **PICOTA**), and so the *Dukāndārs* (as *Ducamdares*) gain. . . ."—*A. Nunes*, 22.

1810.—"L'estrade élevée sur laquelle le marchand est assis, et d'où il montre sa marchandise aux acheteurs, est proprement ce qu'on appelle *dukān*; mot qui signifie, suivant son étymologie, une *estrade* ou *plateforme*, sur laquelle on se peut tenir assis, et que nous traduisons improprement par *boutique*."—Note by *Silvestre de Sacy*, in *Relation de l'Égypte*, 304.

[1832.—"The *Dukhauns* (shops) small, with the whole front open towards the street."—*Mrs. Meer Hassan Ali, Observations*, ii. 36.]

1835.—“The shop (*dookkán*) is a square recess, or cell, generally about 6 or 7 feet high. . . . Its floor is even with the top of a *muṭṭabāh*, or raised seat of stone or brick, built against the front.”—*Lane's Mod. Egyptians*, ed. 1836, ii. 9.

DOOMBUR, s. The name commonly given in India to the fat-tailed sheep, breeds of which are spread over West Asia and East Africa. The word is properly Pers. *dumba, dumba*; *dumb*, ‘tail,’ or especially this fat tail. The old story of little carts being attached to the quarters of these sheep to bear their tails is found in many books, but it is difficult to trace any modern evidence of the fact. We quote some passages bearing on it :

c. A.D. 250.—“The tails of the sheep (of India) reach to their feet. . . . The shepherds . . . cut open the tails and take out the tallow, and then sew it up again. . . .”—*Aelian, De Nat. Animal.* iv. 32.

1298.—“Then there are sheep here as big as asses; and their tails are so large and fat, that one tail shall weigh some 30 lbs. They are fine fat beasts, and afford capital mutton.”—*Marco Polo*, Bk. 1. ch. 18.

1436.—“Their inyth kinde of beasts are sheepe, which be unreasonable great, longe legged, longe woll, and great tayles, that wate about xijl. a peece. And some such I have seene as have drawen a wheele afre them, their tailles being holden vp.”—*Jos. Barbare*, Hak. Soc. 21.

c. 1520.—“These sheep are not different from others, except as regards the tail, which is very large, and the fatter the sheep is the bigger is his tail. Some of them have tails weighing 10 and 20 pounds, and that will happen when they get fat of their own accord. But in Egypt many persons make a business of fattening sheep, and feed them on bran and wheat, and then the tail gets so big that the sheep can't stir. But those who keep them tie the tail on a kind of little cart, and in this way they move about. I saw one sheep's tail of this kind at Asiot, a city of Egypt 150 miles from Cairo, on the Nile, which weighed 80 lbs., and many people asserted that they have seen such tails that weighed 150 lbs.”—*Leo Africanus*, in *Ramusio*, i. f. 92r.

[c. 1610.—“The tails of rams and ewes are wondrous big and heavy; one we weighed (in the Island of St. Lawrence) turned 28 pounds.”—*Pyrard de Laval*, i. 36.

[1612.—“Goodly Barbary sheep with great rumps.”—*Danvers, Letters*, i. 176.]

1823.—“We had a Doomba ram at Prag. The Doomba sheep are difficult to keep alive in this climate.”—*Wanderings of a Pilgrim*, i. 28.

1846.—“I was informed by a person who possessed large flocks, and who had no

reason to deceive me, that sometimes the tail of the Tymunnee doombas increased to such a size, that a cart or small truck on wheels was necessary to support the weight, and that without it the animal could not wander about; he declared also that he had produced tails in his flock which weighed 12 *Tabreezi munda*, or 48 *seers puckah*, equal to about 96 lbs.”—*Captain Hutton*, in *Jour. As. Soc. Beng.* xv. 160.

DOOPUTTY, s. Hind. *do-pattah, dupatta*, &c. A piece of stuff of ‘two breadths,’ a sheet. “The principal or only garment of women of the lower orders” (in Bengal—*Wilson*). [“Formerly these pieces were woven narrow, and joined alongside of one another to produce the proper width; now, however, the *dupatta* is all woven in one piece. This is a piece of cloth worn entire as it comes from the loom. It is worn either round the head or over the shoulders, and is used by both men and women, Hindu and Muham-madan” (*Yusuf Ali, Mon. on Silk*, 71).] Applied in S. India by native servants, when speaking their own language, to European bed-sheets.

[1615.—“. . . dubeties gouzerams.”—*Foster, Letters*, iii. 156.]

DOORGA POOJA, s. Skt. *Durgā-pūjā*, ‘Worship of Durga.’ The chief Hindu festival in Bengal, lasting for 10 days in September–October, and forming the principal holiday-time of all the Calcutta offices. (See *DUSSERA*.) [The common term for these holidays nowadays is ‘the Poojahs.’]

c. 1835.—

“And every Doorga Pooja would good Mr. Simms explore
The famous river Hoogly up as high as Barrackpore.”

Lanes in honour of the late Mr. Simms, Bole Ponys, 1857, ii. 220.

[1900.—“Calcutta has been in the throes of the Pujahs since yesterday.”—*Pioneer Mail*, Oct. 6.]

DOORSUMMUND, n.p. *Dūrṣa-mand*; a corrupt form of *Dvāra-Samudra* (Gate of the Sea), the name of the capital of the Balāṇas, a mediæval dynasty in S. India, who ruled a country generally corresponding with Mysore. [See *Rice, Mysore*, ii. 353.] The city itself is identified with the fine ruins at Halabīdu [Hale-bīdu, ‘old capital’], in the Hassan district of Mysore.

c. 1300.—“There is another country called Deogir. Its capital is called *Dūrā Samundūr*.”—*Rashiduddin*, in *Elliot*, i. 73. (There is confusion in this.)

1309.—“The royal army marched from this place towards the country of *Dūr Samun*.”—*Wassaf*, in *Elliot*, iii. 49.

1310.—“On Sunday, the 23rd . . . he took a select body of cavalry with him, and on the 5th Shawwāl reached the fort of *Dhūr Samund*, after a difficult march of 12 days.”—*Amir Khusrū*, *ibid.* 88. See also *Notices et Extraits*, xiii. 171.

DORADO, s. Port. A kind of fish; apparently a dolphin (not the cetaceous animal so called). The *Coryphæna hippurus* of Day's *Fishes* is called by Cuvier and Valenciennes *C. dorado*. See also quotation from Drake. One might doubt, because of the praise of its flavour in Bontius, whilst Day only says of the *C. hippurus* that “these dolphins are eaten by natives.” Fryer, however, uses an expression like that of Bontius:—“The Dolphin is extolled beyond these,”—i.e. Bonito and Albicore (p. 12).

1578.—“When he is chased of the *Bonito*, or great mackerel (whom the *Aurata* or Dolphin also pursueth).”—*Drake*, *World Encompassed*, Hak. Soc. 32.

1631.—“Pisces Dorados dicti a Portugalsibus, ab aureo quem ferunt in cute colore . . . hic piscis est longe optimi saporis, Bonitas bonitate excellens.”—*Jac. Bontii*, *Lib. V. cap. xix.* 73.

DORAY, DURAI, s. This is a South Indian equivalent of *Sāhib* (q.v.); Tel. *dora*, Tam. *turai*, ‘Master.’ *Sinnaturai*, ‘small gentleman’ is the equivalent of *Chhota Sāhib*, a junior officer; and Tel. *dorasāni*, Tam. *turaisāni* (corruptly *dorasāni*) of ‘Lady’ or ‘Madam.’

1680.—“The delivery of three Iron guns to the Deura of Ramacole at the rate of 15 *Pagodas* per candy is ordered . . . which is much more than what they cost.”—*Fort St. Geo. Cons.*, Aug. 5. In *Notes and Extracts*, No. iii. p. 31.

1837.—“The Vakeels stand behind their masters during all the visit, and discuss with them all that A— says. Sometimes they tell him some barefaced lie, and when they find he does not believe it, they turn to me grinning, and say, ‘Ma’am, the Doory plenty cunning gentleman.’”—*Letters from Madras*, 86.

1882.—“The appellation by which Sir T. Munro was most commonly known in the Ceded Districts was that of ‘Colonel Dora.’ And to this day it is considered a sufficient answer to inquiries regarding the reason for any Revenue Rule, that it was laid down by

the Colonel Dora.”—*Arbuthnot's Memoir of Sir T. M.*, p. xviii.

“A village up the Godavery, on the left bank, is inhabited by a race of people known as *Doraylu*, or ‘gentlemen.’ That this is the understood meaning is shown by the fact that their women are called *Doresandlu*, i.e. ‘ladies.’ These people rifle their arrow feathers, i.e. give them a spiral.” (Reference lost.) [These are perhaps the *Koia*, who are called by the Telingas *Koidhoras*, ‘the word *dhora* meaning ‘gentleman’ or *Sāhib*.”—(*Central Prov. Gaz.* 500; also see *Ind. Ant.* viii. 34)].

DORIA, s. H. *ḍoriyā*, from *ḍor*, *ḍori*, ‘a cord or leash’; a dog-keeper.

1781.—“Stolen . . . The Dog was taken out of Capt. Law's Baggage Boat . . . by the *Durreer* that brought him to Calcutta.”—*India Gazette*, March 17.

[*Doriya* is also used for a kind of cloth. “As the characteristic pattern of the *charkhāna* is a check, so that of the *ḍoriya* is stripes running along the length of the *thān*, i.e. in warp threads. The *doriya* was originally a cotton fabric, but it is now manufactured in silk, silk-and-cotton, *tasar*, and other combinations” (*Yusuf Ali*, *Mon. on Silk*, 94).

[c. 1590.—In a list of cotton cloths, we have “*Doriyah*, per piece, 6R. to 2M.”—*Am.* i. 95.

[1633.—“ . . . 3 pieces *Dooreas*.”—*Hedges*, *Diary*, Hak. Soc. i. 94.]

DOSOOTY, s. H. *do-sūti*, *do-sātd*, ‘double thread,’ a kind of cheap cotton stuff woven with threads doubled.

[1843.—“The other pair (of travelling baskets) is simply covered with *dosootee* (a coarse double-threaded cotton).”—*Davieson*, *Diary in Upper India*, i. 10.]

DOUBLE-GRILL, s. Domestic H. of the kitchen for ‘a devil’ in the culinary sense.

DOUR, s. A foray, or a hasty expedition of any kind. H. *daur*, ‘a run.’ Also to *dour*, ‘to run,’ or ‘to make such an expedition.’

1853.—“‘Halloa! Oakfield,’ cried Perkins, as he entered the moss tent . . . ‘don't look down in the mouth, man; Attook taken, Chutter Sing dauring down like the devil—march to-morrow. . . .’”—*Oakfield*, ii. 67.

DOW, s. H. *dāo*, [Skt. *dātra*, *dā*, ‘to cut’]. A name much used on the Eastern frontier of Bengal as well as

by Europeans in Burma, for the hewing knife or bill, of various forms, carried by the races of those regions, and used both for cutting jungle and as a sword. *Dha* is the true Burmese name for their weapon of this kind, but we do not know if there is any relation but an accidental one with the Hind. word. [See drawing in *Egerton, Handbook of Indian Arms*, p. 84.]

[1870.—“The Dao is the bill knife. . . . It is a blade about 18 inches long, narrow at the haft, and square and broad at the tip; pointless, and sharpened on one side only. The blade is set in a handle of wood; a bamboo root is considered the best. The fighting dao is differently shaped; this is a long pointless sword, set in a wooden or ebony handle; it is very heavy, and a blow of almost incredible power can be given by one of these weapons. . . . The weapon is identical with the ‘*parang latok*’ of the Malays. . . .”—*Lewin, Wild Races of S.E. India*, 35 seq.]

DOWLE, s. H. *dawl*, *daulā*. The ridge of clay marking the boundary between two rice fields, and retaining the water; called commonly in S. India a *bund*. It is worth noting that in Sussex *doole* is “a small conical heap of earth, to mark the bounds of farms and parishes in the downs” (*Wright, Dict. of Obs. and Prov. English*). [The same comparison was made by Sir H. Elliot (*Supp. Gloss*, s.v. *Dowla*); the resemblance is merely accidental; see *N.E.D.* s.v. *Dool*.]

1851.—“In the N.W. corner of Suffolk, where the country is almost entirely open, the boundaries of the different parishes are marked by earthen mounds from 3 to 6 feet high, which are known in the neighbourhood as *dools*.”—*Notes and Queries*, 1st Series, vol. iv. p. 161.

DOWLA, s. A guide. H. *daurāhd*, *daurāhd*, *daurā*, ‘a village runner, a guide,’ from *daurān*, ‘to run,’ Skt. *drava*, ‘running.’

1827.—“The vidette, on his part, kept a watchful eye on the Dowrah, a guide supplied at the last village.”—Sir IV. Scott, *The Surgeon's Daughter*, ch. xiii.

DRABI, DRABY, s. The Indian camp-followers’ corruption of the English ‘driver.’

[1900.—“The mule race for Drabis and grass-cutters was entertaining.”—*Pioneer Mail*, March 16.]

DRAVIDIAN, adj. The Skt. term *Drāviḍa* seems to have been originally the name of the Conjevaram Kingdom (4th to 11th cent. A.D.), but in recent times it has been used as equivalent to ‘Tamil.’ About A.D. 700 Kumārila Bhaṭṭa calls the language of the South *Andhradrāviḍa-bhāṣā*, meaning probably, as Bishop Caldwell suggests, what we should now describe as ‘*Telegu-Tamil-language*.’ Indeed he has shown reason for believing that *Tamil* and *Drāviḍa*, of which *Dramiḍa* (written *Tiramiḍa*), and *Dramila* are old forms, are really the same word. [Also see *Oppert, Orig. Inhab.* 25 seq., and *Dravira*, in a quotation from Al-Biruni under **MALABAR**.] It may be suggested as possible that the *Tropina* of Pliny is also the same (see below). Dr. Caldwell proposed *Dravidian* as a convenient name for the S. Indian languages which belong to the Tamil family, and the cultivated members of which are Tamil, Malayāḷam, Canarese, Tulu, Kudagu (or Coorg), and Telegu; the uncultivated Tuda, Kōta, Gōnd, Khond, Orāon, Rājmahālī. [It has also been adopted as an ethnological term to designate the non-Aryan races of India (see *Risley, Tribes and Castes of Bengal*, i. Intro. xxxi.).]

c. A.D. 70.—“From the mouth of Ganges where he entereth into the sea unto the cape Calington, and the town Dandagula, are counted 725 miles; from thence to *Tropina* where standeth the chiefs mart or towne of merchandise in all India, 1225 miles. Then to the promontorio of Perimula they reckon 750 miles, from which to the towne abovesaid Patla . . . 620.”—*Pliny*, by *Phil. Holland*, vi. chap. xx.

A.D. 404.—In a south-western direction are the following tracts . . . *Surashtrian*, *Bādaras*, and *Drāviḍas*.—*Varāha-mūhira*, in *J.R.A.S.*, 2nd ser. v. 84.

“The eastern half of the Narbadda district . . . the Pulindas, the eastern half of the *Drāviḍas* . . . of all these the Sun is the Lord.”—*Ibid.* p. 231.

c. 1045.—“Moreover, chief of the sons of Bharata, there are, the nations of the South, the *Drāviḍas* . . . the *Karṇāṭakas*, *Mahishakas* . . .”—*Vishnu Purāna*, by H. H. Wilson, 1865, ii. 177 seq.

1856.—“The idioms which are included in this work under the general term ‘*Dravidian*’ constitute the vernacular speech of the great majority of the inhabitants of S. India.”—*Caldwell, Comp. Grammar of the Dravidian Languages*, 1st ed.

1869.—“The people themselves arrange their countrymen under two heads; five termed *Panch-gaura*, belonging to the Hindi,

or as it is now generally called, the Aryan group, and the remaining five, or *Panch-Dravida*, to the Tamil type."—*Sir W. Elliot*, in *J. Ethn. Soc. N.S.* i. 94.

DRAWERS, LONG, s. An old-fashioned term, probably obsolete except in Madras, equivalent to *pyjāmas* (q.v.).

1794.—"The contractor shall engage to supply . . . every patient . . . with . . . a clean gown, cap, shirt, and long drawers."—In *Sidon-Harr*, ii. 115.

DRESSING-BOY, DRESS-BOY, s. Madras term for the servant who acts as valet, corresponding to the bearer (q.v.) of N. India.

1837.—See *Letters from Madras*, 106.

DRUGGERMAN, s. Neither this word for an 'interpreter,' nor the Levantine *dragoman*, of which it was a quaint old English corruption, is used in Anglo-Indian colloquial; nor is the Arab *tarjūmān*, which is the correct form, a word usual in Hindustāni. But the character of the two former words seems to entitle them not to be passed over in this Glossary. The Arabic is a loan-word from Aramaic *targēmān*, *metargēmān*, 'an interpreter'; the Jewish *Targums*, or Chaldee paraphrases of the Scriptures, being named from the same root. The original force of the Aramaic root is seen in the Assyrian *ragāmū*, 'to speak,' *rigmū*, 'the word.' See *Proc. Soc. Bibl. Arch.*, 1883, p. 73, and *Delitsch, The Hebrew Lang. viewed in the Light of Assyrian Research*, p. 50. In old Italian we find a form somewhat nearer to the Arabic. (See quotation from Pegolotti below.)

c. 1150?—"Quorum lingua cum prænominato Iohanni, Indorum patriarchae, nimis esset obscura, quod neque ipse quod Romani dicerent, neque Romani quod ipse diceret intelligerent, interprete interposito, quem Achivi drogomanum vocant, de mutuo statu Romanorum et Indicarum regionis ad invicem querere coeperunt."—*De Adventu Patriarchae Indorum*, printed in *Harneke, Der Priester Johannes*, i. 12. Leipzig, 1879.

[1252.—"Quia meus Turgemannus non erat sufficiens."—*W. de Rubruk*, p. 154.]

c. 1270.—"After this my address to the assembly, I sent my message to Elx by a dragoman (*trujaman*) of mine."—*Chron. of James of Aragon*, tr. by *Foster*, ii. 538.

Villehardouin, early in the 13th century, uses *drugement*, [and for other early forms see *N.E.D.* s.v. *Dragoman*.]

c. 1309.—"Il avoit gens illec qui savoient le Sarrazinois et le François que l'on apelloe drugemens, qui enromanoient le Sarrazinois au Conte Perron."—*Joinville*, ed. de *Nailly*, 182.

c. 1343.—"And at Tana you should furnish yourself with dragomans (*turcimanni*)."—*Pegolotti's Handbook*, in *Cathay*, &c., ii. 291, and App. iii.

1404.—" . . . el maestro on Theologia dixo por su Truximan que dicesse al Señor q̄ aquella carta que su fijo el rey le embiara non la sabia otro leer, salvo el. . . ."—*Clavijo*, 446.

1535.—" . . . e dopo m'esservi prouisto di vn buonissimo dragomano, et interprete, fu inteso il suono delle trombette le quali annuntiauano l'udienza del Rè " (di Pegr).—*Gasparo Balbi*, f. 102r.

1613.—"To the Trojan Shore, where I landed Feb. 22 with fourteen *English* men more, and a Jew or *Druggerman*."—*T. Coryat*, in *Purchas*, ii. 1813.

1615.—"E dietro, a cavallo, i dragomanni, cioè interpreti della repubblica e con loro tutti i dragomanni degli altri ambasciatori ai loro luoghi."—*P. della Valle*, i. 89.

1738.—
"Till I cried out, you prove yourself so able,
Pity! you was not Druggerman at Babel!
For had they found a linguist half so good,
I make no question that the Tower had stood."—*Pope*, after *Donne*, *Sat.* iv. 81.

Other forms of the word are (from Span. *trujaman*) the old French *truchement*, Low Latin *drocmandus*, *turchimannus*, Low Greek *δραγομανος*, &c.

DRUMSTICK, s. The colloquial name in the Madras Presidency for the long slender pods of the *Moringa pterygosperma*, Gaertner, the *Horseradish Tree* (q.v.) of Bengal.

c. 1790.—"Mon domestique étoit occupé à me préparer un plat de *moringas*, qui sont une espèce de fèves longues, auxquelles les Européens ont donné, à cause de leur forme, le nom de *baguettes à tambour*. . ."—*Haafner*, ii. 25.

DUB, s. Telugu *dabbu*, Tam. *idappu*; a small copper coin, the same as the *doody* (see *CASH*), value 20 *cash*; whence it comes to stand for money in general. It is curious that we have also an English provincial word, "*Dubs* = money, E. Sussex" (*Holloway, Gen. Dict. of Provincialisms*, Lewes, 1838). And the slang 'to dub up,' for to pay up, is common (see *Slang Dict.*).

1781.—"In 'Table of Prison Expenses and articles of luxury only to be attained by the opulent, after a length of saving' (i.e. in captivity in Mysore), we have—

"Eight cheroots . . . 0 1 0.

"The prices are in fanams, dubs, and cash. The fanam changes for 11 dubs and 4 cash."—In *Lives of the Lindays*, iii.

c. 1780.—"J'eus pour quatre dabous, qui font environ cinq sous de France, d'excellent poisson pour notre souper."—*Hausner*, ii. 75.

DUBASH, DOBASH, DEBASH,

s. *H. dubhashiyd, dobashi* (lit. 'man of two languages'), Tam. *tupdashī*. An interpreter; obsolete except at Madras, and perhaps there also now, at least in its original sense; [now it is applied to a dressing-boy or other servant with a European.] The *Dubash* was at Madras formerly a usual servant in every household; and there is still one attached to each mercantile house, as the broker transacting business with natives, and corresponding to the Calcutta banyan (q.v.). According to Drummond the word has a peculiar meaning in Guzerat: "A *Doobashero* in Guzerat is viewed as an evil spirit, who by telling lies, sets people by the ears." This illustrates the original meaning of *dubash*, which might be rendered in Bunyan's fashion as Mr. Two-Tongues.

[1566.—"Bring toopaz and interpreter, Antonio Fernandes."—*India Office MSS.* Gaveta's agreement with the jangadas of the fort of Quilon, Aug. 13.

[1664.—"Por nossa conta a ambos por manilha 400 fanoim e no tupay 50 fanoim."—*Letter of Zamorin*, in *Logan, Malabar*, iii. 1.]

1673.—"The Moors are very grave and haughty in their Demcanor, not vouchsafing to return an Answer by a slave, but by a Deubash."—*Fryer*, 30.

[1678.—"The Dubass of this Factory having to regain his freedom."—*S. Master*, in *Ann. of Kintla Dist.* 135.]

1693.—"The chief Dubash was ordered to treat . . . for putting a stop to their proceedings."—*Wheeler*, i. 279.

1780.—"He ordered his Dubash to give the messenger two pagodas (sixteen shillings);—it was poor reward for having received two wounds, and risked his life in bringing him intelligence."—*Letter of Sir T. Munro*, in *Life*, i. 26.

1800.—"The Dubash there ought to be hanged for having made difficulties in collecting the rice."—*Letter of Sir A. Wellesley*, in *do.* 259.

c. 1804.—"I could neither understand them nor they me; but they would not give

me up until a Debash, whom Mrs Sherwood had hired . . . came to my relief with a palanquin."—*Autobiog. of Mrs. Sherwood*, 272.

1809.—"He (Mr. North) drove at once from the coast the tribe of Aumils and Debashes."—*Ld. Valentia*, i. 315.

1810.—"In this first boat a number of debashes are sure to arrive."—*Williamson*, *V. M.* i. 133.

"The Dubashes, then all powerful at Madras, threatened loss of caste, and absolute destruction to any Bramin who should dare to unveil the mysteries of their sacred language."—*Morton's Life of Leyden*, 30.

1860.—"The moodliars and native officers . . . were superseded by Malabar Dubashes, men aptly described as enemies to the religion of the Singalese, strangers to their habits, and animated by no impulse but extortion."—*Tennent's Ceylon*, ii. 72.

DUBBEER, s. P.—*H. dabir*, 'a writer or secretary.' It occurs in Pehlevi as *debir*, connected with the old Pers. *dipi*, 'writing.' The word is quite obsolete in Indian use.

1760.—"The King . . . referred the adjutment to his Dubbeer, or minister, which, amongst the Indians, is equivalent to the Duan of the Mahomedan Princes."—*Orme*, ii. § ii. 601.

DUBBER, s. Hind. (from Pers.) *dabbah*; also, according to Wilson, Guzerati *dabaro*; Malh. *dabara*. A large oval vessel, made of green buffalohide, which, after drying and stiffening, is used for holding and transporting ghee or oil. The word is used in North and South alike.

1554.—"Butter (*d mamteiga*, i.e. ghee) sells by the maund, and comes hither (to Ormuz) from Bacorna and from Royxel (see BESH-IRE); the most (however) that comes to Ormuz is from Diul and from Mangalor, and comes in certain great jars of hide, dabass."—*A. Nunes*, 23.

1673.—"Did they not boil their Butter it would be rank, but after it has passed the Fire they keep it in Duppars the year round."—*Fryer*, 118.

1727.—(From the Indus Delta.) "They export great quantities of Butter, which they gently melt and put up in Jars called Duppas, made of the Hides of Cattle, almost in the Figure of a Glob, with a Neck and Mouth on one side."—*A. Hamilton*, i. 126; [ed. 1744, i. 127].

1803.—"*Purboodas Shet of Broach*, in whose books a certain Mahattria Sirdar is said to stand debtor for a Crore of Rupees . . . in early life brought . . . ghee in dubbers upon his own head hither from Baroda, and retailed it . . . in open Bazar."—*R. Drummond, Illustrations*, &c.

1810.—“... dubbahs or bottles made of green hide.”—*Williamson*, *V. M.* ii. 139.

1845.—“I find no account made out by the prisoner of what became of these dubbahs of ghee.”—*G. O.* by *Sir C. Napier*, in *Sind*, 35.

DUCKS, *s.* The slang distinctive name for gentlemen belonging to the Bombay service; the correlative of the *Mulls* of Madras and of the *Qui-His* of Bengal. It seems to have been taken from the term next following.

1803.—“I think they manage it here famously. They have neither the comforts of a Bengal army, nor do they rough it, like the Ducks.”—*Elphinstone*, in *Life*, i. 53.

1860.—“Then came Siro Jhone by Wayo of Baldagh and Hormuz to yē Costya of Yndo . . . And attē what Place yū Knyghto came to Londe, theyre yū ffolke clepen Duckys (quasi DUCES INDIAE).”—Extract from a MS. of the *Travels* of *Sir John Maundeill* in the E. Indies, lately discovered (Calcutta).

[In the following the word is a corruption of the Tam. *tūkk*, a weight equal to 1½ viss, about 3 lbs. 13 oz.

[1787.—“We have fixed the produce of each vine at 4 ducks of wet pepper.”—*Purcannah of Tippoo Sultan*, in *Logan*, *Malabar*, iii. 125.]

DUCKS, BOMBAY. See **BUM-MELO**.

1860.—“A fish nearly related to the salmon is dried and exported in large quantities from Bombay, and has acquired the name of *Bombay Ducks*.”—*Mason*, *Burmah*, 273.

DUFFADAR, *s.* Hind. (from Arabo-Pers.) *daf'adār*, the exact rationale of which name it is not easy to explain, [*daf'a*, ‘a small body, a section,’ *daf'adār*, ‘a person in charge of a small body of troops’]. A petty officer of native police (*v. burkundauze*, *v.*); and in regiments of Irregular Cavalry, a non-commissioned officer corresponding in rank to a corporal or *naik*.

1803.—“The pay . . . for the *duffadars* ought not to exceed 35 rupees.”—*Wellington*, ii. 212.

DUFTER, *s.* Ar.—H. *daftar*. Colloquially ‘the office,’ and interchangeable with *cutcherry*, except that the latter generally implies an office of the nature of a Court. *Daftar-khāna* is more accurate, [but this usually means rather a record-room where documents are stored]. The

original Arab. *daftar* is from the Greek *διφθέρα* = *membranum*, ‘a parchment,’ and thin ‘paper’ (whence also *diphtheria*), and was applied to loose sheets filed on a string, which formed the record of accounts; hence *daftar* becomes ‘a register,’ a public record. In Arab. any account-book is still a *daftar*, and in S. India *daftar* means a bundle of connected papers tied up in a cloth, [the *basta* of Upper India].

c. 1590.—“Honest experienced officers upon whose forehead the stamp of correctness shines, write the agreement upon loose pages and sheets, so that the transaction cannot be forgotten. These loose sheets, into which all *sauad's* are entered, are called the *daftar*.”—*Atin*, i. 269, and see *Nockmann's* note there.

[1767.—“ . . . that after the expiration of the year they take a discharge according to custom, and that they deliver the accounts of their Zemindary agreeable to the stated forms every year into the *Duffar* (Cana of the Sircar. . . .)”—*Sunnud for the Company's Zemindarry*, in *Verelst*, *View of Bengal*, App. 147.]

DUFTERDAR, *s.* Ar. — P. — H. *daftardār*, is or was “the head native revenue officer on the Collector's and Sub-Collector's establishment of the Bombay Presidency” (*Wilson*). In the provinces of the Turkish Empire the *Daftardār* was often a minister of great power and importance, as in the case of Mahommed Bey *Daftardār*, in Egypt in the time of Mahommed 'Alī Pasha (see *Lane's Mod. Egyptus*, ed. 1860, pp. 127-128). The account of the constitution of the office of *Daftardār* in the time of the Mongol conqueror of Persia, Hulagū, will be found in a document translated by Hammer-Purgstall in his *Gesch. der Goldenen Horde*, 497-501.

DUFTERY, *s.* Hind. *daftari*. A servant in an Indian office (Bengal), whose business it is to look after the condition of the records, dusting and binding them; also to pen-mending, paper-ruling, making of envelopes, &c. In Madras these offices are done by a *Moochy*. [For the military sense of the word in Afghanistan, see quotation from *Ferriar* below.]

1810.—“The *Dufteree* or office-keeper attends solely to those general matters in an office which do not come within the notice of the *crannies*, or clerks.”—*Williamson*, *V. M.* i. 275.

[1858.—"The whole Afghan army consists of the three divisions of Kabul, Kandahar, and Herat; of these, the troops called *Deferia* (which receive pay), present the following effective force."—*Ferrier, H. of the Afghans*, 815 seq.]

DUGGIE, *s.* A word used in the Pegu teak trade, for a long squared timber. Milburn (1813) says: "Duggies are timbers of teak from 27 to 30 feet long, and from 17 to 24 inches square." Sir A. Phayre believes the word to be a corruption of the Burmese *hūp-gū*. The first syllable means the 'cross-beam of a house,' the second, 'big'; hence 'big-beam.'

DUGONG, *s.* The cetaceous mammal, *Halicore dugong*. The word is Malay *dūyung*, also Javan. *duyung*; Macassar, *ruyung*. The etymology we do not know. [The word came to us from the name *Dugung*, used in the Philippine island of Leyte, and was popularised in its present form by Buffon in 1765. See *N.E.D.*]

DUMBCOW, *v.*, and **DUMB-COWED**, participle. To brow-beat, to cow; and cowed, brow-beaten, set-down. This is a capital specimen of Anglo-Indian dialect. *Dam khānd*, 'to eat one's breath,' is a Hind. idiom for 'to be silent.' Hobson-Jobson converts this into a transitive verb, to *damkhān*, and both spelling and meaning being affected by English suggestions of sound, this comes in Anglo-Indian use to imply *roaring* and *silencing*. [A more probable derivation is from Hind. *dhamkānā*, 'to chide, scold, threaten, to repress by threats or reproof' (*Platts, H. Dict.*).]

DUMDUM, *n.p.* The name of a military cantonment 4½ miles N.W. of Calcutta, which was for seventy years (1783-1853) the head-quarters of that famous corps the Bengal Artillery. The name, which occurs at intervals in Bengal, is no doubt P.—H. *dam-dama*, 'a mound or elevated battery.' At Dumdum was signed the treaty which restored the British settlements after the re-capture of Calcutta in 1757. [It has recently given a name to the *dumdum* or expanding bullet, made in the arsenal there.]

[1820.—Prospectus of the "Dumdum Golfing Club."—"We congratulate them on

the prospect of seeing that noble and gentleman-like game established in Bengal."—*Or. Sport. Mag.*, reprint 1873, i. 407.

1818.—"Pooh! nonsense," said Joe, highly flattered. 'I recollect, sir, there was a girl at Dumdum, a daughter of Cutler of the Artillery . . . who made a dead set at me in the year '41.'"—*Vanity Fair*, i. 25, ed. 1867.

[1886.—"The Kiranchi (see **GRANCHEE**) has been replaced by the ordinary Dumdummer, or Palki carriage ever since the year 1856."—*Sat. Review*, Jan. 23.

[1900.—"A modern murderer came forward proudly with the dumdum."—*Ibid.* Aug. 4.]

DUMPOKE, *s.* A name given in the Anglo-Indian kitchen to a baked dish, consisting usually of a duck, boned and stuffed. The word is Pers. *dampukht*, 'air-cooked,' i.e. baked. A recipe for a dish so called, as used in Akbar's kitchen, is in the first quotation:

c. 1590.—"Dampukht. 10 sors meat; 2 s. ghi; 1 s. onions; 11 m. fresh ginger; 10 m. pepper; 2 d. cardamoms."—*Ain*, i. 61.

1673.—"These eat highly of all Flesh Dumpoked, which is baked with Spice in Butter."—*Fryer*, 93.

"Baked Meat they call Dumpoke which is dressed with sweet Herbs and Butter, with whose Gravy they swallow Rice dry Boiled."—*Ibid.* 404.

1689.—". . . and a dumpoked Fowl, that is boil'd with Butter in any small Vessel, and stuff with Raisins and Almonds is another (Dish)."—*Orington*, 397.

DUMREE, *s.* Hind. *damri*, a copper coin of very low value, not now existing. (See under **DAM**).

1823.—In Malwa "there are 4 *roveries* to a *gunda*; 3 *gundas* to a *dumrie*; 2 *dumries* to a *chadani*; 3 *dumries* to a *tundumrie*; and 4 *dumries* to an *adillah* or half pice."—*Malcolm, Central India*, 2nd ed. ii. 191; [86 note].

DUNGAREE, *s.* A kind of coarse and inferior cotton cloth; the word is not in any dictionary that we know. [Platts gives H. *dungri*, 'a coarse kind of cloth.' The *Madras Gloss.* gives Tel. *dangidi*, which is derived from Dāngidi, a village near Bombay. Molesworth in his *Mahr. Dict.* gives: "*Dongari Kāpar*, a term originally for the common country cloth sold in the quarter contiguous to the *Dongari Killa* (Fort George, Bombay), applied now to poor and low-priced cotton cloth. Hence in the corruption *Dun-*

garie." He traces the word to *longari*, "a little hill." Dungaree is woven with two or more threads together in the web and woof. The finer kinds are used for clothing by poor people; the coarser for sails for native boats and tents. The same word seems to be used of silk (see below).]

1613.—"We traded with the *Naturalls* for Cloves . . . by bartering and exchanging cotton cloth of *Camlay* and *Coromandell* for Cloves. The sorts requested, and prices that they yielded. *Candakens* of *Barochie*, 6 Cattees of Cloves. . . . *Dongerijns*, the finest, twelve."—*Capt. Saris*, in *Purchas*, i. 363.

1673.—"Along the Coasts are Bombaim . . . Carwar for *Dungarees* and the weightiest pepper."—*Fryer*, 88.

[1812.—"The Prince's Messenger . . . told him, 'Come, now is the time to open your purse-strings; you are no longer a merchant or in prison; you are no longer to sell *Dungaree* [a species of coarse linen]."—*Morier*, *Journey through Persia*, 26.]

1813.—"*Dungarees* (pieces a ton) 400."—*Milburn*, ii. 221.

[1859.—"In addition to those which were real . . . were long lines of sham batteries, known to sailors as *Dungaree* forts, and which were made simply of coarse cloth or canvas, stretched and painted so as to resemble batteries."—*L. Oliphant*, *Narr. of Lt. Elgin's Mission*, ii. 6.]

1868.—"Such *dungaree* as you now pay half a rupee a yard for, you could then buy from 20 to 40 yards per rupee."—*Miss Freer's Old Deccan Days*, p. xxiv.

[1900.—"From this thread the *Dongari Tasar* is prepared, which may be compared to the organzine of silk, being both twisted and doubled."—*Furuf Ali*, *Mem. on Silk*, 55.]

DURBAR, s. A Court or Levee. Pers. *darbār*. Also the Executive Government of a Native State (*Canegie*). "In *Kattywar*, by a curious idiom, the chief himself is so addressed: 'Yes, *Durbar*'; 'no, *Durbar*,' being common replies to him."—(*M. Gen. Keatinge*).

1609.—"On the left hand, thorow another gate you enter into an inner court where the King keepes his *Durbar*."—*Hackins*, in *Purchas*, i. 432.

1616.—"The tenth of January, I went to Court at four in the evening to the *Durbar*, which is the place where the *Mogoll* sits out daily, to entertaine strangers, to receive Petitions and Presents, to give commands, to see and to be seene."—*Sir T. Roe*, in *Purchas*, i. 511; [with some slight differences of reading, in *Hak. Soc.* i. 106].

1633.—"This place they call the *Derba* (or place of Council) where Law and Justice was administered according to the Customs of the Country."—*W. Branton*, in *Hak.* v. 61.

c. 1750.—". . . il faut se rappeler ces tems d'humiliations où le François étoient forcés pour le bien de leur commerce, d'aller timidement porter leurs presens et leurs hommages à de petis chefs de Bourgade que nous n'admettons aujourd'hui à nos *Dorbards* que lorsque nos intérêts l'exigent."—*Lettre of M. de Bussy*, in *Cambridge's Account*, p. xxix.

1793.—"At my *durbar* yesterday I had proof of the affection entertained by the natives for Sir William Jones. The Professors of the Hindu Law, who were in the habit of attendance upon him, burst into unrestrained tears when they spoke to me."—*Teignmouth*, *Mem.* i. 239.

1809.—"It was the *durbar* of the native Gontoo Princes."—*Lt. Valentia*, i. 362.

[1826.—". . . a *Durbar*, or police-officer, should have men in waiting. . . ."—*Pandurang Hari*, ed. 1873, i. 126.]

1875.—"Sitting there in the centre of the *durbar*, we assisted at our first nauch."—*Sir M. E. Grant Duff*, in *Contemp. Rev.*, July.

[1881.—"Near the centre (at Amritsar) lies the sacred tank, from whose midst rises the *Darbar Sahib*, or great temple of the Sikh faith."—*Imperial Gazetteer*, i. 186.]

DURGĀH, s. *P. durgah*. Properly a royal court. But the habitual use of the word in India is for the shrine of a (Mahomedan) Saint, a place of religious resort and prayer.

1782.—"Adjoining is a *durgaw* or burial place, with a view of the river."—*Hodges*, 102.

1807.—"The *dhurgaw* may invariably be seen to occupy those sites pre-eminent for comfort and beauty."—*Williamson*, *Oriental Field Sports*, 21.

1823.—". . . he was a relation of the . . . superior of the *Durgah*, and this is now a sufficient protection."—*The Kuzdabsh*, ii. 273.

DURIAN, DORIAN, s. Malay *duren*, Molucca form *duriyān*, from *duri*, 'a thorn or prickle, [and *ān*, the common substantival ending; Mr. Skeat gives the standard Malay as *duriyān* or *durian*]; the great fruit of the tree (*N. O. Bombacaceae*) called by botanists *Durio zibethinus*, D. C. The tree appears to be a native of the Malay Peninsula, and the nearest islands; from which it has been carried to Tenasserim on one side and to Mindanno on the other.

The earliest European mention of this fruit is that by Nicolo Conti. The passage is thus rendered by Winter Jones: "In this island (Sumatra) there also grows a green fruit which they call *duriana*, of the size of a cucumber. When opened five fruits are found within, resembling oblong oranges. The taste varies like that of cheese." (In *India in the XVIth Cent.*, p. 9.) We give the original Latin of Poggio below, which must be more correctly rendered thus: "They have a green fruit which they call *durian*, as big as a water-melon. Inside there are five things like elongated oranges, and resembling thick butter, with a combination of flavours." (See Carletti, below.)

The *dorian*, in Sumatra often forms a staple article of food, as the Jack (q.v.) does in Malabar. By natives and old European residents in the Malay regions in which it is produced the *dorian* is regarded as incomparable, but novices have a difficulty in getting over the peculiar, strong, and offensive odour of the fruit, on account of which it is usual to open it away from the house, and which procured for it the elegant Dutch nickname of *stancher*. "When that aversion, however, is conquered, many fall into the taste of the natives, and become passionately fond of it." (Crawford, *H. of Ind. Arch.* i. 410.) [Wallace (*Malay Arch.* 57) says that he could not bear the smell when he "first tried it in Malacca, but in Borneo I found a ripe fruit on the ground, and, eating it out of doors, I at once became a confirmed Durian eater . . . the more you eat of it the less you feel inclined to stop. In fact to eat Durians is a new sensation, worth a voyage to the East to experience."] Our forefathers had not such delicate noses, as may be gathered from some of the older notices. A Governor of the Straits, some forty-five years ago, used to compare the *Dorian* to 'carrion in custard.'

c. 1410.—"Fructum viridem habent nomine *durianum*, magnitudine cucumeris, in quo sunt quinque veluti malarancia oblonga, varii saporis, instar butyri coagulati."—Poggio, *de Varietate Fortunae*, Lib. iv.

1552.—"Durions, which are fashioned like artichokes" (!)—*Cat'anheda*, ii. 355.

1553.—"Among these fruits was one kind now known by the name of durions, a thing greatly esteemed, and so luscious

that the Malacca merchants tell how a certain trader came to that port with a ship load of great value, and he consumed the whole of it in guzzling durions and in gallantries among the Malay girls."—*Barns*, ii. vi. i.

1553.—"A gentleman in this country (Portuguese India) tells me that he remembers to have read in a Tuscan version of Pliny, '*india durianea*.' I have since asked him to find the passage in order that I might trace it in the Latin, but up to this time he says he has not found it."—*Goreau*, t. 85.

1558.—"There is one that is called in the Malacca tongue *durian*, and is so good that I have heard it affirmed by manie that have gone about the world, that it doth exceed in savour all others that ever they had scene or tasted. . . . Some do say that have scene it that it seemeth to be that wherewith Adam did transgress, being carried away by the singular savor."—*Poole's Merdon*, ii. 318.

1598.—"Duryoen is a fruit it only groweth in Malacca, and is so much comended by those which I've praised yee, one, that there is no fruit in the world to be compared with it."—*Lucretius*, 102; [Hak. Soc. i. 51].

1599.—The *Dorian*, Carletti thought, had a smell of onions, and he did not at first much like it, but when at last he got used to this he liked the fruit greatly, and thought nothing of a simple and natural kind could be tasted which possessed a more complex and elaborate variety of colours and flavours than this did. —See *Vinget*, Florence, 1701; Pl. II. p. 211.

1601.—"Duryoen . . . ad aperitum primum . . . putridum coepit refolet, sed dotem tamen divinum illam omnem gustui profundit."—*De' ex*, iv. 33.

[1610.—"The Dorian tree nearly resembles a pear tree in size."—*Perrard de Laval*, Hak. Soc. ii. 393.]

1615.—"There groweth a certaine fruit, prickled like a chest nut, and as big as ones fist, the best in the world to este, these are somewhat costly, all other fruits being at an exorbitate rate. It must be broken with force and therein is contained a white liquor like unto ere wine, never the less it yields a very unsavoury sent like to a rotten onion, and it is called Esturion" (probably a misprint).—*De Muscat*, 27.

1727.—"The Durean is another excellent Fruit, but offensive to some People's Noses, for it smells very like . . . but when once tasted the smell vanishes."—*A. Harriott*, ii. 81; [ed. 1711, ii. 80].

1853.—"The fetid Dorian, prince of fruits to those who like it, but chief of abominations to all strangers and novices, does not grow within the present territories of Ava, but the King makes great efforts to obtain a supply in eatable condition from the Tennasserim Coast. King Tharawadi used to lay post-horses from Martaban to Ava, to bring 'his odoriferous delicacy.'—*Aule, Mission to Ava*, 161.

1678.—“The Durian will grow as large as a man's head, is covered closely with terribly sharp spines, set hexagonally upon its hard skin, and when ripe it falls; if it should strike any one under the tree, severe injury or death may be the result.”—*M'Nair, Perak*, 60.

1885.—“I proceeded . . . under a continuous shade of tall Durian trees from 35 to 40 feet high. . . . In the flowering time it was a most pleasant shady wood; but later in the season the chance of a fruit now and then descending on one's head would be less agreeable.” Note.—“Of this fruit the natives are passionately fond; . . . and the elephants flock to its shade in the fruiting time; but, more singular still, the tiger is said to devour it with avidity.”—*Forbes, A Naturalist's Wanderings*, p. 240.

DURJUN, s. H. *darjan*, a corr. of the English dozen.

DURWAUN, s. H. from P. *darwān*, *darbān*. A doorkeeper. A domestic servant so called is usual in the larger houses of Calcutta. He is porter at the gate of the compound (q.v.).

[c. 1590.—“The Darbāns, or Porters. A thousand of these active men are employed to guard the palace.”—*Ain*, i. 258.]

c. 1755.—“**Derwan**.”—List of servants in *Ires*, 50.

1781.—(After an account of an alleged attempt to seize Mr. Hicky's *Darwān*). “Mr. Hicky begs leave to make the following remarks. That he is clearly of opinion that those horrid Assassins wanted to dispatch him whilst he lay a sleep, as a Door-van is well known to be the alarm of the House, to prevent which the Villians wanted to carry him off,—and their precipitate flight the moment they heard Mr. Hicky's Voice puts it past a Doubt.”—Reflections on the consequence of the late attempt made to Assassinate the Printer of the original *Bengal Gazette* (in the same, April 14).

1784.—“Yesterday at daybreak, a most extraordinary and horrid murder was committed upon the *Dirwan* of Thomas Martin, Esq.”—In *Seton-Karr*, i. 12.

“In the entrance passage, often on both sides of it, is a raised floor with one or two open cells, in which the Darwāns (or doorkeepers) sit, lie, and sleep—in fact dwell.”—*Calc. Review*, vol. lix. p. 207.

DURWAUZA-BUND. The formula by which a native servant in an Anglo-Indian household intimates that his master or mistress cannot receive a visitor.—“Not at home”—without the untruth. It is elliptical for *darwātza band hai*, ‘the door is closed.’

[1877.—“When they did not find him there, it was *Darwaza bund*.”—*Allardye, The City of Sunshine*, i. 125.]

DUSSERA, DASSORA, DAS-EHRA, s. Skt. *daśaharā*, H. *dasharā*, Mahr. *dasrā*; the nine-nights' (or ten days') festival in October, also called *Durgā-pūjā* (see **DOORGA-P.**). In the west and south of India this holiday, taking place after the close of the wet season, became a great military festival, and the period when military expeditions were entered upon. The Mah-rattas were alleged to celebrate the occasion in a way characteristic of them, by destroying a village! The popular etymology of the word and that accepted by the best authorities, is *daś*, ‘ten (sins)’ and *har*, ‘that which takes away (or expiates).’ It is, perhaps, rather connected with the ten days' duration of the feast, or with its chief day being the 10th of the month (*Āśvina*); but the origin is decidedly obscure.

c. 1590.—“The autumn harvest he shall begin to collect from the *Deshereh*, which is another Hindoo festival that also happens differently, from the beginning of Virgo to the commencement of Libra.”—*Ayteen*, tr. *Gladius*, ed. 1800, i. 307; [tr. *Jarrett*, ii. 46].

1785.—“On the anniversary of the *Dusharah* you will distribute among the Hindoos, composing your escort, a goat to every ten men.”—*Tippoo's Letters*, 162.

1799.—“On the Institution and Ceremonies of the Hindoo Festival of the *Dushrah*,” published (1820) in *Trans. Bomb. Lit. Soc.* iii. 73 seqq. (By Sir John Malcolm.)

1812.—“The Courts . . . are allowed to adjourn annually during the Hindoo festival called *dussarah*.”—*Fifth Report*, 37.

1813.—“This being the *desserah*, a great Hindoo festival . . . we resolved to delay our departure and see some part of the ceremonies.”—*Forbes, Or. Mem.* iv. 97; [2nd ed. ii. 450].

DUSTOOR, DUSTOORY, s. P.—H. *dastūr*, ‘custom’ [see **DESTOOR**.] *dastūrī*, ‘that which is customary.’ That commission or percentage on the money passing in any cash transaction which, with or without acknowledgment or permission, sticks to the fingers of the agent of payment. Such ‘customary’ appropriations are, we believe, very nearly as common in England as in India; a fact of which newspaper correspondence from time to time makes us aware, though Euro-

peans in India, in condemning the natives, often forget, or are ignorant of this. In India the practice is perhaps more distinctly recognised, as the word denotes. Ibn Batuta tells us that at the Court of Delhi, in his time (c. 1310), the custom was for the officials to deduct $\frac{1}{2}$ of every sum which the Sultan ordered to be paid from the treasury (see *I. B.* pp. 403, 426, &c.).

[1616.—"The dusturia in all bought goods . . . is a great matter."—*Sir T. Roe, li.* Soc. ii. 350.]

1638.—"Ces vallets ne sont point nourris au logis, mais ont leurs gages, dont ils s'entretiennent, qu'ils ne montent qu'à trois ou quatre *Ropas* par mois . . . mais ils ont leur tour du *hâdon*, qu'ils appellent *Testury*, qu'ils prennent du consentement du Maître de celui dont ils achètent quel que chose."—*Mandelslo, Paris, 1639, 221.*

[1679.—"The small *Dustoor* shall be equally divided."—*N. Master, in Kotia Man, 136.*]

1680.—"It is also ordered that in future the *Pakia* (see *VAKEEL*), *Mutsadders* (see *MOOTSUDDY*), or Writers of the *Tajadgers*, *Dumiers*, (1)† or overseers of the Weavers, and the *Picars* and *Podars* shall not receive any monthly wages, but shall be content with the *Dustoor* . . . of a quarter anna in the rupee, which the merchants and weavers are to allow them. The *Dustoor* may be divided twice a year or oftener by the Chief and Council among the said employers."—*Tr. St. Geo. Cons., Dec. 2. In Votes and Extracts, No. II, p. 61.*

1681.—"For the farms of *Dustoor* on cooly hire at *Pagodas* 29 per annum received a part . . . (Pag.) 13 00 0."—*Ibid. Jan. 10; Ibid. No. III, p. 45.*

[1684.—"The Honble. Comp. having order'd . . . that the *Dustore* upon their Investment . . . be brought into the General Books."—*Pringle, Diary, Fr. St. Geo. 1st ser. iii. 69.*]

1780.—"It never can be in the power of a superintendent of Police to reform the numberless abuses which servants of every Denomination have introduced, and now support on the Broad Basis of *Dustoor*."—*Hicky's Bengal Gazette, April 29.*

1785.—"The Public are hereby informed that no Commission, Brokerage, or *Dustoor* is charged by the Bank, or permitted to be

taken by any Agent or Servant employed by them."—*In Asia-Kurr, i. 130.*

1795.—"All servants belonging to the Company's *Shed* have been strictly prohibited from demanding or receiving any fees or *dustoor*s on any pretence whatever."—*Ibid. ii. 16.*

1821.—"The profits however he made during the voyage, and by a *dustoor* on all the alms given or received . . . were so considerable that on his return some of his confidential disciples had a quarrel with him."—*Heber, ed. 1811, i. 193.*

1866.—" . . . of all taxes small and great the heaviest is *dustoor*ee."—*Trevelyan, Dark Bungalow, 217.*

DUSTOOK, s. P. *dustak*, [a little hand, hand-clapping to attract attention, a notice]. A pass or permit. The *dustucks* granted by the Company's covenanted servants in the early half of the 18th century seems to have been a constant instrument of abuse, or bone of contention, with the native authorities in Bengal. [The modern sense of the word in N. India is a notice of the revenue demand served on a defaulter.]

1716.—"A passport or *dustuck*, signed by the President of Calcutta, should exempt the goods specified from being visited or stopped."—*Orin, ed. 1803, ii. 21.*

1718.—"The Zemindar near *Paltah* having stopped several boats with English *Dusticks* and taken money from them, and disregarding the *Phouadar's* orders to clear them . . ."—*In Long, 6.*

[1762.—"*Dusticks*." See *WRITER*.]

1763.—"The dignity and benefit of our *Dustucks* are the chief badges of honour, or at least interest, we enjoy from our *Phirmaund*."—From the Chief and Council at *Dacca*, in *Pan Sittart, i. 210.*

[1769.—"*Dusticks*." See under *HOS-BOLHOOKUM*.]

[1866.—"It is a practice of the Revenue Courts of the *sircar* to issue *Dustuck* for the *malgooware* the very day the *dist* (instalment) became due."—*Confessions of an Underly, 132.*]

DWARKA, n.p. More properly *Dadrak* or *Dadrak*, quasi *dwārakā*, 'the City with many gates,' a very sacred Hindu place of pilgrimage, on the extreme N.W. point of peninsular Guzerat; the alleged royal city of Krishna. It is in the small State called *Okha*, which Gen. Legrand Jacob pronounces to be "barren of aught save superstition and piracy" (*Tr. Bo. Geog. Soc. vii. 101*). *Dadrak* is, we apprehend, the *paḍak* of

* *Tajiddgir*, under the *Mahratta*, was an officer who enforced the State demands against defaulting cultivators (*Wiltson*); and no doubt it was here an officer similarly employed to enforce the execution of contracts by weavers and others who had received advances. It is a corruption of Pers. *takhtgir*, from Ar. *takht*, impertinently (see quotation of 1810, under *DHURNA*).

[† Mr. F. Brandt suggests that this word may be *Telegu Thumbar*, *tham* being a measure of grain, and possibly the "*Dumiers*" may have been those entitled to receive the *dustoor* in grain.]

Ptolemy. Indeed, in an old Persian map, published in *Indian Antiq.* i. 370, the place appears, transcribed as *Bharraky*.

c. 1590.—“The Fifth Division is Jugget (see JACQUETE), which is also called Daurka. Kishen came from Mehtra, and dwelt at this place, and died here. This is considered as a very holy spot by the Brahmins.”—*Ayeen, by Gladwin*, ed. 1800, ii. 76; [ed. Jarrett, ii. 248].

E

EAGLE-WOOD, s. The name of an aromatic wood from Camboja and some other Indian regions, chiefly trans-gangetic. It is the “odorous wood” referred to by Camões in the quotation under **CHAMPA**. We have somewhere read an explanation of the name as applied to the substance in question, because this is flecked and mottled, and so supposed to resemble the plumage of an eagle! [Burton, *Ar. Nights*, iv. 395; *Linschoten*, Hak. Soc. i. 120, 150.] The word is in fact due to a corrupt form of the Skt. name of the wood, *agaru*, *aguru*. A form, probably, of this is *ayil*, *akil*, which Gundert gives as the Malayäl. word.* From this the Portuguese must have taken their *aguila*, as we find it in Barbosa (below), or *pao* (wood) *d’aguila*, made into *aguila*, whence French *bois d’aigle*, and Eng. eagle-wood. The Malays call it *Kayu* (wood)-*gahru*, evidently the same word, though which way the etymology flowed it is difficult to say. [Mr. Skeat writes: “the question is a difficult one. Klinkert gives *garu* (*garoe*) and *gaharu* (*gaharoe*), whence the trade names ‘Garroo’ and ‘Garroo’; and the modern standard Malay certainly corresponds to Klinkert’s forms, though I think *gaharu* should rather be written *gharu*, i.e. with an aspirated *g*, which is the way the Malays pronounce it. On the other hand, it seems perfectly clear that there must have been an alternative modern form *agaru*, or perhaps even *aguru*, since otherwise such trade names as ‘tigger’ and (?) ‘tugger’ could not have arisen. They can scarcely

have come from the Skt. In Ridley’s *Plant List* we have *gaharu* and *gagaheu*, which is the regular abbreviation of the reduplicated form *gahru-gahru* identified as *Aquilaria Malaccensis*, Lam.”] [See **CAMBULAC**.]

The best quality of this wood, once much valued in Europe as incense, is the result of disease in a tree of the N. O. *Leguminosae*, the *Aloexylon agallochum*, Loureiro, growing in Camboja and S. Cochin China, whilst an inferior kind, of like aromatic qualities, is produced by a tree of an entirely different order, *Aquilaria agallocha*, Roxb. (N. O. *Aquiliaceae*), which is found as far north as Silhet.*

Eagle-wood is another name for aloes-wood, or aloes (q.v.) as it is termed in the English Bible. [See *Encycl. Bibl.* i. 120 seq.] It is curious that Bluteau, in his great Portuguese *Vocabulario*, under *Pao d’Aguila*, jumbles up this *aloes-wood* with Socotrine Aloes. *Αγδαλλοχα* was known to the ancients, and is described by Dioscorides (c. A.D. 65). In *Liddell and Scott* the word is rendered “the bitter aloes”; which seems to involve the same confusion as that made by Bluteau.

Other trade-names of the article given by Forbes Watson are *Garroo*- and *Garroo*-wood, *agla*-wood, *tigger*-, and *tugger*-(?) wood.

1516.—

“Das Dragoarias, e preços que ellas valem em Calicut . . .

Aguila, cada Farazola (see FRAZALA) de 300 a 400 (*fanams*)

Lenho aloes verdadeiro, negro, pesado, e muito fino val 1000 (*fanams*).”—Barbosa (Lisbon), 393.

1563.—“R. And from those parts of which you speak, comes the true lign-aloes? Is it produced there?

“O. Not the genuine thing. It is indeed true that in the parts about C. Comorin and in Ceylon there is a wood with a scent (which we call *aguila brava*), as we have many another wood with a scent. And at one time that wood used to be exported to Bengala under the name of *aguila brava*; but since then the Bengalas have got more knowing, and buy it no longer. . . .”—Garcia, f. 119v.-120.

* We do not find information as to which tree produces the eagle-wood sold in the Temasek bazaars. [It seems to be *A. agallocha*; see Watt, *Econ. Dict.* i. 270 seq.]

† This *lign aloes*, “genuine, black, heavy, very choice,” is presumably the fine kind from Champa: the *aguila* the inferior product.

* Royle says “Malayan *agila*,” but this is apparently a misprint for *Malayälam*.

1613.—“... A aguila, arvore alta e grossa, de folhas como a Olyveira.”—*Godinho de Frelia*, f. 15r.

1774.—“*Kinnamon* . . . *Owl el bochor*, et *Agadj ouli*, est le nom hébreu, arabe, et ture d'un bois nommé par les Anglois *Agalwood*, et par les Indiens de Bombay *Agar*, dont on a deux diverses sortes, savoir: *Owl mawardi*, c'est la meilleure. *Owl kakulli*, est la moindre sorte.”—*Niebuhr*, *Des. de l'Arabie*, xxiv.

1851.—(In Cachar) “the eagle-wood, a tree yielding *uggur* oil, is also much sought for its fragrant wood, which is carried to Silhet, where it is broken up and distilled.”—*Hooker*, *Himalayan Journals*, ed. 1855, ii. 318.

The existence of the *aguila* tree (*dārākh*, *darūd*) in the Silhet hills is mentioned by Abu'l Fazl (*Gladwin's Ayeen*, ii. 10; [ed. *Jarrett*, ii. 725]; orig. i. 391).

EARTH-OIL, s. Petroleum, such as that exported from Burma. . . The term is a literal translation of that used in nearly all the Indian vernaculars. The chief sources are at *Ye-nan-gyong* on the *Irawadi*, lat. c 20° 22'.

1755.—“*Raynan-Goung* . . . at this Place there are about 200 Families, who are chiefly employed in getting *Earth-oil* out of Pitts, some five miles in the Country.”—*Baker*, in *Dalrymple's Or. Rep.* i. 172.

1810.—“*Petroleum*, called by the natives *earth-oil* . . . which is imported from Pegu, Ava, and the Aracan (read Aracan) Coast.”—*Williamson*, *V. M.* ii. 21-23.

EOKA, s. A small one-horse carriage used by natives. It is Hind. *ekka*, from *ek*, ‘one.’ But we have seen it written *acre*, and punned upon as *quasi-acher*, by those who have travelled by it! [Something of the kind was perhaps known in very early times, for *Arrian* (*Indika*, xvii.) says: “To be drawn by a single horse is considered no distinction.” For a good description with drawing of the *ekka*, see *Kipling*, *Beast and Man in India*, 100 seq.]

1811.—“... perhaps the simplest carriage that can be imagined, being nothing more than a chair covered with red cloth, and fixed upon an axle-tree between two small wheels. The *Ekka* is drawn by one horse, who has no other harness than a girth, to which the shaft of the carriage is fastened.”—*Sotrys*, iii.

1831.—“One of these native carriages called *ekkas* was in waiting. This vehicle resembles in shape a meat-saw, placed upon the axle-tree of two wheels, but the sides are composed of hanging curtains instead of wire pannels.”—*The Baboo*, ii. 4.

[1813.—“*Ekhees*, a species of single horse carriage, with cloth hood, drawn by one pony, were by no means uncommon.”—*Davidson*, *Travels in Upper India*, i. 116.]

EED, s. Arab. *ʿId*. A Mahomedan holy festival, but in common application in India restricted to two such, called there the *bai* and *chhoṣi* (or Great and Little) *ʿId*. The former is the commemoration of Abraham's sacrifice, the victim of which was, according to the Mahomedans, Ishmael. [See *Hughes*, *Dict. of Islam*, 192 seq.] This is called among other names, *Bakr-ʿId*, the ‘Bull *ʿId*’, *Bal-arah ʿId*, ‘the cow festival’, but this is usually corrupted by ignorant natives as well as Europeans into *Bakr-ʿId* (Hind. *bakra*, f. *bakri*, ‘a goat’). The other is the *ʿId* of the *Hamazin*, viz. the termination of the annual fast; the festival called in Turkey *Bairam*, and by old travellers sometimes the “Mahomedan Easter.”

c. 1610.—“Le temps du jeûne finy on celebre une grande feste, et des plus solennelles qu'ils ayent, qui s'appelle yda.”—*Pyrard de Laval*, i. 101; [Hak. Soc. i. 140].

[1671.—“They have also a great feast, which they call *Buckery Eed*.”—In *Jule*, *Hatgr's Diary*, Hak. Soc. ii. cccx.]

1673.—“The New Moon before the New Year (which commences at the *ʿUraul Equinox*), is the Moors *Eede*, when the Governor in no less Pomp than before, goes to sacrifice a Ram or He-Goat, in remembrance of that offered for *Isaac* (by them called *Ishank*); the like does every one in his own House, that is able to purchase one, and sprinkle their blood on the sides of their Doors.”—*Fryer*, 108. (The passage is full of errors.)

1860.—“By the Nazim's invitation we took out a party to the palace at the *Bakri Eed* (or Feast of the Goat), in memory of the sacrifice of Isaac, or, as the Moslems say, of Ishmael.”—*Mrs. Macleenzie*, *Storms and Sunshine*, &c., ii. 255 seq.

1869.—“Il n'y a proprement que deux fêtes parmi les Musulmans sunnites, celle de la rupture du jeûne de *Hamazin*, *ʿId fitr*, et celle des victimes *ʿId curban*, nommée aussi dans l'Inde *Bacr ʿId*, fête du *Tauran*, ou simplement *ʿId*, la fête par excellence, laquelle est établie en mémoire du sacrifice d'Ishmael.”—*Garcin de Tassy*, *Rel. Mus. dans l'Inde*, 9 seq.

EEDGAH, s. Ar.—P. *ʿIdgah*, ‘Place of *ʿId*’ (See **EED**). A place of assembly and prayer on occasion of Musulman festivals. It is in India usually a platform of white plastered brickwork, enclosed by a low wall on

three sides, and situated outside of a town or village. It is a marked characteristic of landscape in Upper India. [It is also known as *Namdzgil*, or 'place of prayer,' and a drawing of one is given by *Herklots*, *Qanoon-e-Islam*, Pl. iii. fig. 2.]

1792.—"The commanding nature of the ground on which the Eed-Gah stands had induced Tippoo to construct a redoubt upon that eminence."—*Jal. Cornwallis*, Despatch from Seringapatam, in *Saton-Karr*, ii. 89.

[1832.—" . . . Kings, Princes and Nawabs . . . going to an appointed place, which is designated the Eado-Garrh."—*Mrs. Meer Hassan Ali*, *Observations*, i. 262.

[1843.—"In the afternoon . . . proceeded in state to the Eed Gao, a building at a small distance, where Mahommedan worship was performed."—*Davidson*, *Travels in Upper India*, i. 53.]

EKTENG, adj. The native representation of the official designation 'acting' applied to a substitute, especially in the Civil Service. The manner in which the natives used to explain the expression to themselves is shown in the quotation.

1883.—"Lawrence had been only 'acting' there; a term which has suggested to the minds of the natives, in accordance with their pronunciation of it, and with that striving after meaning in syllables which leads to so many etymological fallacies, the interpretation *ek-tang*, 'one-leg,' as if the temporary incumbent had but one leg in the official stirrup."—*H. V.* in *Quarterly Review* (on *Bonworth Smith's Life of Lord Lawrence*), April, p. 297.

ELCHEE, s. An ambassador. Turk. *ilchi*, from *il*, a (nomad) tribe, hence the representative of the *il*. It is a title that has attached itself particularly to Sir John Malcolm, and to Sir Stratford Canning, probably because they were personally more familiar to the Orientals among whom they served than diplomatists usually are.

1401.—"And the people who saw them approaching, and knew them for people of the Emperor's, being aware that they were come with some order from the great Lord, took to flight as if the devil were after them; and those who were in their tents selling their wares, shut them up and also took to flight, and shut themselves up in their houses, calling out to one another, *Elechi!* which is as much as to say 'Ambassadors!' For they knew that with ambassadors coming they would have a black day of it; and so they fled as if the devil

had got among them."—*Clarke*, xvii. Comp. *Martham*, p. 111.

[1599.—"I came to the court to see a Morris dance, and a play of his *Elchies*."—*Hakluyt*, *Voyager*, II. ii. 67 (*Stanf. Dict.*).]

1885.—"No historian of the Crimean War could overlook the officer (Sir Hugh Rose) who, at a difficult crisis, filled the post of the famous diplomatist called the great *Elchi* by writers who have adopted a tiresome trick from a brilliant man of letters."—*Sat. Review*, Oct. 21.

ELEPHANT, s. This article will be confined to notes connected with the various suggestions which have been put forward as to the origin of the word—a sufficiently ample subject.

The oldest occurrence of the word (*elephas*—*elephas*) is in Homer. With him, and so with Hesiod and Pindar, the word means 'ivory.' Herodotus first uses it as the name of the animal (iv. 191). Hence an occasional, probably an erroneous, assumption that the word *elephas* originally meant only the material, and not the beast that bears it.

In Persian the usual term for the beast is *pil*, with which agree the Aramaic *pil* (already found in the Chaldee and Syriac versions of the O. T.), and the Arabic *fil*. Old etymologists tried to develop *elephant* out of *fil*; and it is natural to connect with it the Spanish for 'ivory' (*marfil*, Port. *marfim*), but no satisfactory explanation has yet been given of the first syllable of that word. More certain is the fact that in early Swedish and Danish the word for 'elephant' is *fil*, in Icelandic *fill*; a term supposed to have been introduced by old traders from the East *via* Russia. The old Swedish for 'ivory' is *filben*.*

The oldest Hebrew mention of ivory is in the notice of the products brought to Solomon from Ophir, or India. Among these are ivory tusks—*shen-habbim*, i.e. 'teeth of *habbim*,' a word which has been interpreted as from Skt. *ibha*, elephant.† But it is entirely doubtful what this *habbim*, occurring here only, really means.‡ We know

* *Fil*, for elephant, occurs in certain Sanskrit books, but it is regarded as a foreign word.

† See *Lassen*, i. 318; *Max Muller's Lectures on Sc. of Language*, 1st S. p. 169.

‡ "As regards the interpretation of *habbim*, a *ἄναξ λέων*, in the passage where the state of the text, as shown by comparison with the LXX, is very unsatisfactory, it seems impossible to say anything that can be of the least use in clearing

from other evidence that ivory was known in Egypt and Western Asia for ages before Solomon. And in other cases the Hebrew word for ivory is simply *shen*, corresponding to *dens Indus* in Ovid and other Latin writers. In Ezekiel (xxvii. 15) we find *karnoth shen* = 'cornua dentis.' The use of the word 'horns' does not necessarily imply a confusion of these great curved tusks with horns; it has many parallels, as in Pliny's, "*cum arboris exacuant limenque cornua elephantis*" (xviii. 7); in Martial's "*Indicoque cornu*" (i. 73); in Aelian's story, as alleged by the Mauritians, that the elephants there shed their horns every ten years ("δεκαετη βρει μαρτυρος τα κέρατα ἐκπεσόντων"—xiv. 5); whilst Cleasby quotes from an Icelandic saga '*olifant-hornu*' for 'ivory.'

We have mentioned Skt. *ibha*, from which Lassen assumes a compound *ibhadantā* for ivory, suggesting that this, combined by early traders with the Arabic article, formed *al-ibha-dantā*, and so originated *éléphantos*. Pott, besides other doubts, objects that *ibhadantā*, though the name of a plant (*Tiaridium indicum*, Lehm.), is never actually a name of ivory.

Pott's own etymology is *alaf-hindī*, 'Indian ox,' from a word existing in sundry resembling forms, in Hebrew and in Assyrian (*alif*, *alap*).* This has met with favour; though it is a little hard to accept any form like *Hindī* as earlier than Homer.

Other suggested origins are Pictet's from *airavata* (lit. 'proceeding from water'), the proper name of the elephant of Indra, or Elephant of the Eastern Quarter in the Hindu Cosmology.† This is felt to be only too ingenious, but as improbable. It is, however, suggested, it would seem independently, by Mr. Kittel (*Indian Antiquary*, i. 128), who supposes the first part of the word to be Dravidian, a transformation from *ane*, 'elephant.'

up the origin of elephant. The O. T. speaks so often of ivory, and never again by this name, that *habbim* must be either a corruption or some trade-name, presumably for some special kind of ivory. Personally, I believe it far more likely that *habbim* is at bottom the same as *hobnim* (ebony?) associated with *shen* in Ezekiel xxvii. 15, and that the passage once ran 'ivory and ebony' (W. Robertson Smith); [also see *Encycl. Bibl.* ii. 229† seq.]

* See Zeltshr. für die Kie Kunde des Morges, iv. 12 seq.; also Echr. Schrader in Zeltshr. d. M. Geeschl. xxvii. 706 seq.; [Encycl. Bibl. ii. 1202].

† In Journ. As., ser. iv. tom. ii.

Pictet, finding his first suggestion not accepted, has called up a Singhalese word *aliya*, used for 'elephant,' which he takes to be from *ala*, 'great'; thence *aliya*, 'great creature'; and proceeding further, presents a combination of *ala*, 'great,' with Skt. *phata*, sometimes signifying 'a tooth,' thus *ali-phata*, 'great tooth' = *elephantus*.*

Hodgson, in *Notes on Northern Africa* (p. 19, quoted by Pott), gives *elef amegran* ('Great Boar,' *elef* being 'boar') as the name of the animal among the Kabyles of that region, and appears to present it as the origin of the Greek and Latin words.

Again we have the Gothic *ulbandus*, 'a camel,' which has been regarded by some as the same word with *elephantus*. To this we shall recur.

Pott, in his elaborate paper already quoted, comes to the conclusion that the choice of etymologies must lie between his own *alaf-hindī* and Lassen's *al-ibha-dantā*. His paper is 50 years old, but he repeats this conclusion in his *Wurzel-Wörterbuch der Indo-Germanische Sprachen*, published in 1871,† nor can I ascertain that there has been any later advance towards a true etymology. Yet it can hardly be said that either of the alternatives carries conviction.

Both, let it be observed, apart from other difficulties, rest on the assumption that the knowledge of *éléphas*, whether as fine material or as monstrous animal, came from India, whilst nearly all the other or less-favoured suggestions point to the same assumption.

But knowledge acquired, or at least taken cognizance of, since Pott's latest reference to the subject, puts us in possession of the new and surprising fact that, even in times which we are entitled to call historic, the elephant existed wild, far to the westward of India, and not very far from the eastern extremity of the Mediterranean. Though the fact was indicated from the wall-paintings by Wilkinson some 65 years ago,‡ and has more recently been amply displayed in historical works which have circulated by scores in popular libraries, it

* In Kühn's Zeltshr. für Vergleichende Sprachk., iv. 128-131.

† Dietmold, pp. 950-952.

‡ See Topography of Thebes, with a General View of Egypt, 1835, p. 153.

is singular how little attention or interest it seems to have elicited.*

The document which gives precise Egyptian testimony to this fact is an inscription (first interpreted by Ebers in 1873)† from the tomb of Amenemhib, a captain under the great conqueror Thotmes III. [Thutmosis], who reigned B.C. c. 1600. This warrior, speaking from his tomb of the great deeds of his master, and of his own right arm, tells how the king, in the neighbourhood of *Ni*, hunted 120 elephants for the sake of their tusks; and how he himself (Amenemhib) encountered the biggest of them, which had attacked the sacred person of the king, and cut through its trunk. The elephant chased him into the water, where he saved himself between two rocks; and the king bestowed on him rich rewards.

The position of *Ni* is uncertain, though some have identified it with Nineveh.‡ [Maspero writes: "Ni, long confounded with Nineveh, after Champolion (*Gram. égyptienne*, p. 150), was identified by Lenormant (*Les Origines*, vol. iii. p. 316 *et seq.*) with Ninus Vetus, Membidj, and by Max Müller (*Asien und Europa*, p. 267) with Balis on the Euphrates: I am inclined to make it Kefer-Naya, between Aleppo and Turmanin" (*Struggle of the Nations*, 144, note).] It is named in another inscription between *Arinath* and *Akerith*, as, all three, cities of *Naharain* or Northern Mesopotamia, captured by Amenhotep II., the son of Thotmes III. Might not *Ni* be Nisibis? We shall find that Assyrian inscriptions of later date have been interpreted as placing elephant-hunts in the land of Harran and in the vicinity of the Chaboras.

If then these elephant-hunts may be located on the southern skirts of Taurus, we shall more easily understand how a tribute of elephant-tusks should have been offered at the court of Egypt by the people of *Rutenmu* or Northern Syria, and also by the people of the adjacent *Asabi* or Cyprus, as we find repeatedly recorded on the Egyptian

monuments, both in hieroglyphic writing and pictorially.*

What the stones of Egypt allege in the 17th cent. B.C., the stones of Assyria 500 years afterwards have been alleged to corroborate. The great inscription of Tighlath-Pileser I., who is calculated to have reigned about B.C. 1120-1100, as rendered by Lotz, relates:

"Ten mighty Elephants
Slew I in Harran, and on the banks of
the Haboras.
Four Elephants I took alive;
Their hides,
Their teeth, and the live Elephants
I brought to my city Assur."†

The same facts are recorded in a later inscription, on the broken obelisk of Assurnazirpal from Kouyunjik, now in the Br. Museum, which commemorates the deeds of the king's ancestor, Tighlath Pileser.‡

In the case of these Assyrian inscriptions, however, *elephant* is by no means an undisputed interpretation. In the famous quadruple *test* exercise on this inscription in 1857, which gave the death-blow to the doubts which some sceptics had emitted as to the genuine character of the Assyrian interpretations, Sir H. Rawlinson, in this passage, rendered the animals slain and taken alive as *wild buffaloes*. The ideogram given as *teeth* he had not interpreted. The question is argued at length by Lotz in the work already quoted, but it is a question for cuneiform experts, dealing, as it does, with the interpretation of more than one *ideogram*, and enveloped as yet in uncertainties. It is to be observed, that in 1857 Dr. Hincks, one of the four test-translators,§ had rendered the passage almost exactly as Lotz has done 23 years later, though I cannot see that Lotz makes any allusion to this fact. [See *Encycl. Bibl.* ii. 1262.] Apart from arguments as to decipherment and ideograms, it is certain that probabilities are much affected by the publication of the Egyptian inscription

* See e.g. *Brugsch's Hist. of the Pharaohs*, 2d ed. i. 396-400; and Canon Rawlinson's *Egypt*, ii. 235-6.

† In *Z. für Egypt. Spr. und Archæol.* 1873, pp. 1-6, 63, 64; also tr. by Dr. Birch in *Records of the Past*, vol. ii. p. 69 (no date, more shame to S. Bagster & Sons); and again by Ebers, revised in *Z.D.M.G.*, 1876, pp. 391 *seq.*

‡ See Canon Rawlinson's *Egypt*, u.s.

* For the painting see Wilkinson's *Ancient Egyptians*, edited by Birch, vol. i. pl. 11 b, which shows the Rutenmu bringing a chariot and horses, a bear, an elephant, and ivory tusks, as tribute to Thotmes III. For other records see *Brugsch, E.T.*, 2nd ed. i. 381, 384, 404.

† Die *Inchriften Tighlathpilesers I.*, . . . mit Übersetzung und Kommentar von Dr. Wilhelm Lotz, Leipzig, 1880, p. 63; [and see Maspero, *op. cit.* 661 *seq.*]

‡ Lotz, *loc. cit.* p. 197.

§ See *J.R. As. Soc.* vol. xviii.

of Amenhotep, which gives a greater plausibility to the rendering 'elephant' than could be ascribed to it in 1857. And should it eventually be upheld, it will be all the more remarkable that the sagacity of Dr. Hincks should then have ventured on that rendering.

In various suggestions, including Pott's, besides others that we have omitted, the etymology has been based on a transfer of the name of the ox, or some other familiar quadruped. There would be nothing extraordinary in such a transfer of meaning. The reference to the *boe Luca** is trite; the Tibetan word for ox (*glan*) is also the word for 'elephant'; we have seen how the name 'Great Bear' is alleged to be given to the elephant among the Kabyles; we have heard of an elephant in a menagerie being described by a Scotch rustic as 'a muckle sow'; Pausanias, according to Bechert, calls rhinoceroses 'Aethiopi bulls' [Bk. ix. 21, 2]. And let me finally illustrate the matter by a circumstance related to me by a brother officer who accompanied Sir Neville Chamberlain on an expedition among the turbulent Pathan tribes c. 1869. The women of the villages gathered to gaze on the elephants that accompanied the force, a stranger sight to them than it would have been to the women of the most secluded village in Scotland. 'Do you see these?' said a soldier of the Frontier Horse; 'do you know what they are? These are the Queen of England's buffaloes that give 6 maunds (about 160 quarts) of milk a day!'

Now it is an obvious suggestion, that if there were elephants on the skirts of Taurus down to B.C. 1100, or even (taking the less questionable evidence) down only to B.C. 1000, it is highly improbable that the Greeks would have had to seek a name for the animal, or its tusk, from Indian trade. And if the Greeks had a vernacular name for the elephant, there is also a proba-

bility, if not a presumption, that some tradition of this name would be found, *mutatis mutandis*, among other Aryan nations of Europe.

Now may it not be that *oxar-* *farer* in Greek, and *ulbandus* in Moes-Gothic, represent this vernacular name? The latter form is exactly the modification of the former which Grimm's law demands. Nor is the word confined to Gothic. It is found in the Old H. German (*alpenti*); in Anglo-Saxon (*olfsend*, *olwend*, &c.); in Old Swedish (*olfsjend*, *alvandyr*, *ulfvadd*); in Icelandic (*ulfsaldi*). All these Northern words, it is true, are used in the sense of *carvel*, not of *elephant*. But instances already given may illustrate that there is nothing surprising in this transfer, all the less where the animal originally indicated had long been lost sight of. Further, Julg, who has published a paper on the Gothic word, points out its resemblance to the Slav forms *volond*, *velbond*, or *vielblad*, also meaning 'camel' (compare also Russian *velblud*). Thus, in the last form (*vielblad*), may, he says, be regarded as resolvable into 'Great beast.' Herr Julg ends his paper with a hint that in this meaning may perhaps be found a solution of the origin of *elephant* (an idea at which Fictet also transiently pointed in a paper referred to above), and half promises to follow up this hint; but in thirty years he has not done so, so far as I can discover. Nevertheless it is one which may yet be pregnant.

Nor is it inconsistent with this suggestion that we find also in some of the Northern languages a second series of names designating the elephant—not, as we suppose *ulbandus* and its kin to be, common vocables descending from a remote age in parallel development—but adoptions from Latin at a much more recent period. Thus we have in Old and Middle German *Elefant* and *Helfant*, with *elfenbein* and *helfenbein* for ivory; in Anglo-Saxon, *ylpend*, *elypend*, with shortened forms *ylp* and *elyp*, and *ylpenbein* for ivory; whilst the Scandinavian tongues adopt and retain *sil*. [The N.E.D. regards the derivation as doubtful, but considers the theory of Indian origin improbable.]

[A curious instance of misapprehension is the use of the term 'Chain elephants.' This is a misunderstanding

* "Inde boves Luena turtito corpore tetros,
Anguin vias, bellu docuerunt volnera Penei
Sulfero, et magna Martis turtura ceteras."
Lucretius, v. 1201-3.

Here is the origin of Tennyson's 'serpent-hands' quoted under HATTY. The little *boe Luca* is explained by St. Isidore:

"Hos boves Luennos vocabant antiqui Romani: boves quia nullum animal grandius videbatur. Luennos quia in Lucania illos primus Pyrrhus in prelio object Romanis."—*Ibid.* *Metaph.* lib. xii. *originum*, cap. 2.

of the ordinary locution *zanjir-i-fil* when speaking of elephants. *Zanjir* is literally a 'chain,' but is here akin to our expressions, a 'pair,' 'couple,' 'brace,' of anything. It was used, no doubt, with reference to the iron chain by which an elephant is hobbled. In an account 100 elephants would be entered thus: *Fil, Zanjir, 100.* (See NUMERICAL AFFIXES.)

[1826.—"Very frequent mention is made in Asiatic histories of *chain*-elephants; which always mean elephants trained for war; but it is not very clear why they are so denominated."—*Ranking, Hist. Res. on the Wars and Sports of the Mongols and Romans*, 1826, Intro. p. 12.]

ELEPHANTA.

a. n.p. An island in Bombay Harbour, the native name of which is *Gharāpuri* (or sometimes, it would seem, shortly, *Puri*), famous for its magnificent excavated temple, considered by Burgess to date after the middle of the 8th cent. The name was given by the Portuguese from the life-size figure of an elephant, hewn from an isolated mass of trap-rock, which formerly stood in the lower part of the island, not far from the usual landing-place. This figure fell down many years ago, and was often said to have disappeared. But it actually lay *in situ* till 1864-5, when (on the suggestion of the late Mr. W. E. Frere) it was removed by Dr. (now Sir) George Birdwood to the Victoria Gardens at Bombay, in order to save the relic from destruction. The elephant had originally a smaller figure on its back, which several of the earlier authorities speak of as a young elephant, but which Mr. Erskine and Capt. Basil Hall regarded as a tiger. The horse mentioned by Fryer remained in 1712; it had disappeared apparently before Niebulr's visit in 1764. [Compare the recovery of a similar pair of elephant figures at Delhi, *Cunningham, Archaeol. Rep.* i. 225 seqq.]

c. 1321.—"In quod dum sic ascendissem, in xxviii. diebus me transtuli usque ad Tanam . . . hæc terra multum bene est situata. . . . Hæc terra antiquitus fuit valde magna. Nam ipsa fuit terra regis Pori, qui cum rege Alexandro praelium maximum commisit."—*Friar Odoric*, in *Cuthay*, &c., App. p. v.

We quote this because of its relation to the passages following. It seems probable

that the alleged connection with Porus and Alexander may have grown out of the name *Puri* or *Porti*.

[1539.—Mr. Whiteway notes that in João de Castro's Log of his voyage to Diu will be found a very interesting account with measurements of the Elephanta Caves.]

1548.—"And the Isle of Pory, which is that of the Elephant (*do Alfante*), is leased to João Pirez by arrangements of the said Governor (dom João de Castro) for 150 pardnos."—*S. Botelho, Tombo*, 158.

1580.—"At 3 hours of the day we found ourselves abreast of a cape called Bombain, where it to be seen an ancient Roman temple, hollowed in the living rock. And above the said temple are many tamarind-trees, and below it a living spring, in which they have never been able to find bottom. The said temple is called *Alefante*, and is adorned with many figures, and inhabited by a great multitude of bats; and here they say that Alexander Magnus arrived, and for memorial thereof caused this temple to be made, and further than this he advanced not."—*Gasparo Balbi*, i. 62r-63.

1598.—"There is yet an other Pagode, which they hold and esteem for the highest and chiefest Pagode of all the rest, which standeth in a little lland called *Pory*; this Pagode by the Portingalls is called the Pagode of the Elephant. In that lland standeth an high hill, and on the top thereof there is a hole, that goeth down into the hill, digged and carved out of the hard rock or stones as big as a great cloyster . . . round about the wals are cut and formed, the shapes of Elephants, Lions, tigers, & a thousand such like wilde and cruel beasts. . . ."—*Lincolnton*, ch. xlv., [Hak. Soc. i. 291].

1616.—Diogo de Couto devotes a chapter of 11 pp. to his detailed account "*do muito notavel e espantoso Pagode do Elefante*." We extract a few paragraphs:

"This notable and above all others astonishing Pagoda of the Elephant stands on a small islet, less than half a league in compass, which is formed by the river of Bombain, where it is about to discharge itself southward into the sea. It is so called because of a great elephant of stone, which one sees in entering the river. They say that it was made by the orders of a heathen king called Banasur, who ruled the whole country inland from the Ganges. . . . On the left side of this chapel is a doorway 6 palms in depth and 5 in width, by which one enters a chamber which is nearly square and very dark, so that there is nothing to be seen there; and with this ends the fabric of this great pagoda. It has been in many parts demolished; and what the soldiers have left is so maltreated that it is grievous to see destroyed in such fashion one of the Wonders of the World. It is now 50 years since I went to see this marvellous Pagoda; and as I did not then visit it with such curiosity as I should now feel in doing so, I failed to remark many particulars which

exist no longer. But I do remember me to have seen a certain Chapel, not to be seen now, open on the whole façade (which was more than 40 feet in length), and which along the rock formed a plinth the whole length of the edifice, fashioned like our altars both as to breadth and height; and on this plinth were many remarkable things to be seen. Among others I remember to have noticed the story of Queen Pasiyahu and the bull; also the Angel with naked sword thrusting forth from below a tree two beautiful figures of a man and a woman, who were naked, as the Holy Scripture paints for us the appearance of our first parents Adam and Eve.—*Curtis*, Dec. VII. liv. lii. cap. xi.

1611.—“... an islet which they call *Itheo do Elefanté*. . . . In the highest part of this islet is an eminence on which there is a mast from which a flag is unfurled when there are grooms (*puris*) about, as often happens, to warn the small unarmed vessels to look out. . . . There is on this island a pagoda called that of the Elephant, a work of extraordinary magnitude, being cut out of the solid rock,” &c.—*Deccan*, MS.

1673.—“... We steered by the south side of the Bay, purposely to touch at Elephanta, so called from a monstrous Elephant cut out of the main rock, bearing a young one on its back; not far from it the Effigies of a Horse stuck up to the Belly in the Earth in the Valley, from thence we clambered up the highest Mountain on the Island, on whose summit was a intricate Piece hewed out of solid Stone: It is supported with 42 Corinthian Pillars,” &c.—*Fryer*, 75.

1690.—“At 3 Leagues distance from Bombay is a small Island called Elephanta, from the Statue of an Elephant cut in Stone. . . . Here likewise are the just dimensions of a Horse Carved in Stone, so lively . . . that many have rather Fancied it, at a distance, a living Animal. . . . But that which adds the most Remarkable Character to this Island, is the fam'd *Pagoda* at the top of it; so much spoke of by the *Portugueses*, and at present admir'd by the present Queen Dowager, that she cannot think any one has seen this part of India, who comes not Freightl'd home with some Account of it.”—*Orington*, 153-4.

1712.—“The island of Elephanta . . . takes its name from an elephant in stone, with another on its back, which stand on a small hill, and serves as a sea mark. . . . As they advanced towards the pagoda through a smooth narrow pass cut in the rock, they observed another horn figure which was called Alexander's horse.”—From an account written by *Captain Pyle*, on board the *Stringer East* Indianman, and illd. by drawings. Read by *A. Dalrymple* to the Soc. of Antiquaries, 10th Feb. 1780, and pubd. in *Archæologia*, vii. 323 seqq. One of the plates (xci.) shows the elephant having on its back distinctly a small elephant, whose proboscis comes down into contact with the head of the large one.

1727.—“A league from thence is another larger, called Elephanta, belonging to the *Portugueses*, and serves only to feed some Cattle. I believe it took its name from an Elephant carved out of a great black Stone, about Seven Foot in Height.”—*A. Hamilton*, i. 210; [ed. 1743, i. 211].

1760.—“Le lendemain, 7 Decembre, de quo le jour parut, je me transportai au bas de la seconde montagne, en face de Bombay, dans un coin de l'Isle, où est l'Elephant qui a fait donner à Galipouri le nom d'Elephante. L'animal est de grandeur naturelle, d'une pierre noire, et détachée du rocher, et parait porter son petit sur son dos.”—*Anquetil du Perron*, J. cccxxiii.

1761.—“... The work I mention is an artificial cave cut out of a solid Rock, and decorated with a number of pillars, and gigantic statues, some of which discover the work of a skilful artist; and I am inform'd by an acquaintance who is well read in ancient history, and has minutely considered the figures, that it appears to be the work of King Sesostris after his Indian Expedition.”—*Mss. Letter of James Rennell*.

1761.—“*Musieurs Voyageurs* font bien mention du vieux temple Payen sur la petite Isle Elephanta près de Bombay, mais ils n'en parlent qu'en passant. Je le trouvois si curieux et si digne de l'attention des Amateurs d'Antiquité, que j'y fis trois fois le Voyage, et que j'y decouvris tout ce que s'y trouve de plus remarquable. . . .” —*Carsten Niebuhr*, Voyage, ii. 25.

“Pas loin du Rivage de la Mer, et en pleine Campagne, on voit encore un Elephant d'une pierre dure et noire. . . . La Statue . . . porte quelques chose sur le dos, mais que le tems a rendu entièrement inconnissable. . . . Quant au Cheval dont *Orington* et *Hamilton* font mention je ne l'ai pas vu.”—*Ibid.* 33.

1780.—“That which has principally attracted the attention of travellers is the small island of Elephanta, situated in the east side of the harbour of Bombay. . . . Near the south end is the figure of an elephant rudely cut in stone, from which the island has its name. . . . On the back are the remains of something that is said to have formerly represented a young elephant, though no traces of such a resemblance are now to be found.”—*Account*, &c. By *Mr. William Hunter*, Surgeon in the E. Indies, *Archæologia*, vii. 256.

1783.—In vol. viii. of the *Archæologia*, p. 251, is another account in a letter from *Hector Macneil*, Esq. He mentions “the elephant cut out of stone,” but not the small elephant, nor the horse.

1793.—“Some Account of the Caves in the Island of Elephanta. By *J. Goldingham*, Esq.” (No date of paper). In *As. Researches*, iv. 109 seqq.

1813.—*Account of the Cave Temple of Elephanta*. . . . by *Wm. Erskine*, *Trans. Bombay Lit. Soc.* i. 108 seqq. *Mr. Erskine* says in regard to the figure on the back of the large elephant: “The remains of it

paws, and also the junction of its belly with the larger animal, were perfectly distinct; and the appearance it offered is represented on the annexed drawing made by Captain Hall (Pl. II.),* who from its appearance conjectured that it must have been a tiger rather than an elephant; an idea in which I feel disposed to agree."—*Ibid.* 203.

b. s. A name given, originally by the Portuguese, to violent storms occurring at the termination, though some travellers describe it as at the setting-in, of the Monsoon. [The Portuguese, however, took the name from the H. *hathiyā*, Skt. *hastā*, the 13th lunar Asterism, connected with *hastin*, an elephant, and hence sometimes called 'the sign of the elephant.' The *hathiyā* is at the close of the Rains.]

1554.—"The *Damani*, that is to say a violent storm arose; the kind of storm is known under the name of the Elephant; it blows from the west."—*Sidi 'Alī*, p. 75.

[1611.—"The storm of Ofante doth begin."—*Danvers, Letters*, i. 126.]

c. 1616.—"The 20th day (August), the night past fell a storme of raine called the Oliphant, vsuall at going out of the raine."—*Sir T. Roe*, in *Purchas*, i. 549; [Hak. Soc. i. 247].

1659.—"The boldest among us became dismayed; and the more when the whole culminated in such a terrific storm that we were compelled to believe that it must be that yearly raging tempest which is called the Elephant. This storm, annually, in September and October, makes itself heard in a frightful manner, in the Sea of Bengal."—*Walter Schultz*, 67.

c. 1665.—"Il y fait si mauvais pour lo Vaisseaux au commencement de ce mois à cause d'un Vent d'Orient qui y soufflé en ce tems-là avec violence, et qui est toujours accompagné de gros nuages qu'on appelle Elephans, parce qu'ils en ont la figure. . . ."—*Thevenot*, v. 38.

1673.—"Not to deviate any longer, we are now winding about the South-West part of Coilon; where we have the Tail of the Elephant full in our mouth; a constellation by the Portuguese called *Rabo del Elephanto*, known for the breaking up of the *Monsoons*, which is the last Flory this season makes."—*Fryer*, 48.

[1690.—"The Mussoons (Monsoon) are rude and Boisterous in their departure, as well as at their coming in, which two seasons are called the Elephant in India, and just before their breaking up, take their farewell for the most part in very rugged puffing weather."—*Ovington*, 137].

1756.—"9th (October). We had what they call here an *Elephanta*, which is an exces-

sive hard gale, with very severe thunder, lightning and rain, but it was of short continuance. In about 4 hours there fell . . . 2 (inches)."—*Ives*, 42.

c. 1760.—"The setting in of the rains is commonly ushered in by a violent thunder-storm, generally called the *Elephanta*."—*Grose*, i. 33.

ELEPHANT-CREEPER, s. *Argyria speciosa*, Sweet. (N. O. *Convolvulaceae*). The leaves are used in native medicine as poultices, &c.

ELK, s. The name given by sportsmen in S. India, with singular impropriety, to the great stag *Rusa Aristolelis*, the *sambar* (see **SAMBRE**) of Upper and W. India.

[1813.—"In a narrow defile . . . a male elk (*Cervus alces*, Lin.) of noble appearance, followed by twenty-two females, passed majestically under their platform, each as large as a common-sized horse."—*Forbes, Or. Mem.* 2nd ed. i. 506.]

ELL'ORA, (though very commonly called Ellōra), n.p. Properly *Ehūrā*, [Tel. *ehu*, 'rule,' *āru*, 'village,'] otherwise *Vērulē*, a village in the Nizam's territory, 7 m. from Daulatabād, which gives its name to the famous and wonderful rock-caves and temples in its vicinity, excavated in the crescent-shaped scarp of a plateau, about 1½ m. in length. These works are Buddhist (ranging from A.D. 450 to 700), Brahminical (c. 650 to 700), and Jain (c. 800-1000).

c. 1665.—"On m'avoit fait a Sourat grande estime des Pagodes d'Ellora. . . (and after describing them) . . . Quoiqu'il en soit, si l'on considère cette quantité de Temples spacieux, remplis de pilastres et de colonnes, et tant de milliers de figures, et le tout taillé dans le roc vif, on peut dire avec vérité que ces ouvrages surpassent la force humaine; et qu'au moins les gens du siècle dans lequel ils ont été faits, n'étoient pas tout-à-fait barbares."—*Thevenot*, v. p. 222.

1681.—"Muhammad Shāh Malik Jāmī, son of Tughlik, selected the fort of Doogir as a central point whereto to establish the seat of government, and gave it the name of Daulatabād. He removed the inhabitants of Delhi thither. . . Ellora is only a short distance from this place. At some very remote period a race of men, as if by magic, excavated caves high up among the defiles of the mountains. These rooms extended over a breadth of one *los*. Carvings of various designs and of correct execution adorned all the walls and ceilings; but the outside of the mountain is perfectly level, and there is no sign of any dwelling. From the long period of time these Pagans re-

* It is not easy to understand the bearing of the drawing in question.

mained masters of this territory, it is reasonable to conclude, although historians differ, that to them is to be attributed the construction of these places."—*Sāli Mūsā'id Khān, Ma-āsir-i-'Ālamgiri*, in *Elliot*, vii. 189 *seq.*

1760.—"Jo descendis ensuite par un sentier frayé dans la roe, et après m'être muni de deux Brahmes quo l'on me donna pour fort instruits jo commençai la visite de ce que j'appelle les Pagodes d'Eloura."—*Anquetil du Perron*, I. cccxxiii.

1784.—"Description of the Caves . . . on the Mountain, about a Mile to the Eastward of the town of Ellora, or as called on the spot, Verrul." (By Sir C. W. Malet.) In *As. Researches*, vi. 38 *seqq.*

1803.—"*Hindoo Excavations in the Mountain of . . . Ellora in Twenty-four Vices. . . . Engraved from the Drawings of James Wales, by and under the direction of Thomas Daniell.*"

ELU, HELU, n.p. This is the name by which is known an ancient form of the Singhalese language from which the modern vernacular of Ceylon is immediately derived, "and to which" the latter "bears something of the same relation that the English of to-day bears to Anglo-Saxon. Fundamentally Elu and Singhalese are identical, and the difference of form which they present is due partly to the large number of new grammatical forms evolved by the modern language, and partly to an immense influx into it of Sanskrit nouns, borrowed, often without alteration, at a comparatively recent period. . . . The name **Elu** is no other than *Sinhala* much corrupted, standing for an older form, *Hela* or *Hēlu*, which occurs in some ancient works, and this again for a still older, *Sēla*, which brings us back to the Pali *Sihala*." (Mr. B. C. Childers, in *J.R.A.S.*, N.S., vii. 36.) The loss of the initial sibilant has other examples in Singhalese. (See also under **CEYLON**.)

EMBLIC *Myrobalans*. See under **MYROBALANS**.

ENGLISH-BAZAR, n.p. This is a corruption of the name (*Angrezābād* = 'English-town') given by the natives in the 17th century to the purlieus of the factory at Maldā in Bengal. Now the Head-quarters Station of Maldā District.

1683.—"I departed from Cassumbazar with designe (God willing) to visit yo factory

at Englesavad."—*Hedges, Diary*, May 9; [*Ilak. Soc.* i. 86; also *see* i. 71].

1878.—"These ruins (Gaur) are situated about 8 miles to the south of Angrezābād (English Bazar), the civil station of the district of Maldah. . . ."—*Itarenskar's Gaur*, p. 1.

ESTIMAUZE, s. A corruption of the Ar.—*P. illimās*, 'a prayer, petition, humble representation.'

[1687.—"The Arzdest (Uz) with the Estimauze concerning your twelve articles which you sent to me arrived."—In *Fule, Hedges' Diary*, *Ilak. Soc.* ii. lxx.]

EURASIAN, a. A modern name for persons of mixt European and Indian blood, devised as being more euphemistic than *Half-caste* and more precise than *East-Indian*. ["No name has yet been found or coined which correctly represents this section. **Eurasian** certainly does not. When the European and Anglo-Indian Defence Association was established 17 years ago, the term *Anglo-Indian*, after much consideration, was adopted as best designating this community."—(*Proc. Imperial Anglo-Indian Ass.*, in *Pioneer Mail*, April 13, 1900.)]

[1814.—"*The Eurasian Belle*," in a *few Local Sketches* by J. M., Calcutta.—6th ser. *Notes and Queries*, xii. 177.

[1866.—See quotation under **KHUDD**.]

1880.—"The shavel-hats are surprised that the **Eurasian** does not become a missionary or a schoolmaster, or a policeman, or something of that sort. The native papers say, 'Deport him'; the white prints say, 'Make him a soldier'; and the *Eurasian* himself says, 'Make me a Commissioner, give me a pension.'"—*Alī Baba*, 123.

EUROPE, adj. Commonly used in India for "European," in contradistinction to **country** (q.v.) as qualifying goods, viz. those imported from Europe. The phrase is probably obsolescent, but still in common use. "Europe shop" is a shop where European goods of sorts are sold in an up-country station. The first quotation applies the word to a *man*. [A "Europe morning" is lying late in bed, as opposed to the Anglo-Indian's habit of early rising.]

1673.—"The Enemies, by the help of an Europe Engineer, had sprung a Mine to blow up the Castle."—*Fryer*, 87.

[1682-3.—"Ordered that a sloop be sent to Conimero with Europe goods. . . ."—*Pringle, Diary*, *Fr. St. Geo.*, 1st ser. ii. 14.]

1711.—"On the arrival of a Europe ship, the Sea-Gate is always throng'd with People."—*Lockyer*, 27.

1781.—"Guthrie and Wordie take this method of acquainting the Public that they intend quitting the Europe Shop Business."—*India Gazette*, May 26.

1782.—"To be Sold, a magnificent Europe Chariot, finished in a most elegant manner, and peculiarly adapted to this Country."—*Ibid.* May 11.

c. 1817.—"Now the Europe shop into which Mrs. Browne and Mary went was a very large one, and full of all sorts of things. One side was set out with Europe caps and bonnets, ribbons, feathers, sashes, and what not."—*Mrs. Sherwood's Stories*, ed. 1873, 23.

1866.—"Mrs. Smart. Ah, Mr. Cholmondeley, I was called the Europe Angel."—*The Hawk Bunglow*, 219.

[1888.—"I took a 'European morning' after having had three days of going out before breakfast. . . ."—*Lady Dufferin, Vice-regal Life*, 371.]

EYSHAM, EHSĀM, s. Ar. *ahshām*, pl. of *hshām*, 'a train or retinue.' One of the military technicalities affected by Tippoo; and according to Kirkpatrick (*Tippoo's Letters*, App. p. cii.) applied to garrison troops. Miles explains it as "Irregular infantry with swords and matchlocks." (See his tr. of *H. of Hydr Nalik*, p. 398, and tr. of *H. of Tipu Sultan*, p. 61.) [The term was used by the latter Moghuls (see Mr. Irvine below).

[1896.—"In the case of the Ahshām, or troops belonging to the infantry and artillery, we have a little more definite information under this head."—II'. Irvine, *Army of the Indian Moghuls*, in *J.R.A.S.*, July 1896, p. 528.]

F

FACTOR, s. Originally a commercial agent; the executive head of a factory. Till some 55 years ago the *Factors* formed the third of the four classes into which the covenanted civil servants of the Company were theoretically divided, viz. Senior Merchants, Junior Merchants, factors and writers. But these terms had long ceased to have any relation to the occupation of these officials, and even to have any application at all except in the nominal lists of the service. The titles, how-

ever, continue (through *vis inertiae* of administration in such matters) in the classified lists of the Civil Service for years after the abolition of the last vestige of the Company's trading character, and it is not till the publication of the E. I. Register for the first half of 1842 that they disappear from that official publication. In this the whole body appears without any classification; and in that for the second half of 1842 they are divided into six classes, first class, second class, &c., an arrangement which, with the omission of the 6th class, still continues. Possibly the expressions *Factor*, *Factory*, may have been adopted from the Portuguese *Feitor*, *Feitoria*. The formal authority for the classification of the civilians is quoted under 1675.

1501.—"With which answer night came on, and thore came aboard the Captain Māy that Christian of Calcutt cont by the Factor (*fritor*) to say that *Coyohesqui* assured him, and he knew it to be the case, that the King of Calcutt was arming a great fleet."—*Corrae*, i. 250.

1582.—"The Factor and the Cattuall having seen these parcels began to laugh thereat."—*Castañeda*, tr. by N. L., f. 46b.

1600.—"Capt. Middleton, John Havard, and Francis Barne, elected the three principal Factors. John Havard, being present, willingly accepted."—*Sainsbury*, i. 111.

c. 1610.—"Les Portugais de Malacca ont des commis et facteurs par toutes ces Isles pour le trafic."—*Pyrrard de Laval*, ii. 106. [Hak. Soc. ii. 170].

1653.—"Feitor est vn termo Portugais significant vn Consul aux Indes."—*De la Boullaye-le-Gouz*, ed. 1657, p. 538.

1656.—"The Viceroy came to Cochín, and there received the news that Antonio de Sâ, Factor (*Feitor*) of Coulam, with all his officers, had been slain by the Moors."—*Faria y Sousa*, i. 35.

1675-6.—"For the advancement of our Apprentices, we direct that, after they have served the first five years, they shall have £10 per annum, for the last two years; and having served these two years, to be entertained one year longer, as Writers, and have Writers' Salary; and having served that year, to enter into y^e degree of Factor, which otherwise would have been ten years. And knowing that a distinction of titles is, in many respects necessary, we do order that when the Apprentices have served their times, they be stiled *Writers*; and when the Writers have served their times, they be stiled *Factors*, and Factors having served their times to be stiled *Merchants*; and Merchants having served their times to be stiled *Senior Merchants*."—*Ext. of Court's Letter in Bruce's Annals of the E.I. Co.*, ii. 374-5.

1689.—“These are the chief Places of Noto and Trade where their Presidents and Agents reside, for the support of whom, with their Writers and Factors, large Privileges and Salaries are allowed”—*Orington*, 386. (The same writer tells us that *Factors* got £40 a year; junior *Factors*, £25; *Writers*, £7. *Peons* got 4 rupees a month. P. 392.)

1711.—Lockyer gives the salaries at Madras as follows: “The Governor, £200 and £100 gratuity; 6 Councillors, of whom the chief (2nd) had £100, 3d. £70, 4th. £50, the others £40, which was the salary of 6 Senior Merchants 2 Junior Merchants £30 per annum; 5 *Factors*, £15; 10 *Writers*, £5; 2 *Ministers*, £100; 1 *Surgeon*, £30.

“Attorney-General has 50 Pagodas per Annum gratuity

“Scavenger 100 do.”

(p. 14.)

c. 1748.—“He was appointed to be a *Writer* in the Company’s Civil Service, becoming . . . after the first five (years) a *factor*.”—*Orme, Fragments*, viii.

1781.—“Why we should have a Council and Senior and Junior Merchants, *factors* and *writers*, to load one ship in the year (at Penang), and to collect a very small revenue, appears to me perfectly incomprehensible.”—*Corresp. of Ld. Cornwallis*, i. 390.

1786.—In a notification of Aug. 10th, the subsistence of civil servants out of employ is fixed thus:—

A Senior Merchant—£400 sterling per ann.
A Junior Merchant—£300 ” ”
Factors and *Writers*—£200

In *Seton-Harr*, i. 131.

FACTORY, s. A trading establishment at a foreign port or mart (see preceding).

1500.—“And then he sent ashore the *Factor* Ayres Correa with the ship’s carpenters . . . and sent to ask the King for timber . . . all which the King sent in great sufficiency, and he sent orders also for him to have many carpenters and labourers to assist in making the houses; and they brought much plank and wood, and palm-trees which they cut down at the Point, so that they made a great Campo,* in which they made houses for the Captain Mór, and for each of the Captains, and houses for the people, and they made also a separate large house for the factory (*feitoria*).”—*Correa*, i. 168.

1582.—“ . . . he sent a *Nayre* . . . to the intent hee might remaine in the *Factorie*.”—*Custaineda* (by N. L.), ff. 54b.

1606.—“In which time the *Portingall* and *Tydorian* Slaves had sacked the towne, setting fire to the factory.”—*Middleton’s Voyage*, G. (4).

1615.—“The King of Acheen desiring

* This use of *campo* is more like the sense of Compound (q.v.) than in any instance we had found when compiling that article.

that the *Hector* should leave a merchant in his country . . . It has been thought fit to settle a factory at Acheen, and leave Jaxon and Nicolls in charge of it.”—*Sainsbury*, i. 415.

1809.—“The factory-house (at Cuddalore) is a chaste piece of architecture, built by my relative Diamond Pitt, when this was the chief station of the British on the Coromandel Coast.”—*Ld. Valentia*, i. 372.

We add a list of the Factories established by the E. I. Company, as complete as we have been able to compile. We have used *Milburn, Sainsbury*, the “*Charters of the E. I. Company*,” and “*Robert Burton, The English Acquisitions in Guinea and East India, 1728*” which contains (p. 184) a long list of English Factories. It has not been possible to submit our list as yet to proper criticism. The letters attached indicate the authorities, viz. M. Milburn, S. Sainsbury, C. Charters, B. Burton. [For a list of the *Hollanders’* Factories in 1613 see *Dauvers, Letters*, i. 309.]

In Arabia, the Gulf, and Persia.

Judda, B.	Muscat, B.
Mocha, M.	Kishm, B.
Aden, M.	Bushiro, M.
Shahr, B.	Gombroon, C.
Dargh (!), B.	Bussorah, M.
Dofar, B.	Shiraz, C.
Maculla, B.	Ispahan, C.

In Sind.—Tatta (!).

In Western India.

Cutch, M.	Barcelore, M.
Cambay, M.	Mangalore, M.
Brodera (Baroda), M.	Cananore, M.
Broach, C.	Dhurmapatam, M.
Ahmedabad, C.	Tollecerry, C.
Surat and Swally, C.	Calicut, C.
Bombay, C.	Crananore, M.
Raybag (!), M.	Cochin, M.
Rajapore, M.	Pore, M.
Carwar, C.	Carnopol, M.
Batikaln, M.	Quilon, M.
Honore, M.	Anjengo, C.

Eastern and Coromandel Coast.

Tuticorin, M.	Masulipatam, C. S.
Callimere, B.	Madappollam, C.
Porto Novo, G.	Vernahieron (!), M.
Cuddalore (Ft. David), C.	St. Ingeram (!), M.
Sadras (!)	q.v. Vizagapatam, C.
Fort St. George, C.M.	Bimlipatam, M.
Pulicat, M.	Ganjam, M.
Pettipoli, C. S.	Manickpatam, B.
	Arzapore (!), B.

Bengal Side.

Balasore, C. (and Jo- lasore ?)	Malda, C.
Calcutta (Ft. William and Chuttnuttee, C.)	Berhampore, M.
Hoogly, C.	Patna, C.
Cossimbazar, C.	Lucknow, C.
Rajmahal, C.	Agra, C.
	Lahore, M.
	Dacca, C.
	Chittagong ?

Indo-Chinese Countries.

Pegu, M.	Ligore, M.
Tennasserim (Trinacore, B.)	Siam, M., S. (Judea, i.e. Yuthia).
Quodab, M.	Camboja, M.
Johore, M.	Cochin China, M.
Pahang, M.	Tonquin, C.
Patani, S.	

In China.

Macao, M., S.	Tywan (in Formosa), M.
Amoy, M.	
Hoksiou (i.e. Chow), M.	Fu-Chusan, M. (and Ning-po?).

In Japan.—Firando, M.

Archipelago.

In Sumatra.

Acheen, M.	Indraporo, C.
Passaman, M.	Trymang, C.
Ticoo, M. (qu. samo B.)	(B. has also, in Sumatra, Ayer Dickets, tra, Ayer Borma, Eppon, and Bamola, which we cannot identify.)
Silohar, M.	Indraghiri, S.
Bencoolen, C.	
Jambi, M., S.	

In Java.

Bantam, C.	Jacatra (since Batavia), M.
Japara, M., S.	

In Borneo.

Banjarmasin, M.	Brunei, M.
Succadana, M.	

In Celebes, &c.

Macassar, M., S.	Pulo Roon (l), M., S.
Banda, M.	Puloway, S.
Lantar, S.	Pulo Condore, M.
Noira, M.	Magindanao, M.
Rosingyn, S.	Machian, (3), S.
Selaman, S.	Molucca, S.
Amboyra, M.	

Camballo (in Ceram), Hitto, Larica (or Laricca), and Loohe, or Lughio, are mentioned in S. (iii. 303) as sub-factories of Amboyra.

[FAGHFÜR, n.p. "The common Moslem term for the Emperors of China; in the Kamus the first syllable is Zammated (Fugh); in Al-Masudi (chap. xiv.) we find Baghfür and in Al-Idrisi Baghbûgh, or Baghbûn. In Al-Asma'i Bagh=god or idol (Pehlwi and Persian); hence according to some Baghdâd (?) and Baghistân, a pagoda (?). Sprenger (*Al-Masudi*, p. 327) remarks that Baghfür is a literal translation of Tien-tse, and quotes Visdelou: "pour mieux faire comprendre de quel ciel ils veulent parler, ils poussent la généalogie (of the Emperor) plus loin. Ils lui donnent le ciel pour père, la terre pour mère, le soleil pour frère aîné, et la lune pour sœur aînée."—*Burton, Arabian Nights*, vi. 120-121.]

FAILSOOF, s. Ar.—*H. failsuf*, from *φαιδσοφος*. But its popular sense is a 'crafty schemer,' an 'artful dodger.' **Filosofo**, in Manila, is applied to a native who has been at college, and returns to his birthplace in the provinces, with all the importance of his acquisitions, and the affectation of European habits (*Blumentritt, Vocabular.*).

FAKEER, s. Hind. from Arab. *fakir* ('poor'). Properly an indigent person, but specially 'one poor in the sight of God,' applied to a Mahomedan religious mendicant, and then, loosely and inaccurately, to Hindu devotees and naked ascetics. And this last is the most ordinary Anglo-Indiann use.

1601.—"Fokers are men of good life, which are only given to peace. Leo calls them Hermites; others call them *Talbes* and *Saints*."—*Collection of things . . . of Barbarie*, in *Purchas*, ii. 857.

"*Muley Baferes* sent certaine *Fokers*, hold of great estimation amongst the *Moors*, to his brother *Muley Sida*, to treato conditions of Pence."—*Ibid.*

1633.—"Also they are called *Fackceeres*, which are religious names."—*W. Bruton*, in *Hall*, v. 66.

1653.—"*Fakir* signifie pauvre en Turq et Persan, mais en Indien signifie . . . vne espece de Religieux Indou, qui fouillent le monde aux pieds, et ne s'habillant que de haillons qu'ils ramassent dans les rues."—*De la Doullay-le-Gouz*, ed. 1657, 638.

c. 1660.—"I have often met in the Field, especially upon the Lands of the Rajas, whole squadrons of these *Faquires*, altogether naked, dreadful to behold. Some held their Arms lifted up . . . others had their terrible Hair hanging about them . . . some had a kind of *Hercules's Club*; others had dry and stiff Tiger-skins over their Shoulders. . . ."—*Bernier*, E.T. p. 102; [*ed. Constable*, 317].

1673.—"*Fakiers* or Holy Men, abstracted from the World, and resigned to God."—*Fryer*, 95.

[1684.—"The *Ffackeer* that Killed yo Boy at Ennore with severall others . . . wore brought to their tryall. . . ."—*Pringle, Diary*, Ft. St. Geo. 1st ser. iii. 111.]

1690.—"They are called *Faquirs* by the Natives, but *Ashmen* commonly by us, because of the abundance of Ashes with which they powder their Heads."—*Orington*, 350.

1727.—"Being now settled in Peace, he invited his holy Brethren the *Fakires*, who are very numerous in India, to come to Agra and receive a new Suit of Clothes."—*A. Hamilton*, i. 175; [*ed. 1741*, ii. 177].

1763.—“Received a letter from Dacca dated 29th Novr., desiring our orders with regard to the Fakirs who were taken prisoners at the rotaking of Dacca.”—*Fr. William, Cons.* Doc. 6, in *Long*, 312. On these latter *Fakirs*, see under *SUNYASEE*.

1770.—“Singular expedients have been tried by men jealous of superiority to share with the Bramins the veneration of the multitude; this has given rise to a race of monks known in India by the name of *Fakirs*.”—*Raynal* (tr. 1777), i. 49.

1774.—“The character of a *fakir* is held in great estimation in this country.”—*Bogle*, in *Marham's Tibet*, 23.

1856.—

“There stalks a row of Hindoo devotees,
Bedaubed with ashes, their soul matted
hair
Down to their heels; their blear eyes
fiercely scowl
Beneath their painted brows. On this
side struts
A Mussulman Fakear, who tells his beads,
By way of prayer, but cursing all the
while
The heathen.”—*The Banyan Tree*.

1878.—“Les mains abandonnées sur les genoux, dans une immobilité de fakir.”—*Alph. Daudet, Le Nabob*, ch. vi.

FALAUN, s. Ar. *faldn*, *fulān*, and H. *fulāna*, *falāna*, ‘such an one,’ ‘a certain one’; Span. and Port. *fulano*, Heb. *Fulani* (Ruth iv. 1). In Elphinstone’s *Life* we see that this was the term by which he and his friend Strachey used to indicate their master in early days, and a man whom they much respected, Sir Barry Close. And gradually, by a process of Hobson-Jobson, this was turned into *Forlorn*.

1803.—“The General (A. Wellesley) is an excellent man to have a peace to make. . . . I had a long talk with him about such a one; he said he was a very sensible man.”—*Op. cit.* i. 81.

1824.—“This is the old ghaut down which we were so glad to retreat with old Forlorn.”—*ib.* 164. See also i. 66, 108, 345, &c.

FANÁM, s. The denomination of a small coin long in use in S. India, Malayál. and Tamil *pañam*, ‘money,’ from Skt. *pañā*, [rt. *pañ*, ‘to barter’]. There is also a Dekhani form of the word, *falām*. In Telugu it is called *rāka*. The form *fanam* was probably of Arabic origin, as we find it long prior to the Portuguese period. The *fanam* was anciently a gold coin, but latterly of silver, or sometimes of base gold. It bore various local values, but according to the old Madras monetary system, prevailing till 1818, 42 *fanams*

went to one star pagoda, and a Madras *fanam* was therefore worth about 2d. (see *Prinsep's Useful Tables*, by E. Thomas, p. 18). The weights of a large number of ancient *fanams* given by Mr. Thomas in a note to his *Pathan Kings of Delhi* show that the average weight was 6 grs. of gold (p. 170). *Fanams* are still met with on the west coast, and as late as 1862 were received at the treasuries of Malabar and Calicut. As the coins were very small they used to be counted by means of a small board or dish, having a large number of holes or pits. On this a pile of *fanams* was shaken, and then swept off, leaving the holes filled. About the time named Rs. 5000 worth of gold *fanams* were sold off at those treasuries. [Mr. Logan names various kinds of *fanams*: the *virāḍi*, or gold, of which 4 went to a rupee; new *virāḍi*, or gold, 3½ to a rupee; in silver, 5 to a rupee; the *rdāi fanam*, the most ancient of the indigenous *fanams*, now of fictitious value; the *sultāni fanam* of Tippoo in 1790-93, of which 3½ went to a rupee (Malabar, ii. Gloss. clixix.)]

c. 1314.—“A hundred *fanām* are equal to 6 golden *dinārs*” (in Ceylon).—*Ibn Batuta*, iv. 174.

c. 1318.—“And these latter (Malabar Christians) are the Masters of the public steelyard, from which I derived, as a perquisite of my office as Pope’s Legate, every month a hundred gold *fan*, and a thousand when I left.”—*John Marignolli*, in *Cathay*, 313.

1442.—“In this country they have three kinds of money, made of gold mixed with alloy . . . the third called *fanom*, is equivalent in value to the tenth part of the last mentioned coin” (*partāb*, vid. *pardao*).—*Alberuzāli*, in *India in the XVth Cent.* p. 26.

1498.—“Fifty *fanoeena*, which are equal to 3 *cruzados*.”—*Roteiro de V. da Gama*, 107.

1505.—“Quivi spendeno ducati d’auro veneziani e moneto di auro et argento e metalle, chiamano vna moneta de argento *fanone*. XX vagliono vn ducato. Tanti e vn altra moneta de metalle. XV vagliono vn *Fanone*.”—Italian version of *Letter from Dom Manuel of Portugal* (Reprint by A. Burnell, 1831), p. 12.

1510.—“He also coins a silver money called *tare*, and others of gold, 20 of which go to a *pardao*, and are called *fanom*. And of these small coins of silver, there go sixteen to a *fanom*.”—*Parthema*, Hak. Soc. 130.

[1516.—“They would take our *cruzados* at 19 *fanams*.”—Albuquerque’s Treaty with

the Samorin, *Alguns Documentos da Torre do Tombo*, p. 373.]

1516.—“Eight fine rubies of the weight of one *fanão* . . . are worth *fanões* 10.”—*Barbosa* (Lisbon ed.), 384.

1553.—“In the ceremony of dubbing a knight he is to go with all his kinsfolk and friends, in pomp and festal procession, to the House of the King . . . and make him an offering of 60 of those pieces of gold which they call *Fanões*, each of which may be worth 20 *reis* of our money.”—*De Barros*, Dec. I. liv. ix. cap. iii.

1582.—In the English transl. of ‘Castellón’ is a passage identical with the preceding, in which the word is written ‘Fannon.’—Fol. 36b.

“In this city of Negapatan aforesaid are current certain coins called *fannō*. . . . They are of base gold, and are worth in our money 10 soldi each, and 17 are equal to a *zecchin* of Venetian gold.”—*Gasp. Balbi*, f. 84v.

c. 1610.—“His nous donnent tous les jours a chacun un *Panan*, qui est une pièce d'or monnoy du Roy qui vaut environ quatre sols et demy.”—*Pyrard de Laval*, i. 250; [Hink. Soc. i. 350; in i. 365 *Pannants*].

[c. 1665.—“ . . . if there is not found in every thousand oysters the value of 5 *fanos* of pearls—that is to say a half oeu of our money,—it is accepted as a proof that the fishing will not be good. . . .”—*Tavernier*, ed. *Ball*, ii. 117 seq.]

1678.—“2. Whosoever shall profane the name of God by swearing or cursing, he shall pay 4 *fanams* to the use of the poore for every oath or curse.”—Orders agreed on by the Governor and Council of Ft. St. Geo. Oct. 23. In *Notes and Exts.* No. i. 85.

1752.—“N.B. 36 *Fanams* to a *Pagoda*, is the exchange, by which all the servants belonging to the Company receive their salaries. But in the Bazar the general exchange in Trade is 40 to 42.”—*T. Brooks*, p. 8.

1784.—This is probably the word which occurs in a “Song by a Gentleman of the Navy when a Prisoner in Bangalore Jail” (temp. Hyder ‘Ali).

“Ye Bucks of Seringapatam,
Ye Captives so cheerful and gay;
How sweet with a golden *sanam*
You spun the slow moments away.”

In *Solon-Kerry*, i. 19.

1785.—“You are desired to lay a silver *fanam*, a piece worth three pence, upon the ground. This, which is the smallest of all coins, the elephant feels about till he finds.”—*Caraccioli's Life of Clive*, i. 283.

1803.—“The pay I have given the boatmen is one gold *fanam* for every day they do not work, and two gold *fanams* for every day they do.”—From *Sir A. Wellesley*, in *Life of Munro*, i. 342.

FAN-PALM, s. The usual application of this name is to the *Borassus flabelliformis*, L. (see **BRAB**, **PALMYRA**), which is no doubt the type on which our ladies' fans have been formed. But it is also sometimes applied to the *Talipot* (q.v.); and it is exceptionally (and surely erroneously) applied by Sir L. Pelly (*J.R.G.S.* xxxv. 232) to the “Traveller's Tree,” i.e. the Madagascarese *Ravenala* (*Urania speciosa*).

FANQUL, s. Chin. *fan-kwei*, ‘foreign demon’; sometimes with the affix *tsz* or *tsü*, ‘son’; the popular Chinese name for Europeans. [“During the 15th and 16th centuries large numbers of black slaves of both sexes from the E. I. Archipelago were purchased by the great houses of Canton to serve as gate-keepers. They were called ‘devil slaves,’ and it is not improbable that the term ‘foreign devil,’ so freely used by the Chinese for foreigners, may have had this origin.”—*Ball*, *Things Chinese*, 535.]

FARÁSH, FERÁSH, FRASH, s. Ar.—H. *farrāsh*, [*farrāsh*, ‘to spread (a carpet)’]. A menial servant whose proper business is to spread carpets, pitch tents, &c., and, in fact, in a house, to do housemaid's work; employed also in Persia to administer the bastinado. The word was in more common use in India two centuries ago than now. One of the highest hereditary officers of Sindhi's Court is called the *Farásh-khāna-wālā*. [The same word used for the tamarisk tree (*Tamarix gallica*) is a corr. of the Ar. *farrāsh*.]

c. 1300.—“Sa grande richece apparut en un paveillon que li roys d'Ermonie envoia au roy de France, qui valloit bien cinq cens livres; ot li manda li roy de Hormanie que uns ferrais au Soudane dou Coyne li avoit donnoi. Ferrais est cil qui tient les paveillons au Soudane et qui li nettoie ses meisons.”—*Jehan, Seigneur de Joinville*, ed. *De Wailly*, p. 78.

c. 1513.—“And the gentlemen rode . . . upon horses from the king's stables, attended by his servants whom they call *farrases*, who groom and feed them.”—*Correa*, *Lendas*, II. i. 364.

(Here it seems to be used for *Syco* (q.v.) or groom).

[1548.—“*Ffarazes*.” See under **BATTA**, a.]

c. 1590.—“Besides, there are employed 1000 *Farrāshes*, natives of Irán, Turán, and Hindostán.”—*Ain*, i. 47.

1618.—"The Frassy for the Tent."—*Van Twist*, 86.

1673.—"Where live the Frasses or Porters also."—*Fryer*, 67.

1764.—(Allowances to the Resident at Murshidabad).

"Public servants as follows:—1 *Valah*, 2 *Moonsheers*, 4 *Choddars*, 2 *Jemadars*, 20 *P'cons*, 10 *Mussulchees*, 12 *Bearers*, 2 *Chowry Bearers*, and such a number of *Frosts* and *Lavars* as he may have occasion for removing his tents."—*In Long*, 406.

[1812.—"Much of course depends upon the chief of the *Ferashes* or tent-pitchers, called the *Ferash-Bashee*, who must necessarily be very active."—*Morier*, *Journey through Persia*, 70.]

1824.—"Call the *ferashes* . . . and let them beat the rogues on the soles of their feet, till they produce the fifty ducats."—*Haji Baki* (ed. 1835), 40.

[1859.—

"The Sultan rises and the dark *Ferrash* strikes and prepares it for another guest."

FitzGerald, *Omai Khayyam*, xlv.]

FEDEA, FUDDEA, s. A denomination of money formerly current in Bombay and the adjoining coast; *Mahr. phadya* (qu. *Ar. fidya*, ransom?). It constantly occurs in the account statements of the 16th century, e.g. of Nunez (1554) as a money of account, of which 4 went to the silver *tanga*, [see **TANGA**] 20 to the *Pardao*. In Milburn (1813) it is a *piece* or copper coin, of which 50 went to a rupee. Prof. Robertson Smith suggests that this may be the *Ar.* denomination of a small coin used in Egypt, *fadda* (i.e. 'silverling'). It may be an objection that the letter *fedd* used in that word is generally pronounced in India as a *z*. The *fadda* is the Turkish *para*, 1/2 of a piastre, an infinitesimal value now. [Burton (*Arabian Nights*, xi. 98) gives 2000 *faddahs* as equal about 1s. 2d.] But, according to Lane, the name was originally given to half-dirhems, coined early in the 16th century, and these would be worth about 5½d. The *fedea* of 1554 would be about 4½d. This rather indicates the identity of the names.

FERAZEE, s. Properly *Ar. fard-i-zī*, from *fardiz* (pl. of *farz*) 'the divine ordinances.' A name applied to a body of Mahomedan Puritans in Bengal, kindred to the Wahābis of Arabia. They represent a reaction and protest against the corrupt condition and pagan practices into which Mahom-

edanism in Eastern India had fallen, analogous to the former decay of native Christianity in the south (see **MALABAR RITES**). This reaction was begun by Hajji Shariyatullah, a native of the village of Daulatpūr, in the district of Faridpūr, who was killed in an agrarian riot in 1831. His son Dādā Miyyān succeeded him as head of the sect. Since his death, some 35 years ago, the influence of the body is said to have diminished, but it had spread very largely through Lower Bengal. The *Pardiz* wraps his *dhoty* (q.v.) round his loins, without crossing it between his legs, a practice which he regards as heathenish, as a Bedouin would.

FEROZESHUHR, FEROSHUHR, PHERÜSHAHR, n.p.

The last of these appears to be the correct representation of this name of the scene of the hard-fought battle of 21st-22nd December, 1845. For, according to Col. R. C. Temple, the Editor of *Panjab Notes and Queries*, ii. 116 (1883), the village was named after *Bhūti Pherū*, a Sikh saint of the beginning of the century, who lies buried at Mān-ke-Tahsil in Lahore District.

FETISH, s. A natural object, or animal, made an object of worship. From Port. *feitico*, *feitico*, or *fetisso* (old Span. *fechizo*), apparently from *facilitus*, signifying first 'artificial,' and then 'unnatural,' 'wrought by charms,' &c. The word is not Anglo-Indian; but it was at an early date applied by the Portuguese to the magical figures, &c., used by natives in Africa and India, and has thence been adopted into French and English. The word has of late years acquired a special and technical meaning, chiefly through the writings of Comte. [See *Jerons*, *Intro. to the Science of Rel.* 166 *seqq.*] Raynouard (*Lex. Roman.*) has *facturier*, *factiludor*, for 'a sorcerer,' which he places under *fat*, i.e. *fatum*, and cites old Catalan *fadador*, old Span. *hadador*, and then Port. *feiticeiro*, &c. But he has mixed up the derivatives of two different words, *fatum* and *facilitus*. Prof. Max Müller quotes, from Muratori, a work of 1311 which has: "incantationes, sacrilegia, auguria, vel maleficia, quae *facturae* seu praestigia vulgariter appellantur." And

Raynouard himself has in a French passage of 1446: "par leurs sorceries et *factureries*."

1487.—"E assi lhe (a el Rey de Beni) mandou muitos e santos conselhos para tornar á Fé de Nosso Senhor . . . mandando-lhe muito estranhar suas idolatrias e feitiçarias, que em suas terras os negros tinham e usão."—*Garcia, Resende, Chron. of Dom. João II.* ch. lxxv.

o. 1539.—"E que já por duas vezes o tinham têtado cõ arroydo feytiço, sô a fim de elle sayr fora, e o matarem na briga . . ."—*Pinto*, ch. xxxiv.

1552.—"They have many and various idolatries, and deal much in charms (feitiços) and divinations."—*Castanheda*, ii. 51.

1553.—"And as all the nation of this Ethiopia is much given to sorceries (feitiços) in which stands all their trust and faith . . . and to satisfy himself the more surely of the truth about his son, the king ordered a feitiço which was used among them (in Congo). This feitiço being tied in a cloth was sent by a slave to one of his women, of whom he had a suspicion."—*Barros*, I. iii. 10.

1600.—"If they find any Fettisos in the way as they goe (which are their idolatrous gods) they give them some of their fruit."—*In Purchas*, ii. 940, see also 931.

1606.—"They all determined to slay the Archbishop . . . they resolved to do it by another kind of death, which they hold to be not less certain than by the sword or other violence, and that is by sorceries (feytiços), making these for the places by which he had to pass."—*Gouvea*, i. 47.

1613.—"As feitiçoiras usio muyto de rayzas de ervas plantas e arvores e animaes porra feitiços o transfigurações. . . ."—*Godinho de Erédia*, f. 38.

1673.—"We saw several the Holy Office had branded with the names of Fetisceroes or Charmers, or in English Wizards."—*Fryer*, 155.

1690.—"They (the Africans) travel nowhere without their Fateish about them."—*Orington*, 67.

1878.—"The word fetishism was never used before the year 1760. In that year appeared an anonymous book called *Du Culte des Dieux Fétiches, ou Parallèle de l'Ancienne Religion de l'Égypte avec la Religion actuelle de la Nigritie*." It is known that this book was written by . . . the well known President de Brosses. . . . Why did the Portuguese navigators . . . recognise at once what they saw among the Negroes of the Gold Coast as feitiços? The answer is clear. Because they themselves were perfectly familiar with a feitiço, an amulet or talisman."—*Max Müller, Hibbert Lectures*, 56-57.

FIREFLY, s. Called in South Indian vernaculars by names signifying 'Lightning Insect.'

A curious question has been discussed among entomologists, &c., of late years, viz. as to the truth of the alleged rhythmical or synchronous flashing of fireflies when visible in great numbers. Both the present writers can testify to the fact of a distinct effect of this kind. One of them can never forget an instance in which he witnessed it, twenty years or more before he was aware that any one had published, or questioned, the fact. It was in descending the Chândor Ghât, in Nâsik District of the Bombay Presidency, in the end of May or beginning of June 1843, during a fine night preceding the rains. There was a large amphitheatre of forest-covered hills, and every leaf of every tree seemed to bear a firefly. They flashed and intermitted throughout the whole area in apparent rhythm and sympathy. It is, we suppose, possible that this may have been a deceptive impression, though it is difficult to see how it could originate. The suggestions made at the meetings of the Entomological Society are utterly unsatisfactory to those who have observed the phenomenon. In fact it may be said that those suggested explanations only assume that the *soi-disant* observers did not observe what they alleged. We quote several independent testimonies to the phenomenon.

1579.—"Among these trees, night by night, did show themselves an infinite swarms of fierie seeming wormes flying in the aire, whose bodies (no bigger than an ordinario flie) did make a show, and give such light as ouery twigge on ouery tree had beene a lighted candle, or as if that place had beene the starry sphere."—*Drake's Voyage*, by F. Fletcher, Hak. Soc. 149.

1675.—"We . . . left our Burnt Wood on the Right-hand, but entred another made us better Sport, deluding us with false Flashes, that you would have thought the Trees on a Flame, and presently, as if untouch'd by Fire, they retained their wonted Verdure. The Coolies beheld the Sight with Horror and Amazement . . . where we found an Host of Flies, the Subject both of our Fear and Wonder. . . . This gave my Thoughts the Contemplation of that Miraculous Bush crowned with Innocent Flames, . . . the Fire that consumes everything seeming rather to dress than offend it."—*Fryer*, 141-142.

1682.—"Fireflies (*de vuur-tigen*) are so called by us because at eventide, whenever they fly they burn so like fire, that from a distance one fancies to see so many lanterns; in fact they give light enough to write by.

... They gather in the rainy season in great multitudes in the bushes and trees, and live on the flowers of the trees. There are various kinds."—*Nieuhoff*, ii. 201.

1764.—

"Ere fireflies trimmed their vital lamps,
and ere
Dun Evening trod on rapid Twilight's
heel,
His knell was rung."—*Granger*, Bk. I.

1824.—

"Yet mark! as fade the upper skies,
Each thicket opens ten thousand eyes.
Before, behind us, and above,
The fire-fly lights his lamp of love,
Retreating, chasing, sinking, soaring,
The darkness of the copse exploring."

Heber, ed. 1844, i. 258.

1865.—"The bushes literally swarm with fireflies, which flash out their intermittent light almost contemporaneously; the effect being that for an instant the exact outline of all the bushes stands prominently forward, as if lit up with electric sparks, and next moment all is jetty dark—darker from the momentary illumination that preceded. These flashes succeed one another every 3 or 4 seconds for about 10 minutes, when an interval of similar duration takes place; as if to allow the insects to regain their electric or phosphoric vigour."—*Cameron Our Tropical Possessions in Malayan India*, 80-81.

The passage quoted from Mr. Cameron's book was read at the Entom. Soc. of London in May 1865, by the Rev Hamlet Clarke, who added that:

"Though he was utterly unable to give an explanation of the phenomenon, he could so far corroborate Mr. Cameron as to say that he had himself witnessed this simultaneous flashing; he had a vivid recollection of a particular glen in the Organ Mountains where he had on several occasions noticed the contemporaneous exhibition of their light by numerous individuals, as if they were acting in concert."

Mr. McLachlan then suggested that this might be caused by currents of wind, which by inducing a number of the insects simultaneously to change the direction of their flight, might occasion a momentary concealment of their light.

Mr. Bates had never in his experience received the impression of any simultaneous flashing. . . . he regarded the contemporaneous flashing as an illusion produced probably by the swarms of insects flying among foliage, and being continually, but only momentarily, hidden behind the leaves. —*Proc. Entom. Soc. of London*, 1865, pp. 94-95.

Fifteen years later at the same Society:

"Sir Sidney Saunders stated that in the South of Europe (Corfu and Albania) the simultaneous flashing of *Luciola italica*, with intervals of complete darkness for some seconds, was constantly witnessed in the dark summer nights, when swarming myriads were to be seen. . . . He did not concur in the hypothesis propounded by Mr. McLachlan. . . . the flashes are certainly intermittent. . . . the simultaneous character of these coruscations among vast swarms would seem to depend upon an instinctive impulse to emit their light at certain intervals as a protective influence, which intervals became assimilated to each other by imitative emulation. But whatever be the causes. . . . the fact itself was incontestable."—*Ibid.* for 1880, Feby. 24, p. ii.; see also p. vii.

1868.—"At Singapore. . . . the little luminous beetle commonly known as the firefly (*Lampyrus*, sp. ign.) is common. . . . clustered in the foliage of the trees, instead of keeping up an irregular twinkle, every individual shines simultaneously at regular intervals, as though by a common impulse; so that their light pulsates, as it were, and the tree is for one moment illuminated by a hundred brilliant points, and the next is almost in total darkness. The intervals have about the duration of a second, and during the intermission only one or two remain luminous."—*Collingwood, Rambles of a Naturalist*, p. 255.

1880.—"HARBINGERS OF THE MONSOON. —One of the surest indications of the approach of the monsoon is the spectacle presented nightly in the Mavul taluka, that is, at Khandalla and Lanoli, where the trees are filled with myriads of fireflies, which flash their phosphoric light simultaneously. Each tree suddenly flashes from bottom to top. Thousands of trees presenting this appearance simultaneously, afford a spectacle beautiful, if not grand, beyond conception. This little insect, the female of its kind, only appears and displays its brilliant light immediately before the monsoon."—*Deccan Herald*. (From *Pioneer Mail*, June 17).

FIRINGHEE, s. Pers. *Farangi*, *Firingi*; Ar. *Al-Farangi*, *Ifirangi*, *Firangi*, i.e. a Frank. This term for a European is very old in Asia, but when now employed by natives in India is either applied (especially in the South) specifically to the Indian-born Portuguese, or, when used more generally, for 'European,' implies something of hostility or disparagement. (See *Sonnerat* and *Elphinstone* below.) In South India the Tamil *P'arangi*, the Singhalese *Parangi*, mean only 'Portuguese,' [or natives converted by the Portuguese, or by Mahomedans, any

European (*Madras Gloss.* s.v.). St. Thomas's Mount is called in Tam. *Parangi Malai*, from 'the original Portuguese settlement'. *Piringi* is in Tel. = 'cannon,' (C. B. P.), just as in the medieval Mahomedan historians we find certain mangonels for sieges called *maghribi* or 'Westerns.' [And so *Farhang* or *Phirangi* is used for the straight cut and thrust swords introduced by the Portuguese into India, or made there in imitation of the foreign weapon (*Sir W. Elliot, Ind. Antiq.* xv. 30)]. And it may be added that Baber, in describing the battle of Pānipat (1526) calls his artillery *Farangiha* (see *Autob.* by Leyden and Erskine, p. 306, note. See also paper by Gen. R. MacLagan, R.E., on early Asiatic fire-weapons, in *J.A.S. Beng.* xlv. Pt. i. pp. 66-67).

c. 930.—"The Afranjah are of all those nations the most warlike . . . the best organised, the most submissive to the authority of their rulers."—*Maṣ'ūdī*, iii. 66.

c. 1340.—"They call Franchi all the Christians of these parts from Romania westward."—*Pegolotti*, in *Cathay*, &c., 292.

c. 1350.—"— Franks. For so they term us, not indeed from France, but from Frank-land (non a *Franciā* sed a *Franquid*)."—*Marignolli*, *ibid.* 336.

In a Chinese notice of the same age the horses carried by Marignolli as a present from the Pope to the Great Khan are called "horses of the kingdom of Fulang," i.e. of *Farang* or Europe.

1384.—"E quello nominare Franchi procede da' Franceschi, che tutti ci appellano Franceschi."—*Frescobaldi*, *Viaggio*, p. 23.

1436.—"At which time, talking of *Catao*, he told me howe the chief of that Princes corte knows well enough what the Franchi were. . . . Thou knowest, said he, how none wee bee unto Capha, and that we practise thithor continually . . . adding this further, We Catinai have two eyes, and yow' *Franchi* one, whereas yow' (turning him towards the Tartares that were wth him) have neuer a one. . . ."—*Barbaro*, *Hak.* Soc. 58.

c. 1440.—"Hi nos Francos appellat, nūntque cum ceteris gentes coecas vocant, so duobis oculis, nos unico esso, superiores existimantes so esse prudentia."—*Conti*, in *Poggius*, *de Var. Fortunae*, iv.

1498.—"And when he heard this he said that such people could be none other than *Francos*, for so they call us in those parts."—*Roleiro de V. da Gama*, 97.

1560.—"Habitação aqui (Tabriz) duas nações de Christãos . . . e huns dellos a qui chamão *Franques*, estas tem o costume o fê, como

nos . . . e outros são *Armenos*."—*A. Teixeira, Itinerario*, ch. xv.

1565.—"Suddenly news came from Thatta that the *Firingis* had passed *Lahori Bandar*, and attacked the city."—*Tārīkh-i-Tāhri*, in *Elliot*, i. 276.

c. 1610.—"La renommée des François a esté telle par leur conquestes en Orient, que leur nom y est demeuré pour memoire éternelle, en ce qu'encore aujourd'huy par toute l'Asie et Afrique on appelle du nom de *Franghi* tous ceux qui viennent d'Occident."—*Mocquet*, 24.

[1614.—" . . . including us within the word *Franqueis*."—*Foster, Letters*, ii. 290.]

1616.—" . . . alii *Cafres* et *Cufuros* eos dicunt, alii *Francos*, quo nomine omnes passim Christiani . . . dicuntur."—*Jarrie, Thesaurus*, iii. 217.

[1623.—"Franchi, or Christians."—*P. della Valle, Hak. Soc.* ii. 251.]

1632.—" . . . he shewd two Passes from the Portugals which they call by the name of *Fringes*."—*W. Bruton*, in *Halluyt*, v. 32.

1648.—"Mais on ce repas-là tout fut bien accommodé, et il y a apparence qu'un cuisinier *Frangui* s'en estoit mêlé."—*Zavenier, V. des Indes*, iii. ch. 22; [ed. *Bail*, ii. 335].

1653.—"Frenk signifie en Turc vn Européen, ou plusieurs vn Chrestien ayant des cheuoux et vn chapeau comme les François, Anglois. . . ."—*De la Boullaye-le Gouz*, ed. 1657, 538.

c. 1660.—"The same Fathers say that this King (*Johan-Guire*), to begin in good earnest to countenance the Christian Religion, designed to put the whole Court into the habit of the *Franqui*, and that after he had . . . even dressed himself in that fashion, he called to him one of the chief Omrahs . . . this Omrah . . . having answered him very seriously, that it was a very dangerous thing, he thought himself obliged to change his mind, and turned all to railery."—*Bernier*, E.T. 92; [ed. *Constable*, 287; also see p. 3].

1673.—"The Artillery in which the *Fringis* are listed; formerly for good Pay, now very ordinary, having not above 50 or 40 Rupees a month."—*Fryer*, 195.

1682.—" . . . whether I had been in Turkey and Arabia (as he was informed) and could speak those languages . . . with which they were pleased, and admired to hear from a *Frenge* (as they call us)."—*Hedges, Diary*, Oct. 29; [*Hak. Soc.* i. 44].

1712.—"Johan *W'helo*, *Serdaar* *Frangiaan*, or Captain of the Europeans in the Emperor's service. . . ."—*Valentijn*, iv. (*Suratto*) 295.

1755.—"By *Feringy* I mean all the black *mutes* (see *MUSTEES*) Portuguese Christians residing in the settlement as a people distinct from the natural and proper subjects of Portugal; and as a people who sprung originally from *Hindoo*s or *Mussulmon*."—*Holwell*, in *Long*, 69.

1774.—"He said it was true, but everybody was afraid of the *Firingies*."—*Bogle*, in *Markham's Tibet*, 176.

1782.—"Ainsi un Européen est tout ce que les Indiens connoissent de plus méprisable; ils le nomment Parangul, nom qu'ils donneront aux Portugais, lorsque ceux-ci aborderont dans leur pays, et c'est un terme qui marque le souverain mépris qu'ils ont pour toutes les nations de l'Europe."—*Sonnerat*, i. 102.

1791.—" . . . il demande à la passer (la nuit) dans un des logements de la pagoda; mais on lui refusa d'y coucher, à cause qu'il étoit frangul."—*B. de St. Pierre, Chaumière Indienne*, 21.

1794.—"Feringees. The name given by the natives of the Decan to Europeans in general, but generally understood by the English to be confined to the Portuguese."—*Moor's Narrative*, 604.

1820.—"In the southern quarter (of Backergunjo) there still exist several original Portuguese colonies. . . . They are a meagre, puny, imbecile race, blacker than the natives, who hold them in the utmost contempt, and designate them by the appellation of *Caula Feringhees*, or black Europeans."—*Hamilton, Descri. of Hindostan*, i. 133; for an account of the Feringhis of Sibpur, see *Beveridge, Balarganj*, 110.]

1824.—"Now Hajji," said the ambassador. . . . "The Franks are composed of many, many nations. As fast as I hear of one hog, another begins to grunt, and then another and another, until I find that there is a whole herd of them."—*Hajji Daba*, ed. 1835, p. 432.

1825.—"Europeans, too, are very little known here, and I heard the children continually calling out to us, as we passed through the villages, 'Feringhee, ne Feringhee!'"—*Heber*, ii. 43.

1828.—"Mr. Elphinstone adds in a note that in India it is a positive affront to call an Englishman a Feringhee."—*Life of E.* ii. 207.

c. 1861.—

"There goes my lord the Feringhee, who talks so civil and bland,
But raves like a soul in Johannum if I don't quite understand—

He begins by calling me Sahib, and ends
by calling me fool. . . ."

Sir A. C. Lyall, The Old Pindaree.

The Tibetans are said to have corrupted Feringhees into *Pelung* (or *Philin*). But Jaeschke disputes this origin of *Pelung*.

FIRMAUN, s. Pers. *farmān*, 'an order, patent, or passport,' der. from *farmādan*, 'to order.' Sir T. Roe below calls it *firma*, as if suggestive of the Italian for 'signature.'

[1561.—" . . . wrote him a letter called *Firmao*. . . ."—*Custanbeda*, Bk. viii. ch. 99.

[1602.—"They said that he had a *Firmao* of the Grand Turk to go overland to the

Kingdom of (Portugal). . . ."—*Couto*, Dec. viii. ch. 15.]

1606.—"We made our journey having a *Firman* (*Firmāto*) of safe conduct from the same Sultan of Shiraz."—*Gaura*, i. 1406.

[1614.—"But if possible, bring their chaps, their *Firms*, for what they say or promise."—*Foster, Letters*, ii. 23.]

1616.—"Then I moved him for his favour for an *English Factory* to be resident in the Towne, which hee willingly granted, and gave present order to the Buxy to draw a *Firma* . . . for their residence."—*Sir T. Roe, in Purchas*, i. 641; [*Hak. Soc.* i. 93; also see i. 47].

1648.—"The 21st April the Basha sent me a *Firman* or *Letter* of credentials to all his lords and Governors."—*T. Van den Broecke*, 32.

1673.—"Our Usage by the Pharmaund (or charter) granted successively from their Emperors, is kind enough, but the better because our Naval Power curbs them."—*Fryer*, 116.

1683.—"They (the English) complain, and not without a Cause; they having a *Phirmaund*, and *Hodgeo Sophee Caun's Permunna* thereon, in their hands, which cleared them thereof; and to pay Customs now they will not consent, but will rather withdraw their trading. Wherefore their desire is that for 3,000 rup. *Piscash* (as they paid formerly at Hugly) and 2,000 r. more yearly on account of *Jidga*, which they are willing to pay, they may on that condition have a grant to be Customs Free."—*Nabob's Letter to Vicar (MS.)*, in *Hedges' Diary*, July 18; [*Hak. Soc.* i. 101].

1689.—" . . . by her came Bengal Peons who brought in several letters and a *firmaun* from the new Nabob of Bengal."—*Wheeler*, i. 213.

c. 1690.—"Now we may see the Mogul's Stile in his *Phirmaund* to be sent to Surat, as it stands translated by the Company's Interpreter."—*A. Hamilton*, i. 227; [ed. 1744, i. 230].

FISCAL, s. Dutch *Fiscaal*; used in Ceylon for 'Sheriff'; a relic of the Dutch rule in the island. [It was also used in the Dutch settlements in Bengal (see quotation from *Hedges*, below). "In Malabar the Fiscal was a Dutch Superintendent of Police, Justice of the Peace and Attorney General in criminal cases. The office and title of Fiscal was retained in British Cochin till 1860, when the designation was changed into *Tahsildar* and Sub-Magistrate."—(*Logan, Malabar*, iii. *Gloss. s.v.*)]

[1684.—" . . . the late Dutch Fiscal's Budgets. . . ."—See quotation from *Hedges*, under **DEVIL'S REACH**.]

FLORICAN, FLORIKIN, s. A name applied in India to two species of small bustard, the 'Bengal Florican' (*Syphotides bengalensis*, Gmelin), and the Lesser Florican (*S. auritus*, Latham), the *lilk* of Hind., a word which is not in the dictionaries. [In the N.W.P. the common name for the Bengal Florican is *charas*, *P. charz*. The name *Curmoor* in Bombay (see quotation from *Forbes* below) seems to be *khar-mor*, the 'grass peacock.' Another Mahr. name, *tanamora*, has the same meaning.] The origin of the word **Florican** is exceedingly obscure; see *Jerdon* below. It looks like Dutch. [The *N.E.D.* suggests a connection with *Flanderkin*, a native of Flanders.] Littré has: "Florican: . . . Nom à Ceylon d'un grand échassier que l'on présume être un grue." This is probably mere misapprehension in his authority.

1780.—"The *floriken*, a most delicious bird of the buzzard (*sic*!) kind."—*Munro's Narrative*, 199.

1785.—

"A *floriken* at eve we saw
And kill'd in yonder glen,
Whon lo! it came to table raw,
And rouzed (*sic*) the rage of Ben."

In *Scot-Kerr*, i. 98.

1807.—"The *floriken* is a species of the bustard. . . . The cock is a noble bird, but its flight is very heavy and awkward. . . . if only a wing be broken. . . . he will run off at such a rate as will baffie most spaniels. . . . There are several kinds of the *floriken*. . . . the *bustard floriken* is much smaller. . . . Both kinds. . . . delight in grassy plains, keeping clear of heavy cover."—*Williamson, Oriental Field Sports*, 101.

1813.—"The *florican* or *curmoor* (*Otis houbara*, Lin.) exceeds all the Indian wild fowl in delicacy of flavour."—*Forbes, Or. Mem.* ii. 275; [2nd ed. i. 601].

1821.—". . . bringing with him a brace of *florikens*, which he had shot the previous day. I had never seen the bird before; it is somewhat larger than a blackcock, with brown and black plumage, and evidently of the bustard species."—*Heber*, i. 258.

1862.—"I have not been able to trace the origin of the Anglo-Indian word '*Florikin*,' but was once informed that the Little Bustard in Europe was sometimes called *Flanderkin*. Latham gives the word '*Flercher*' as an English name, and this apparently, has the same origin as *Florikin*."—*Jerdon's Birds*, 2nd ed. ii. 625. (We doubt if *Jerdon* has here understood Latham correctly. What Latham writes is, in describing the *Passarago Bustard*, which, he says, is the size of the *Little Bustard*: "Inhabits India. Called *Passarago Plover*. . . . I find that it is known in India by the name of *Oorail*," by some of the English called *Flercher*." (*Suppl.*

to *Gen. Synopsis of Birds*, 1787, 229.) Here we understand "the English" to be the English in India, and *Flercher* to be a clerical error for some form of "*floriken*." [*Flercher* is not in *N.E.D.*]

1876.—"In the rains it is always matter of emulation at Rajkot, who shall shoot the first purple-crested *florican*."—*Wyllie's Essays*, 353.

FLOWERED-SILVER. A term applied by Europeans in Burma to the standard quality of silver used in the ingot currency of Independent Burma, called by the Burmese *yowet-ni* or 'Red-leaf.' The English term is taken from the appearance of stars and radiating lines, which forms on the surface of this particular alloy, as it cools in the crucible. The Ava standard is, or was, of about 15 per cent. alloy, the latter containing, besides copper, a small proportion of lead, which is necessary, according to the Burmese, for the production of the flowers or stars (see *Yule, Mission to Ava*, 250 *seq.*).

[1741.—"Their way to make flower'd Silver is, when the Silver and Copper are mix'd and melted together, and while the Metal is liquid, they put it into a Shallow Mould, of what Figure and Magnitude they please, and before the Liquidity is gone, they blow on it through a small wooden Pipe, which makes the Face, or Part blown upon, appear with the Figures of Flowers or Stars, but I never saw any *European* or other Foreigner at Pegu, have the Art to make these Figures appear, and if there is too great a Mixture of Alloy, no Figures will appear."—*J. Hamilton*, ed. 1741, ii. 41.]

FLY, s. The sloping, or roof part of the canvas of a tent is so called in India; but we have not traced the origin of the word; nor have we found it in any English dictionary. [The *N.E.D.* gives the primary idea as "something attached by the edge," as a strip on a garment to cover the button-holes.] A tent such as officers generally use has two *flies*, for better protection from sun and rain. The vertical canvas walls are called *Kanail* (see *CANAUT*). [Another sense of the word is "a quick-travelling carriage" (see quotation in *Forbes* below).]

[1781.—"We all followed in fly-palanquins."—*Sir J. Day*, in *Forbes, Or. Mem.* ii. 89.]

1810.—"The main part of the operation of pitching the tent, consisting of raising the flies, may be performed, and shelter afforded,

without the walls, &c., being present."—*Williamson, V. J.* ii. 452.

1816.—

"The cavalcade drew up in line,
Pitch'd the marquee, and went to dine.
The boaters and the servants lie
Under the shelter of the fly."

*The Grand Master, or Adventures
of Qui II, p. 162.*

1885.—"After I had changed my riding-habit for my one other gown, I came out to join the general under the tent-fly. . . ."—*Hoots and Saddles, by Mrs. Ouster, p. 42 (American work).*

FLYING-FOX, s. Popular name of the great bat (*Pteropus Edwardsi*, Geoff). In the daytime these bats roost in large colonies, hundreds or thousands of them pendent from the branches of some great *figs*. Jerdon says of these bats: "If water is at hand, a tank, or river, or the sea, they fly cautiously down and touch the water, but I could not ascertain if they took a sip, or merely dipped part of their bodies in" (*Mammals of India*, p. 18). The truth is, as Sir George Yule has told us from his own observation, that the bat in its skimming flight dips its breast in the water, and then imbibes the moisture from its own wet fur. Probably this is the first record of a curious fact in natural history. "I have been positively assured by natives that on the Odeypore lake in Rajputana, the crocodiles rise to catch these bats, as they follow in line, touching the water. Fancy fly-fishing for crocodile with such a fly!" (*Communication from M.-Gen. R. H. Keatinge*.) [On the other hand Mr. Blanford says: "I have often observed this habit: the head is lowered, the animal pauses in its flight, and the water is just touched, I believe, by the tongue or lower jaw. I have no doubt that some water is drunk, and this is the opinion of both Tickell and M'Master. The former says that flying-foxes in confinement drink at all hours, lapping with their tongues. The latter has noticed many other bats drink in the evening as well as the flying-foxes." (*Mammalia of India*, 258).]

1298.—" . . . all over India the birds and beasts are entirely different from ours, all but . . . the Quail. . . . For example, they have bats—I mean those birds that fly by night and have no feathers of any kind; well, their birds of this kind are as big as a goshawk!"—*Marco Polo*, Bk. iii. ch. 17.

c. 1323.—"There be also bats really and truly as big as kites. These birds fly no-whither by day, but only when the sun sets. Wonderful! By day they hang themselves up on trees by the feet, with their bodies downwards, and in the daytime they look just like big fruit on the tree."—*Fraser Jordanus*, p. 19.

1555.—"On the road we occasionally saw trees whose top reached the skies, and on which one saw marvellous bats, whose wings stretched some 14 palms. But these bats were not seen on every tree."—*Sidi 'Ali*, 91.

[c. 1690.—Writing of the Sarkār of Kābul, 'Abul Fazl says: "There is an animal called a flying-fox, which flies upward about the space of a yard." This is copied from Baler, and the animal meant is perhaps the flying squirrel.—*Asin*, ed. *Jarrell*, ii. 406.

[1623.—"I saw Batts as big as Crows."—*P. della Valle*, *Itin. Soc.* i. 103.]

1813.—"The enormous bats which darken its branches frequently exceed 6 feet in length from the tip of each wing, and from their resemblance to that animal are not improperly called flying-foxes."—*Forbes*, *Or. Mem.* iii. 216; [2nd ed. ii. 269].

[1860.—"They (in Batchian) are almost the only people in the Archipelago who eat the great fruit-eating bats called by us 'flying foxes' . . . they are generally cooked with abundance of spices and condiments, and are really very good eating, something like hare."—*Wallace*, *Malay Archip.*, ed. 1880, p. 256.]

1882.—" . . . it is a common belief in some places that emigrant coolies hang with heads downward, like flying-foxes, or are ground in mills for oil."—*Pioneer Mail*, Dec. 13, p. 579.

FOGASS, s. A word of Port. origin used in S. India; *fogaça*, from *fogo*, 'fire,' a cake baked in embers. It is composed of minced radish with chilies, &c., used as a sort of curry, and eaten with rice.

1654.—" . . . fecimus iter per amoenas et non infrugiferas Bulgarorum convales; quo fero tempore pani uno sumus subcinericio, fagacias vocant."—*Budequii Epist.* i. p. 42.

FOLIUM INDICUM. (See **MALABATHRUM**.) The article appears under this name in Milburn (1813, i. 283), as an article of trade.

FOOL'S RACK, s. (For *Rack* see **ARRACK**.) *Fool Rack* is originally, as will be seen from Garcin and Acosta, the name of the strongest distillation from *toddy* or *sura*, the 'flower' (*phul*, in H. and Mahr.) of the spirit. But the 'striving after meaning' caused the English corruption of this name to be applied to a peculiarly abominable and

pernicious spirit, in which, according to the statement of various old writers, the stinging sea-blubber was mixed, or even a distillation of the same, with a view of making it more ardent.

1563. — “. . . this cum they distil like brandy (*agua ardente*): and the result is a liquor like brandy; and a rag steeped in this will burn as in the case of brandy; and this fine spirit they call *fula*, which means ‘flower’; and the other quality that remains they call *orraca*, mixing with it a small quantity of the first kind. . . .”—*Garcia*, f. 67.

1578. — “. . . la qual (*sura*) on vasos despues distilan, para hazer agua ardiente, do la qual una, a quo ellos llaman *Fula*, que quiero dezir ‘flor,’ es mas fina . . . y la segunda, que llaman *Orraca*, no tanto.”—*Acosta*, p. 101.

1593. — “This *Sura* being [being] distilled, is called *Fula* or *Nipo* [see *NIPA*], and is as excellent *agua vitae* as any is made in *Dori* of their best renish [rennisch] wine, but this is of the finest kinde of distillation.”—*Linschoten*, 101; [Hak. Soc. ii. 49].

1631. — “*DURÆUS* . . . Apparot to etiam a vino adusto, nec Arno Chinesei, abhorrento! *BOXTIUS*. Usum commendat, abusum abominor . . . at cane pojus et angue vitandum est quod Chineses avarissimi simul et astutissimi bipedum, mixtis Holothuriis in mari fluctuantibus, parant . . . eaque tunc exurentis sunt caloribus ut solo tactu vesicas in cute excitent. . . .”—*Jac. Bontii, Hist. Nat. et Med. Ind., Dial. iii.*

1673. — “Among the worst of these (causes of disease) *Fool Rack* (Brandy made of *Blubber*, or *Carrit*, by the *Portugals*, because it swims always in a *Blubber*, as if nothing else were in it; but touch it, and it stings like nettles; the latter, because sailing on the Waves it bears up like a *Portuguese Carrit* (see *CARAVEL*): It is, being taken, a Golly, and distilled causes those that take it to be *Fools*. . . .”—*Fryer*, 68-69.

[1753. — “. . . that fiery, single and simple distilled spirit, called *Fool*, with which our seamen were too frequently intoxicated.”—*Ives*, 457.

[1868. — “The first spirit that passes over is called ‘*phul*.’”—*B. H. Powell, Handbook, Econ. Prod. of Punjab*, 311.]

FOOZILOW, TO, v. The imperative *phuslō* of the H. verb *phuslāna*, ‘to flatter or cajole,’ used, in a common Anglo-Indian fashion (see **BUNNOW**, **PUCKAROW**, **LUGOW**), as a verbal infinitive.

FORAS LANDS, s. This is a term peculiar to the island of Bombay, and an inheritance from the Portuguese. They are lands reclaimed from the sea, by the construction of the **Vellard**

(q.v.) at **Breech-Candy**, and other embankments, on which account they are also known as ‘Salt Batty [see **BATTA**] (i.e. rice) -grounds.’ The Court of Directors, to encourage reclamation, in 1703 authorised these lands to be leased rent-free to the reclaimers for a number of years, after which a small quit-rent was to be fixed. But as individuals would not undertake the maintenance of the embankments, the Government stepped in and constructed the **Vellard** at considerable expense. The lands were then let on terms calculated to compensate the Government. The tenure of the lands, under these circumstances, for many years gave rise to disputes and litigation as to tenant-right, the right of Government to resume, and other like subjects. The lands were known by the title **Foras**, from the peculiar tenure, which should perhaps be *Foros*, from *foro*, ‘a quit-rent.’ The Indian Act VI. of 1851 arranged for the termination of these differences, by extinguishing the disputed rights of Government, except in regard to lands taken up for public purposes, and by the constitution of a **Foras Land Commission** to settle the whole matter. This work was completed by October 1853. The roads from the Fort crossing the “**Flats**,” or **Foras Lands**, between **Malabar Hill** and **Parell** were generally known as “the **Foras Roads**”; but this name seems to have passed away, and the Municipal Commissioners have superseded that general title by such names as **Clerk Road**, **Bellasis Road**, **Falkland Road**. One name, ‘**Comattee-poon Forest Road**,’ perhaps preserves the old generic title under a disguise.

Forasdārs are the holders of **Foras Lands**. See on the whole matter *Bombay Selections*, No. III., New Series, 1854. The following quaint quotation is from a petition of **Forasdārs** of **Mahim** and other places regarding some points in the working of the Commission:

1852. — “. . . that the case with respect to the old and new salt batty grounds, may it please your Honble. Board to consider deeply, is totally different, because in their original state the grounds were not of the nature of other sweet waste grounds on the island, let out as **foras**, nor these grounds were of that state as one could saddle himself at the first undertaking thereof with leases or grants even for that smaller rent as the **foras** is under the denomination of

foras is same other denomination to it, because the depth of these grounds at the time when sea-water was running over them was so much that they were a perfect sea-bay, admitting fishing-boats to float towards Parrell."—In *Selections*, as above, p. 29.

FOUJDAR, PHOUSDAR, &c., s. Properly a military commander (P. *fauj*, 'a military force,' *fauj-dār*, 'one holding such a force at his disposal'), or a military governor of a district. But in India, an officer of the Moghul Government who was invested with the charge of the police, and jurisdiction in criminal matters. Also used in Bengal, in the 18th century, for a criminal judge. In the *Ain*, a *Faujdar* is in charge of several pergunnahs under the *Sipah-salār*, or Viceroy and C-in-Chief of the Subah (*Gladwin's Ayeen*, i. 294; [*Jarrett*, ii. 40]).

1683.—"The Fousdar received another Perwanna directed to him by the Nabob of Decca . . . forbidding any merchant whatsoever trading with any *Interlopers*."—*Hedges, Diary*, Nov. 8; [*Hak. Soc.* i. 136].

[1687.—"Mulhek Bureoordar Phousdar-dar of Hughly."—*Ibid.* ii. lxx.]

1690.—". . . If any Thefts or Robberies are committed in the Country, the Fousdar, another officer, is oblig'd to answer for them. . . ."—*Ovington*, 232.

1702.—". . . Porwanna directed to all Foudjars."—*Wheeler*, i. 405.

[1727.—"Fouzdaar." See under **HOOGLY**.]

1764.—"The Phousdar of Vellore . . . made overtures offering to acknowledge Mahomed Ally."—*Orme*, i. 372.

1767.—"Phousdar. . . ."—*Ires*, 157.

1783.—"A complaint was made that Mr. Hastings had sold the office of phousdar of Hoogly to a person called Khān Johān Khān, on a corrupt agreement."—*11th Report on Affairs of India*, in *Burke*, vi. 545.

1786.—". . . the said phousdar (of Hoogly) had given a receipt of bribe to the patron of the city, meaning Warren Hastings, to pay him annually 36,000 rupees a year."—*Articles agst. Hastings*, in *Ibid.* vii. 76.

1809.—"The Foudjadar, being now in his capital, sent me an excellent dinner of fowls, and a pillau."—*Ld. Valentia*, i. 409.

1810.—

"For ease the hamess'd Foudjdar prays
When crowded Courts and sultry days
Exhale the noxious fume,
While poring o'er the cause he hears
The lengthened lie, and doubts and fears
The culprit's final doom."

Lines by Warren Hastings.

1824.—"A messenger came from the 'Foudjah' (chatellain) of Suromunuggur, asking why we were not content with the

quarters at first assigned to us."—*Heber*, i. 232. The form is here plainly a misreading; for the Bishop on next page gives Foudjar.

FOUJDARRY, PHOUSDARRY, s. P. *faujdarī*, a district under a *fauj-dār* (see **FOUJDAR**); the office and jurisdiction of a *faujdar*; in Bengal and Upper India, 'police jurisdiction,' 'criminal' as opposed to 'civil' justice. Thus the chief criminal Court at Madras and Bombay, up to 1863, was termed the Foudjary Adawlut, corresponding to the *Nizamut Adawlut* of Bengal. (See **ADAWLUT**.)

[1802.—"The Governor in Council of Fort St. George has deemed it to be proper at this time to establish a Court of Foudjary Adawlut."—*Procl.* in *Logan, Malabar*, ii. 350; iii. 351.]

FOWRA, s. In Upper India, a mattock or large hoe; the tool generally employed in digging in most parts of India. Properly speaking (H.) *phodṛā*. (See **MAMOOTY**.)

[1679.—(Speaking of diamond digging) "Others with iron pawraes or spades heave it up to a heap."—*S. Master*, in *Kistna Man*, 147.

[1848.—"On one side Bodullah and one of the grasscutters were toiling away with fowrahs, a kind of spade-pickaxe, making water-courses."—*Mrs. Mackenzie, Life in the Mission*, i. 373.]

1880.—"It so fell out the other day in Cawnpore, that, when a *patwari* endeavoured to remonstrate with some cultivators for taking water for irrigation from a pond, they knocked him down with the handle of a phaora and cut off his head with the blade, which went an inch or more into the ground, whilst the head rolled away several feet."—*Pioneer Mail*, March 4.

FOX, FLYING. (See **FLYING-FOX**.)

FRAZALA, FARASOLA, FRAZIL, FRAIL, s. *Ar. firsala*, a weight formerly much used in trade in the Indian seas. As usual, it varied much locally, but it seems to have run from 20 to 30 lbs., and occupied a place intermediate between the (smaller) maund and the Bahar; the *firsala* being generally equal to ten (small) maunds, the *bahār* equal to 10, 15, or 20 *firsalas*. See *Barbosa* (*Hak. Soc.*) 224; *Aliburn*, i. 83, 87, &c.; *Prinsep's Useful Tables*, by Thomas, pp. 116, 119.

1510.—"They deal by farasola, which farasola weigheth about twenty-five of our lire."—*Varthema*, p. 170. On this Dr.

Badger notes: "*Farasola* is the plural of *fársala* . . . still in ordinary use among the Arabs of the Red Sea and Persian Gulf; but I am unable to verify (its) origin." Is the word, which is sometimes called *frail*, the same as a *frail*, or basket, of figs? And again, is it possible that *fársala* is the same word as '*parcel*,' through Latin *particella*? We see that this is Sir R. Burton's opinion (*Camdens*, iv. 390; [*Arab. Nights*, vi. 312]). [The *N.E.D.* says: "O. F. *frayel* of unknown origin."]

[1516.—"Farazola." See under **EAGLE-WOOD**.]

1554.—"The *baar* (see **BAHAR**) of cloves in Ormuz contains 20 *faracola*, and besides these 20 *faracolas* it contains 3 *maunds* (*mallos*) more, which is called *picotlaa* (see **PICOTA**)."—A. Nunez, p. 5.

[1611.—"The weight of Mocha 25 lbs. 11 oz. every *frasula*, and 15 *frasulas* makes a *bahar*."—*Dunvers, Letters*, i. 123.]

1793.—"Coffee per *Frail* . . . Rs. 17."—*Bombay Courier*, July 20.

FREGUEZIA, s. This Portuguese word for 'a parish' appears to have been formerly familiar in the west of India.

c. 1760.—"The island . . . still continues divided into three Roman Catholic parishes, or *Freguezias*, as they call them; which are *Bombay*, *Mahin*, and *Salvaçam*."—*Grose*, i. 45.

FULEETA, s. Properly *P. palita* or *fatila*, 'a slow-match,' as of a match-lock, but its usual colloquial Anglo-Indian application is to a cotton slow-match used to light cigars, and often furnished with a neat or decorated silver tube. This kind of cigar-light is called at Madras **Ramasammy** (q.v.).

FULEETA-PUP, s. This, in Bengal, is a well-known dish in the repertory of the ordinary native cook. It is a corruption of '*fritter-puff*'!

FURLOUGH, s. This word for a soldier's leave has acquired a peculiar citizenship in Anglo-Indian colloquial, from the importance of the matter to those employed in Indian service. It appears to have been first made the subject of systematic regulation in 1796. The word seems to have come to England from the Dutch *Verlof*, 'leave of absence,' in the early part of the 17th century, through those of our countrymen who had been engaged in the wars of the Netherlands. It is used by Ben Jonson, who had himself served in those wars:

1625.—

"*Pennyboy, Jun.* Where is the deed? hast thou it with thee?"

Picklock. No.

It is a thing of greater consequence Than to be borne about in a black box Like a Low-Country vorloffie, or Welsh brief."

The Staple of News, Act v. sc. 1.

FURNAVEESE, n.p. This once familiar title of a famous Mahratta Minister (*Nana Furnavese*) is really the Persian *fard-navis*, 'statement writer,' or secretary.

[1824.—"The head civil officer is the *Furnavese* (a term almost synonymous with that of minister of finance) who receives the accounts of the renters and collectors of revenue."—*Malcolm, Central India*, 2nd ed. i. 531.]

FUSLY, adj. Ar.—P. *faṣlī*, relating to the *faṣl*, season or crop. This name is applied to certain solar eras established for use in revenue and other civil transactions, under the Mahommedan rule in India, to meet the inconvenience of the lunar calendar of the Hijra, in its want of correspondence with the natural seasons. Three at least of these eras were established by Akbar, applying to different parts of his dominions, intended to accommodate themselves as far as possible to the local calendars, and commencing in each case with the Hijra year of his accession to the throne (A.H. 963=A.D. 1555-56), though the month of commencement varies. [See *Āin*, ed. *Jarrett*, ii. 30.] The *Faṣlī* year of the Deccan again was introduced by Shāh Jehān when settling the revenue system of the Mahratta country in 1636; and as it starts with the Hijra date of that year, it is, in numeration, two years in advance of the others.

Two of these *faṣlī* years are still in use, as regards revenue matters, viz. the *Faṣlī* of Upper India, under which the *Faṣlī* year 1286 began 2nd April 1878; and that of Madras, under which *Faṣlī* year 1286 began 1st July 1877.

FUTWA, s. Ar. *fatwā*. The decision of a council of men learned in Mahommedan law, on any point of Moslem law or morals. But technically and specifically, the deliverance of a Mahommedan law-officer on a case put before him. Such a deliverance was, as a rule, given officially and

in writing, by such an officer, who was attached to the Courts of British India up to a little later than the middle of last century, and it was more or less a basis of the judge's decision. (See more particularly under **ADAWLUT, CAZEE** and **LAW-OFFICER**.)

1796.—“In all instances wherein the **Futwah** of the **Law-officers** of the **Muzimut-Adaulat** shall declare the prisoners liable to more severe punishment than under the evidence, and all the circumstances of the case shall appear to the Court to be just and equitable. . . .”—*Istg. Vt. of 1796, § ii.*

1836.—“And it is hereby enacted that no Court shall, on a Trial of any person accused of the offence made punishable by this Act require any **Futwa** from any **Law-Officer**. . . .”—*Act XXX. of 1836, regarding Thugges, § iii.*

G

GALEE, s. H. *gall*, abuse; bad language.

[1813.—“ . . . the grovelling galee, or abuse, resounded throughout the camp.”—*Broughton, Letters from a Malr. Camp*, ed. 1862, p. 205.

[1877.—“You provoke me to give you gall (abuse), and then you cry out like a neglected wife.”—*Marlyce, The City of Sunshine*, ii. 2.]

GALLEEOE, s. Domestic Hindustani *galis*, ‘a pair of braces,’ from the old-fashioned *gallows*, now obsolete, except in Scotland, [S. Ireland and U.S.] where the form is *galloesee*.

GALLE, POINT DE, n.p. A rocky cape, covering a small harbour and a town with old fortifications, in the S.W. of Ceylon, familiar to all Anglo-Indians for many years as a coaling-place of mail-steamers. The Portuguese gave the town for crest a cock (*Gallo*), a legitimate pun. The serious derivations of the name are numerous. Pridham says that it is *Galla*, ‘a Rock,’ which is probable. But Chitty says it means ‘a Pound,’ and was so called according to the Malabars (i.e. Tamil people) from “. . . this part of the country having been anciently set aside by Ravana for the breeding of his cattle” (*Ceylon Gazetteer*, 1832, p. 92). Tennent again says it was called after a tribe, the

Gallas, inhabiting the neighbouring district (see ii. 105, &c.). [Prof. Childers (*6 ser. Notes d'Queries*, iii. 155) writes: “In Sinhalese it is *Galla*, the etymology of which is unknown; but in any case it can have nothing to do with ‘rock,’ the Sinhalese for which is *gala* with a short a and a single l.” Tennent has been entirely misled by Reinaud in supposing that *Galle* could be the *Kula* of the old Arab voyages to China, a port which certainly lay in the Malay seas. (See **CALAY**.)

1518.—“He tried to make the port of Columbo, before which he arrived in 3 days, but he could not make it because the wind was contrary, so he tacked about for 4 days till he made the port of *Galle*, which is in the south part of the island, and entered it with his whole squadron; and then our people went ashore killing cows and plundering whatever they could find.”—*Correa*, ii. 540.

1553.—“In which Island they (the Chinese), as the natives say, left a language which they call *Chingalla*, and the people themselves *Chingallas*, particularly these who dwell from *Ponta de Galle* onwards, facing the south and east. For adjoining that point they founded a City called *Tanaharé* (see **DONDERA HEAD**), of which a large part still stands; and from being hard by that Cape of *Galle*, the rest of the people, who dwell from the middle of the Island upwards, called the inhabitants of this part *Chingalle*, and their language the same, as if they would say language or people of the *Chins of Galle*.”—*Burros*, III. ii. cap. 1. (This is, of course, all fanciful.)

[1551.—“He went to the port of *Gabaliquama*, which our people now call *Porto de Gale*.”—*Castanheda*, ii. ch. 23.]

c. 1668.—“Il piutto s'ingannò per ciòchè il Capo di *Galli* dell' Isola di Seilan batta n'ar in mare.”—*Cesare de' Federici*, in *Ramusio*, iii. 396.

1686.—“Dopo haver nauigato tre giorni senza veder terra, al primo di Maggio summo in vista di *Punta di Gallo*, laquale è assai pericolosa da costeggiare.”—*G. Halbi*, t. 10.

1691.—“Die Stadt *Punto Gale* ist im Jahr 1610 vermittelt Gottes gnadigen Seegen durch die Tapferkeit des Commandanten Jacob Koster den Niederlanden zu teil geworden.”—*W. Schütz*, 190.

1691.—“We passed by Cape Comorin, and came to *Pantogale*.”—*Valentijn*, ii. 540.

GALLEGALLE, s. A mixture of lime and linseed oil, forming a kind of mortar impenetrable to water (Shakespeare), Hind. *galgal*.

1621.—“Also the justie, Thacomon Done, sent us word to give over making gallegalle in our house wo hired of China Capt., because the white lyme did trowble the

player or singing man, next neighbour. . . ."
—*Cock's Diary*, ii. 190.

GALLEVAT, s. The name applied to a kind of galley, or war-boat with oars, of small draught of water, which continued to be employed on the west coast of India down to the latter half of the 18th century. The work quoted below under 1717 explains the *galley-ratts* to be "large boats like Gravesend Tilt-boats; they carry about 6 Carvel-Guns and 60 men at small arms, and Oars; They sail with a Peak Sail like the Mizen of a Man-of-War, and row with 30 or 40 Oars. . . . They are principally used for landing Troops for a Descent. . . ." (p. 22). The word is highly interesting from its genealogical tree; it is a descendant of the great historical and numerous family of the *Galley* (galley, galiot, galleon, galeass, galleida, galeoncino, &c.), and it is almost certainly the immediate parent of the hardly less historical *Jolly-boat*, which plays so important a part in British naval annals. [Prof. Skeat takes *jolly-boat* to be an English adaptation of Danish *jolle*, 'a yawl'; Mr. Foster remarks that *jollyratt* as an English word, is at least as old as 1495-97 (Oppenheim, *Naval Accounts and Inventories*, *Navy Rec. Soc.* viii. 193) (*Letters*, iii. 296).] If this be true, which we can hardly doubt, we shall have three of the boats of the British man-of-war owing their names (*quod minime reris*!) to Indian originals, viz. the *Cutter*, the *Dingy*, and the *Jolly-boat* to *catur*, *dingy* and *gallovat*. This last derivation we take from Sir J. Campbell's *Bombay Gazetteer* (xiii. 417), a work that one can hardly mention without admiration. This writer, who states that a form of the same word, *gallat*, is now generally used by the natives in Bombay waters for large foreign vessels, such as English ships and steamers, is inclined to refer it to *galba*, a word for a small boat used on the shores of the Red Sea (see *Dazy and Eng.*, p. 276), which appears below in a quotation from Ibn Batuta, and which vessels were called by the early Portuguese *geluas*. Whether this word is the parent of *galley* and its derivatives, as Sir J. Campbell thinks, must be very doubtful, for *galley* is much older in European use than he seems to think, as the quotation from Asser shows. The word also occurs in Byzantine

writers of the 9th century, such as the Continuator of Theophanes quoted below, and the Emperor Leo. We shall find below the occurrence of *galley* as an Oriental word in the form *jalia*, which looks like an Arabized adoption from a Mediterranean tongue. The Turkish, too, still has *kalyân* for a ship of the line, which is certainly an adoption from *galeone*. The origin of *galley* is a very obscure question. Amongst other suggestions mentioned by Diez (*Etym. Wörterb.*, 2nd ed. i. 198-199) is one from *γαλός*, a shark, or from *γαλεῶτης*, a sword-fish—the latter very suggestive of a galley with its aggressive beak; another is from *γάλη*, a word in Hesychius, which is the apparent origin of 'gallery.' It is possible that *galcata*, *galiote*, may have been taken directly from the shark or sword-fish, though in imitation of the *galea* already in use. For we shall see below that *galiot* was used for a pirate. [The *N.E.D.* gives the European synonymous words, and regards the ultimate etymology of *galley* as unknown.]

The word *gallevat* seems to come directly from the *galcata* of the Portuguese and other S. European nations, a kind of inferior galley with only one bank of oars, which appears under the form *galion* in Joinville, *infra* (not to be confounded with the *gullone* of a later period, which were larger vessels), and often in the 13th and 14th centuries as *galcata*, *galiotes*, &c. It is constantly mentioned as forming part of the Portuguese fleets in India. Bluteau defines *galcata* as "a small galley with one mast, and with 15 or 20 benches a side, and one oar to each bench."

a. Galley.

c. 865.—"And then the incursion of the Russians (ῥῶν Ρῶς) afflicted the Roman territory (these are a Scythian nation of rude and savage character), devastating Pontus . . . and investing the City itself when Michael was away engaged in war with the Ishmaelites. . . . So this incursion of these people afflicted the empire on the one hand, and on the other the advance of the fleet on Crete, which with some 20 cymbaria, and 7 galleys (γαλλῆας), and taking with it cargo-vessels also, went about, descending sometimes on the Cyclades Islands, and sometimes on the whole coast (of the main) right up to Proconnesus."—*Theophanis Continuatus*, lib. iv. 33-34.

A.D. 877.—"Crescebat insuper diebus singulis perventorum numerus; adeo qu-

1552.—“As soon as this news reached the Sublime Porte the Sandjak of Katif was ordered to send Murad-Beg to take command of the fleet, enjoining him to leave in the port of Bassora one or two ships, five galleys, and a galliot.”—*Sidi 'Ali*, p. 48.

“They (the Portuguese) had 4 ships as big as carracks, 3 *ghurabs* or great (rowing) vessels, 6 Portuguese caravels and 12 smaller *ghurabs*, i.e. galliots with oars.”—*Ibid.* 67-68. Unfortunately the translator does not give the original Turkish word for galliot.

c. 1610.—“Es grandes Galeres il y pout deux et trois cens hommes de guerre, et en d'autres grandes Galliotas, qu'ils nomment *Fregates*, il y en pout cent. . . .”—*Pyrard de Laval*, ii. 72; [Hak. Soc. ii. 118].

[1665.—“He gave a sufficient number of galliotes to escort them to sea.”—*Tavernier*, ed. Ball, i. 193.]

1689.—“He embarked about the middle of October in the year 1512, in a galliot, which carried the new Captain of Comorin.”—*Dryden, Life of Xavier*. (In *Works*, ed. 1821, xvi. 87.)

e. Gallevat.

1613.—“Assoone as I anchored I sent Master *Molineux* in his Pinasse, and Master *Spooner*, and *Sauwell Squire* in my Gellywatte to sound the depths within the sands.”—*Capt. N. Denton*, in *Purchas*, i. 501. This illustrates the origin of *Jolly-boat*.

[1679.—“I know not how many Galwots.”—In *Hedges, Diary*, Hak. Soc. ii. clxxxiv.]

1717.—“Besides the Salamander Fire-ship, Terrible Bomb, six Galleywatts of 8 guns, and 60 men each, and 4 of 6 guns and 50 men each.”—*Authentic and Faithful History of that Arch-Pyrate Tulajee Angria* (1756), p. 47.

c. 1760.—“Of these armed boats called Gallevats, the Company maintains also a competent number, for the service of their marine.”—*Grose*, ii. 62.

1763.—“The Gallevats are large row-boats, built like the grab, but of smaller dimensions, the largest rarely exceeding 70 tons; they have two masts . . . they have 40 or 50 stout oars, and may be rowed four miles an hour.”—*Orme*, i. 409.

[1813.—“ . . . here they build vessels of all sizes, from a ship of the line to the smallest grab and galliots, employed in the Company's services.”—*Forbes. Or Mem.* 2nd ed. i. 91-5.]

GAMBIER, s. The extract of a climbing shrub (*Uncaria Gambier*, Roxb.? *Nauclea Gambier*, Hunter; N.O. *Rubiaceae*) which is a native of the regions about the Straits of Malacca, and is much grown in plantations in Singapore and the neighbouring islands. The substance in chemical

composition and qualities strongly resembles catechu (q.v.), and the names *Catechu* and *Terra Japonica* are applied to both. The plant is mentioned in Debry, 1601 (iii. 99), and by Rumphius, c. 1690 (v. 63), who describes its use in mastication with betel-nut; but there is no account of the catechu made from it, known to the authors of the *Pharmacographia*, before 1780. Crawford gives the name as Javanese, but Hanbury and Fluckiger point out the resemblance to the Tamil name for catechu, *Katta Kambu* (*Pharmacographia*, 298 seqg.). [Mr. Skeat points out that the standard Malay name is *gambir*, of which the origin is uncertain, but that the English word is clearly derived from it.]

GANDA, s. This is the H. name for a rhinoceros, *gairda*, *genda* from Skt. *gandā* (giving also *gandaka*, *gandānga*, *gajendra*). The note on the passage in Barbosa by his Hak. Soc. editor is a marvel in the way of error. The following is from a story of Correa about a battle between “Bober Mirza” (i.e. Sultan Baber) and a certain King “Cacandar” (Sikandar?), in which I have been unable to trace even what events it misrepresents. But it keeps Fernan Mendez Pinto in countenance, as regards the latter's statement about the advance of the King of the Tartars against Peking with four score thousand rhinoceroses!

“The King Cacandar divided his army into five battles well arrayed, consisting of 140,000 horse and 280,000 foot, and in front of them a battle of 800 elephants, which fought with swords upon their tusks, and on their backs castles with archers and musketeers. And in front of the elephants 80 rhinoceroses (gandas), like that which went to Portugal, and which they call *bichd* (?); these on the horn which they have over the snout carried three-pronged iron weapons with which they fought very stoutly . . . and the Mogors with their arrows made a great discharge, wounding many of the elephants and the *gandas*, which as they felt the arrows, turned and fled, breaking up the battles. . . .”—*Correa*, iii. 573-574.

1516.—“The King (of Guzarat) sent a Ganda to the King of Portugal, because they told him that he would be pleased to see her.”—*Barbosa*, 58.

1553.—“And in return for many rich presents which this Diogo Fernandez carried to the King, and besides others which the King sent to Alfonso Albuquerque, there was an animal, the biggest which

Nature has created after the elephant, and the great enemy of the latter . . . which the natives of the land of Cambaya, whence this one came, call Ganda, and the Greeks and Latins Rhinoceros. And Afonso d'Albuquerque sent this to the King Don Manuel, and it came to this Kingdom, and it was afterwards lost on its way to Rome, when the King sent it as a present to the Pope."—*Barros*, Dec. II. liv. x. cap. 1. [Also see *d'Albuquerque*, Hak. Soc. iv. 104 seq.]

GANTON, s. This is mentioned by some old voyagers as a weight or measure by which pepper was sold in the Malay Archipelago. It is presumably Malay *gantang*, defined by Crawford as "a dry measure, equal to about a gallon." [Klinkert has: "*gantang*, a measure of capacity 5 *katis* among the Malays; also a gold weight, formerly 6 *suku*, but later 1 *bongkal*, or 8 *suku*." *Gantang-gantang* is 'cartridge-case'.]

1554.—"Also a candy of Goa, answers to 140 *gantas*, equivalent to 15 *paras*, 30 *medidas* at 42 *medidas* to the *para*."—*A. Nunes*, 39.

[1615.—" . . . 1000 *gantans* of pepper."—*Foster, Letters*, iii. 168.]

"I sent to borrow 4 or five *gantas* of oyle of Yasemon Dono. . . . But he returned answer he had non, when I know, to the contrary, he bought a parcell out of my handes the other day."—*Cock's Diary*, i. 6.

GANZA, s. The name given by old travellers to the metal which in former days constituted the inferior currency of Pegu. According to some it was lead; others call it a mixt metal. Lead in rude lumps is still used in the bazars of Burma for small purchases. (*Fule, Mission to Ava*, 259.) The word is evidently Skt. *kapsa*, 'bell-metal', whence Malay *gangs*, which last is probably the word which travellers picked up.

1554.—"In this Kingdom of Pegu there is no coined money, and what they use commonly consists of dishes, pans, and other utensils of service, made of a metal like *fronleyra* (†), broken in pieces; and this is called *gança*."—*A. Nunes*, 38.

" . . . vn altra statua così fatta di Ganza; che è vn metallo di che fanno le lor monete, fatte di rame e di piombo mescolati insieme."—*Cesare Federici*, in *Museo*, iii. 394r.

c. 1567.—"The current money that is in this Citty, and throughout all this kingdom, is called *Gansa* or *Ganza*, which is made of copper and lead. It is not the money of the king, but every man may stampe it that will. . . ."—*Cuesar Frederick*, E.T., in *Purchase*, iii. 1717-18.

1726.—"Rough Peguan Gans (a brass mixt with lead). . . ."—*Valentijn, Chor.* 34.

1727.—"Plonty of Ganse or Lead, which passeth all over the Pegu Dominions, for Money."—*A. Hamilton*, ii. 41; [ed. 1744, ii. 40].

GARCE, s. A cubic measure for rice, &c., in use on the Madras coast, as usual varying much in value. Buchanan (*infra*) treats it as a weight. The word is Tel. *gārīsa*, *gārīse*, Can. *garasi*, Tam. *kariasi*. [In Chingleput salt is weighed by the *Garce* of 124 maunds, or nearly 5-152 tons (*Orole, Man.* 58); in Salem, 400 *Markals* (see **MERCALL**) are 185-2 cubic feet, or 18 quarters English (*Le Fanu, Man.* ii. 329); in Malabar, 120 *Paras* of 25 Macleod seers, or 10,800 lbs. (*Logan, Man.* ii. clxxix.). As a superficial measure in the N. Circars, it is the area which will produce one *Garce* of grain.]

[1684-5.—"A General to Conimeer of this day date enordring them to provide 200 *gars* of salt. . . ."—*Pringle, Diary Fl. St. Geo.* 1st ser. iv. 40, who notes that a still earlier use of the word will be found in *Notes and Exts.* i. 97.]

1752.—"Grain Measures.

1 Measure weighs about 26 lb. 1 oz. avd.

8 Do. is 1 *Mercal* 21 " "

3200 Do. is 400 do., or

1 *Garce* 8400 " " "

Brooks, Weights and Measures, &c., p. 6.

1759.—" . . . a *garce* of rice. . . ."—In *Dalrymple, Or. Rep.* i. 120.

1784.—"The day that advice was received . . . (of peace with Tipoo) at Madras, the price of rice fell there from 115 to 80 pagodas the *garce*."—In *Selou-Karr*, i. 13.

1807.—"The proper native weights used in the Company's Jaghiro are as follows: 10 *Vara hun* (Pagodas)=1 *Polain*, 40 *Polains*=1 *Visay*, 8 *Visays* (Voos)=1 *Manungu*, 20 *Manungus* (Maunds)=1 *Baruay*, 20 *Baruays* (Candies)=1 *Gursay*, called by the English *Garce*. The *Vara hun* or *Star Pagoda* weighs 52½ grains, therefore the *Visay* is nearly three pounds avoirdupois (see **VISS**), and the *Garce* is nearly 1265 lbs."—*F. Buchanan, Mysore*, &c., i. 6.

By this calculation, the *Garce* should be 9600 lbs. instead of 1265 as printed.

GARDEE, s. A name sometimes given, in 18th century, to native soldiers disciplined in European fashion, i.e. *sepoys* (q.v.). The *Indian Vocabulary* (1788) gives: "*Gardee*—a tribe inhabiting the provinces of Bijapore, &c., esteemed good foot soldiers." The word may be only a corruption of

'guard,' but probably the origin assigned in the second quotation may be well founded; 'Guard' may have shaped the corruption of *Gharbi*. The old Bengal sepoys were commonly known in the N.W. as *Purbias* or *Easterns* (see **POORUB**). [Women in the Amazon corps at Hyderabad (Deccan), known as the *Zafar Paltan*, or 'Victorious Battalion,' were called *gardunee* (*Gārdanā*), the feminine form of *Gārad* or *Guard*.]

1762.—"A coffe who commanded the Telingas and Gardees . . . asked the horse-man whom the horse belonged to?"—*Native Letter*, in *Van Sittart*, i. 141.

1786.—". . . originally they (Sipahis) were commanded by Arabians, or those of their descendants born in the Canara and Concan or Western parts of India, where those foreigners style themselves *Gharbies* or *Western*. Moreover these corps were composed mostly of Arabs, Negroes, and Habeshians, all of which bear upon that coast the same name of *Gharbi*. . . . In time the word *Gharbi* was corrupted by both the French and Indians into that of *Gardi*, which is now the general name of Sipahies all over India save Bengal . . . where they are stiled *Talingas*."—Note by Transl. of *Seir Mutagherin*, ii. 93.

[1815.—"The women composing them are called *Gardunees*, a corruption of our word *Guard*."—*Blacker, Mem. of the Operations in India in 1817-19*, p. 213 note.]

GARDENS, GARDEN-HOUSE, s. In the 18th century suburban villas at Madras and Calcutta were so called. 'Garden Reach' below Fort William took its name from these.

1682.—"Early in the morning I was met by Mr. Littleton and most of the Factory, near Hugly, and about 9 or 10 o'clock by Mr. Vincent near the Dutch Garden, who came attended by several Boats and Budge-rows guarded by 35 Firelocks, and about 50 Rashpoots and Peons well armed."—*Hedges, Diary*, July 24; [*Hak. Soc.* i. 82].

1685.—"The whole Council . . . came to attend the President at the garden-house. . . ."—*Pringle, Diary, Fort St. Geo.* 1st ser. iv. 115; in *Wheeler*, i. 139.

1747.—"In case of an Attack at the Garden House, if by a superior Force they should be oblig'd to retire, according to the orders and send a Horseman before them to advise of the Approach. . . ."—*Report of Council of War at Fort St. David*, in *India Office MS. Records*.

1758.—"The guard of the redoubt retreated before them to the garden-house."—*Orme*, ii. 303.

"Mahomed Isoof . . . rode with a party of horse as far as Maskolyne's garden."—*Ibid.* iii. 425.

1772.—"The place of my residence at present is a garden-house of the Nabob, about 4 miles distant from Moorshedabad."—*Teignmouth, Mem.* i. 34.

1782.—"A body of Hyder's horse were at St. Thomas's Mount on the 29th ult. and Gen. Munro and Mr. Brodie with great difficulty escaped from the General's Gardens. They were pursued by Hyder's horse within a mile of the Black Town."—*India Gazette*, May 11.

1809.—"The gentlemen of the settlement live entirely in their garden-houses, as they very properly call them."—*Ld. Valentia*, i. 389.

1810.—". . . Rural retreats called Garden-houses."—*Williamson, V. M.* i. 137.

1873.—"To let, or for sale, *Serie's Gardens* at Adyar.—For particulars apply," &c.—*Madras Mail*, July 3.

GARRY, GHARRY, s. *H. gārī*, a cart or carriage. The word is used by Anglo-Indians, at least on the Bengal side, in both senses. Frequently the species is discriminated by a distinctive prefix, as *palkee-garry* (palankin carriage), *sej-garry* (chaise), *rel-garry* (railway carriage), &c. [The modern *dawk-garry* was in its original form called the "Equirota Carriage," from the four wheels being of equal dimensions. The design is said to have been suggested by Lord Ellenborough. (See the account and drawing in *Grant, Rural Life in Bengal*, 3 seq.)]

1810.—"The common *ghorry* . . . is rarely, if ever, kept by any European, but may be seen plying for hire in various parts of Calcutta."—*Williamson, V. M.* i. 326.

1811.—The *Gary* is represented in Solvyns's engravings as a two-wheeled *rath* [see **RUT**] (i.e. the primitive native carriage, built like a light hackery) with two ponies.

1860.—"My husband was to have met us with a two-horse *gharee*."—*Tristram, Dawk Bungalow*, 334.

[1892.—"The *brām gārī*, brougham; the *fiton gārī*, phaeton or barouche; the *vāgnit*, waggonette, are now built in most large towns. . . . The *vāgnit* seems likely to be the carriage of the future, because of its capacity."—*R. Kipling, Beast and Man in India*, 193.]

GAUM, GONG, s. A village, *H. gāon*, from *Skt. grāma*.

1519.—"In every one of the said villages, which they call *guāos*."—*Goa Proclam.* in *Arch. Port. Orient.*, fasc. 5, 38.

Gāonwār occurs in the same vol. (p. 76), under the forms *ganware* and *guancare*, for the village heads in Port. India.

GAURIAN, adj. This is a convenient name which has been adopted of late years as a generic name for the existing Aryan languages of India, i.e. those which are radically sprung from, or cognate to, the Sanskrit. The name (according to Mr. E. L. Brandreth) was given by Prof. Hoernle; but it is in fact an adoption and adaptation of a term used by the Pundits of Northern India. They divide the colloquial languages of (civilised) India into the 5 *Gauras* and 5 *Drāvira*s [see **DRAVIDIAN**]. The *Gauras* of the Pundits appear to be (1) Bengalee (*Bangālī*) which is the proper language of *Gauda*, or Northern Bengal, from which the name is taken (see **GOUE** c.), (2) Oriya, the language of Orissa, (3) Hindi, (4) Panjābī, (5) Sindhī; their *Drāvira* languages are (1) Telinga, (2) Karmātaka (Canarese), (3) Marāṭhī, (4) Gujara (Gujarātī), (5) Drāvira (Tamil). But of these last (3) and (4) are really to be classed with the Gaurian group, so that the latter is to be considered as embracing 7 principal languages. Kashmirī, Singhalese, and the languages or dialects of Assam, of Nepaul, and some others, have also been added to the list of this class.

The extraordinary analogies between the changes in grammar and phonology from Sanskrit in passing into those Gaurian languages, and the changes of Latin in passing into the Romance languages, analogies extending into minute details, have been treated by several scholars; and a very interesting view of the subject is given by Mr. Brandreth in vols. xi. and xii. of the *J.R.A.S.*, N.S.

GAUTAMA, n.p. The surname, according to Buddhist legend, of the Sakya tribe from which the Buddha Sakya Muni sprang. It is a derivative from *Gotama*, a name of "one of the ancient Vedic bard-families" (*Oldenberg*). It is one of the most common names for Buddha among the Indo-Chinese nations. The *Sommona-codom* of many old narratives represents the Pali form of *Sramana Gautama*, "The Ascetic Gautama."

1545.—"I will pass by them of the sect of *Godomem*, who spend their whole life in crying day and night on those mountains, *Godomem*, *Godomem*, and desist not from

it until they fall down stark dead to the ground."—*F. M. Pinto*, in *Cogan*, p. 222.

c. 1590.—See under *Godavery* passage from *Āin*, where *Gotam* occurs.

1636.—"J'ai cru devoir expliquer toutes ces choses avant que de parler de *Sommona-khodom* (c'est ainsi que les Siamois appellent le Dieu qu'ils adorent à présent)."—*Voy. de Siam, Des Pères Jésuites*, Paris, 1636, p. 397.

1637-88.—"Now tho' they say that several have attained to this Felicity (*Nirvāna*, i.e. *Nirvana*) . . . yet they honour only one alone, whom they esteem to have surpassed all the rest in Virtue. They call him *Sommona-Codom*; and they say that *Codom* was his Name, and that *Sommona* signifies in the *Dalic Tongue* a *Talopin* of the Woods."—*Hist. Rel. of Siam*, by *De La Loubère*, E.T. i. 130.

[1727.—". . . inferior Gods, such as *Somma Cuddom*. . ."—*A. Hamilton*, ed. 1741, ii. 54.]

1782.—"Les Pegouins et les Bahmans . . . Quant à leurs Dieux, ils en comptent sept principaux. . . . Cependant ils n'en adorent qu'un seul, qu'ils appellent *Godeman*. . ."—*Souvrat*, ii. 299.

1800.—"*Gotma*, or *Goutum*, according to the Hindoos of India, or *Gaudma* among the inhabitants of the more eastern parts, is said to have been a philosopher . . . he taught in the Indian schools, the heterodox religion and philosophy of Boodh. The image that represents Boodh is called *Gautama*, or *Goutum*. . ."—*Symes*, *Embassy*, 299.

1823.—"The title or synonymes of Buddha, as they were given to me, are as follow: "*Kotamo* (*Gautama*) . . . *Somana-kotamo*, agreeably to the interpretation given me, means in the Pali language, the priest *Gautama*."—*Crawford*, *Emb. to Siam*, p. 367.

GAVEE, s. Topsail. Nautical jargon from Port. *gavea*, the top. (*Roebuck*).

GAVIAL, s. This is a name adopted by zoologists for one of the alligators of the Ganges and other Indian rivers, *Gavialis gangeticus*, &c. It is the less dangerous of the Gangetic saurians, with long, slender, sub-cylindrical jaws expanding into a protuberance at the muzzle. The name must have originated in some error, probably a clerical one, for the true word is Hind. *ghariyāl*, and *gavial* is nothing. The term (*ghariyāl*) is used by Baber (p. 410), where the translator's note says: "The *gherial* is the round-mouthed crocodile," words which seem to indicate the *magar*

(see **MUGGUR**) (*Crocodilus biporcatus*) not the *ghariyal*.

c. 1809.—“In the Brohmoputro as well as in the Ganges there are two kinds of crocodile, which at Goyalpara are both called *Kumir*; but each has a specific name. The *Crocodilus Gangeticus* is called *Ghorial*, and the other is called *Bongcha*.”—*Buchanan's Rungpoor, in Eastern India*, iii. 581-2.

GAZAT, s. This is domestic Hind. for ‘dessert.’ (*Panjab N. & Q.* ii. 184).

GECKO, s. A kind of house lizard. The word is not now in Anglo-Indian use; it is a naturalist’s word; and also is French. It was no doubt originally an onomatopoeia from the creature’s reiterated utterance. Marcel Devic says the word is adopted from Malay *gekak* [*gekog*]. This we do not find in Crawford, who has *tike, tikek*, and *goké*, all evidently attempts to represent the utterance. In Burma the same, or a kindred lizard, is called *tokté*, in like imitation.

1631.—Bontius seems to identify this lizard with the Guana (q.v.), and says its bite is so venomous as to be fatal unless the part be immediately cut out, or cauterized. This is no doubt a fable. “*Nostri ipsium animal apposto vocabulo gecco vocant; quippe non secus ac Coccyx apud nos suum cantum iterat, etiam gecko assiduo sonat, prius edito stridore qualem Picus emittit.*”—*Lib. V. cap. 5, p. 57.*

1711.—“Chaccos, as Cuckoos receive their Names from the Noise they make. . . . They are much like lizards, but larger. ‘Tis said their Dung is so venomous,” &c.—*Lockyer*, 84.

1727.—“They have one dangerous little Animal called a Jackoa, in shape almost like a Lizard. It is very malicious . . . and wherever the Liquor lights on an Animal Body, it presently cankers the Flesh.”—*A. Hamilton*, ii. 131; [ed. 1744, ii. 130].

This is still a common belief. (See **BISCOBRA**).

1883.—“This was one of those little house lizards called geckos, which have pellets at the ends of their toes. They are not repulsive brutes like the garden lizard, and I am always on good terms with them. They have full liberty to make use of my house, for which they seem grateful, and say chuck, chuck, chuck.”—*Tribes on My Frontier*, 38.

GENTOO, s. and adj. This word is a corruption of the Portuguese *Gentio*, ‘a gentile’ or heathen, which they applied to the Hindus in contradistinction to the *Moros* or ‘Moors,’ i.e. Mahomedans. [See **MOOR**.] Both

terms are now obsolete among English people, except perhaps that *Gentoo* still lingers at Madras in the sense b; for the terms *Gentio* and *Gentoo* were applied in two senses:

a. To the Hindūs generally.

b. To the Telugu-speaking Hindūs of the Peninsula specially, and to their language.

The reason why the term became thus specifically applied to the Telugu people is probably because, when the Portuguese arrived, the Telugu monarchy of Vijayanagara, or Bijanagar (see **BIENAGAR**, **NARSINGA**) was dominant over great part of the Peninsula. The officials were chiefly of Telugu race, and thus the people of this race, as the most important section of the Hindūs, were *par excellence* the *Gentiles*, and their language the Gentile language. Besides these two specific senses, *Gentio* was sometimes used for heathen in general. Thus in F. M. Pinto: “A very famous Corsair who was called Himimilan, a Chinese by nation, and who from a *Gentio* as he was, had a little time since turned Moor. . . .”—*Ch. L.*

a.—

1548.—“The *Religiosos* of this territory spend so largely, and give such great alms at the cost of your Highness’s administration that it disposes of a good part of the funds. . . . I believe indeed they do all this in real and sincerity . . . but I think it might be reduced a half, and all for the better; for there are some of them who often try to make Christians by force, and worry the *Gentios* (*Jentios*) to such a degree that it drives the population away.”—*Simao Botelho Cartas*, 35.

1563.—“. . . Among the *Gentiles* (*Gentios*) Rão is as much as to say ‘King.’”—*Garcia*, i. 35b.

“This ambergris is not so highly valued among the Moors, but it is highly prized among the *Gentiles*.”—*Ibid.* i. 14.

1582.—“A gentile . . . whose name was Canaca.”—*Castañeda*, trans. by N. L., i. 31.

1588.—In a letter of this year to the Viceroy, the King (Philip II.) says he “understands the *Gentios* are much the best persons to whom to farm the *alfundegas* (customs, &c.), paying well and regularly, and it does not seem contrary to canon-law to farm to them, but on this he will consult the learned.”—In *Arch. Port. Orient.* fasc. 3, 135.

c. 1610.—“Ils (les Portugais) exercent ordinairement de semblables cruautés lorsqu’ils sortent en troupe le long des côtes,

bruslans et saccageans ces pauvres Gentils qui ne desirant que leur bonne grace, et leur amitié mais ils n'en ont pas plus de pitié pour cela."—*Mocquet*, 349.

1630.—". . . which Gentiles are of two sorts . . . first the purer Gentiles . . . or else the impure or vileane *Gentiles* . . . such are the husbandmen or inferior sort of people called the *Coulees*."—*H. Lord, Display*, &c., 85.

1673.—"The finest Dames of the *Gentues* disdained not to carry Water on their Heads."—*Fryer*, 116.

"*Gentues*, the Portuguese idiom for *Gentiles*, are the Aborigines."—*Ibid.* 27.

1679.—In Fort St. Geo. Cons. of 29th January, the Black Town of Madras is called "the *Gentue Town*."—*Notes and Exts.*, No. ii. 3.

1682.—"This morning a *Gentoo* sent by Bulehund, Governour of Hugly and Cassumbazar, made complaint to me that Mr. Charnock did shamefully—to y^e great scandal of our Nation—keep a *Gentoo* woman of his kindred, which he has had these 19 years."—*Hedges, Diary*, Dec. 1.; [*Hak. Soc.* i. 52]

1683.—"The ceremony used by these *Gentus* in their sickness is very strange; they bring y^e sick person . . . to y^e brink of y^e River Ganges, on a *Cott*. . . ."—*Ibid.* May 10; [*Hak. Soc.* i. 86].

In Stevens's Trans. of *Faria y Sousa* (1695) the Hindus are still called *Gentiles*. And it would seem that the English form *Gentoo* did not come into general use till late in the 17th century.

1767.—"In order to transact Business of any kind in this Country you must at least have a Smattering of the Language. . . . The original Language of this Country (or at least the earliest we know of) is the Bengala or *Gentoo*; this is commonly spoken in all parts of the Country. But the politest Language is the Moors or Mussulmans, and Persian."—*M.S. Letter of James Rennell*.

1772.—"It is customary with the *Gentooes*, as soon as they have acquired a moderate fortune, to dig a pond."—*Teignmouth, Mem.* i. 36.

1774.—"When I landed (on Island of Bali) the natives, who are *Gentooes*, came on board in little canoes, with outriggers on each side."—*Forrest, V. to N. Guinea*, 169.

1776.—"A Code of *Gentoo* Laws or Ordinations of the Pundits. From a Persian Translation, made from the original written in the Shanskrit Language. London, Printed in the Year 1776."—(Title of Work by Nathaniel Brassey Halhed.)

1778.—"The peculiar patience of the *Gentooes* in Bengal, their affection to business, and the peculiar cheapness of all productions either of commerce or of necessity, had concurred to render the details of the revenue the most minute, voluminous, and complicated system of accounts which exist in the universe."—*Orme*, ii. 7 (Reprint).

1781.—"They (Syrian Christians of Travancore) acknowledged a *Gentoo* Sovereign, but they were governed even in temporal concerns by the bishop of Angamala."—*Gibben*, ch. xlvii.

1784.—"Captain Francis Swain Ward, of the Madras Establishment, whose paintings and drawings of *Gentoo* Architecture, &c., are well known."—In *Seton-Karr*, i. 31.

1785.—"I found this large concourse (at Chandernagore) of people were gathered to see a *Gentoo* woman burn herself with her husband."—*Ibid.* i. 90.

"The original inhabitants of India are called *Gentooes*."—*Carraccioli's Life of Olive*, i. 122.

1803.—"*Peregrine*. O mine is an accommodating palate, hostess. I have swallowed burgundy with the French, hollands with the Dutch, sherbet with a Turk, sloe-juice with an Englishman, and [water with a simple *Gentoo*."—*Colman's John Bull*, i. sc. 1.

1807.—"I was not prepared for the entire nakedness of the *Gentoo* inhabitants."—*Lord Minto in India*, 17.

b.—

1648.—"The Heathen who inhabit the kingdom of *Golconda*, and are spread all over India, are called *Jentives*."—*Van Twist*, 59.

1673.—"Their Language they call generally *Gentu* . . . the peculiar Name of their Speech is *Telinga*."—*Fryer*, 33.

1674.—"50 Pagodas gratuity to John Thomas ordered for good progress in the *Gentu* tongue, both speaking and writing."—*Fort St. Geo. Cons.*, in *Notes and Exts.* No. i. 32.

[1681.—"He hath the *Gentue* language."—In *Pule, Hedges' Diary*, *Hak. Soc.* ii. cclxxxiv.]

1683.—"Thursday, 21st June. . . . The Hon. Company having sent us a Law with reference to the Natives . . . it is ordered that the first be translated into Portuguese, *Gentoo*, Malabar, and Moors, and proclaimed solemnly by beat of drum."—*Madras Consultation*, in *Wheeler*, i. 314.

1719.—"Bills of sale wrote in *Gentoo* on Cajan leaves, which are entered in the Register kept by the Town Conicoply for that purpose."—*Ibid.* ii. 314.

1726.—"The proper vernacular here (*Golconda*) is the *Gentooes* (*Jentifs*) or *Telingans*."—*Valentin, Chor.* 37.

1801.—"The *Gentoo* translation of the Regulations will answer for the Ceded Districts, for even . . . the most Canarine part of them understand *Gentoo*."—*Munro*, in *Life*, i. 321.

1807.—"A Grammar of the *Gentoo* language, as it is understood and spoken by the *Gentoo* People, residing north and north-westward of Madras. By a Civil Servant under the Presidency of Fort St. George, many years resident in the Northern Circars. Madras. 1807."

1817.—The third grammar of the Telugu language, published in this year, is called a 'Gentoo Grammar.'

1837.—"I mean to amuse myself with learning Gentoo, and have brought a Moonshoo with me. Gentoo is the language of this part of the country [Godavory delta], and one of the prettiest of all the dialects."—*Letters from Madras*, 189.

GHAUT, s. Hind. ghāt.

a. A landing-place; a path of descent to a river; the place of a ferry, &c. Also a quay or the like.

b. A path of descent from a mountain; a mountain pass; and hence

c., n.p. The mountain ranges parallel to the western and eastern coasts of the Peninsula, through which the *ghāts* or passes lead from the table-lands above down to the coast and lowlands. It is probable that foreigners hearing these tracts spoken of respectively as the country above and the country below the *Ghāts* (see BALAGHAUT) were led to regard the word *Ghāts* as a proper name of the mountain range itself, or (like De Barros below) as a word signifying *range*. And this is in analogy with many other cases of mountain nomenclature, where the name of a pass has been transferred to a mountain chain, or where the word for 'a pass' has been mistaken for a word for 'mountain range.' The proper sense of the word is well illustrated from Sir A. Wellesley, under b.

a.—

1809.—"The dandys there took to their paddles, and keeping the beam to the current the whole way, contrived to land us at the destined gaut."—*Ld. Valentia*, i. 185.

1824.—"It is really a very large place, and rises from the river in an amphitheatrical form . . . with many very fine ghāts descending to the water's edge."—*Heber*, i. 167.

b.—

c. 1815.—"In 17 more days they arrived at Gurganw. During these 17 days the Ghāts were passed, and great heights and depths were seen amongst the hills, where even the elephants became nearly invisible."—*Amir Khurā*, in *Elliot*, iii. 86.

This passage illustrates how the transition from b to c occurred. The *Ghāts* here meant are not a range of mountains so called, but, as the context shows, the passes among the Vindhya and Sātpūra hills. Compare

2 A

the two following, in which 'down the ghāuts' and 'down the passes' mean exactly the same thing, though to many people the former expression will suggest 'down through a range of mountains called the Ghāuts.'

1803.—"The enemy are down the ghāuts in great consternation."—*Wellington*, ii. 333.

"The enemy have fled northward, and are getting down the passes as fast as they can."—*M. Elphinstone*, in *Life by Colebrooke*, i. 71.

1826.—"Though it was still raining, I walked up the Bohr Ghāt, four miles and a half, to Candaulah."—*Heber*, ii. 136, ed. 1844. That is, up one of the Passes, from which Europeans called the mountains themselves "the Ghāuts."

The following passage indicates that the great Sir Walter, with his usual sagacity, saw the true sense of the word in its geographical use, though misled by hooks to attribute to the (so-called) 'Eastern Ghāuts' the character that belongs to the Western only.

1827.—". . . they approached the Ghāuts, those tremendous mountain passes which descend from the table-land of Mysore, and through which the mighty streams that arise in the centre of the Indian Peninsula find their way to the ocean."—*The Surgeon's Daughter*, ch. xiii.

c.—

1553.—"The most notable division which Nature hath planted in this land is a chain of mountains, which the natives, by a generic appellation, because it has no proper name, call Gate, which is as much as to say *Serra*."—*De Barros*, Dec. I. liv. iv. cap. vii.

1561.—"This *Serra* is called Gate."—*Correia, Lendas*, ii. 2, 56.

1563.—"The *Cuncam*, which is the land skirting the sea, up to a lofty range which they call *Guate*."—*Garcia*, f. 316.

1572.—

"Da terra os Naturaes lho chamam Gate,
Do pe do qual pequena quantidade
Se estende hãa frolida e treita, que com-
bato

Do mar a natural ferocidade. . . "

Camões, vii. 22.

Englished by Burton :

"The country-people call this range the Ghaut,
and from its foot-hills scanty breadth
there be,
whose seaward-sloping const-plain long
hath fought
'gainst Ocean's natural ferocity. . . "

1623.—"We commenced then to ascend the mountain-(range) which the people of the country call Gat, and which traverses in the middle the whole length of that part

of India which projects into the sea, bathed on the east side by the Gulf of Bengal, and on the west by the Ocean, or Sea of Gon."—*P. della Valle*, ii. 32; [Hak. Soc. ii. 222].

1673.—"The Mountains here are one continued ridge . . . and are all along called Gaot."—*Fryer*, 187.

1685.—"On les appelle, montagnes de Gatto, c'est comme qui dirait montagnes de montagnes, Gatte on langue du pays no signifiant autre chose que montagno" (quite wrong).—*Ribeyro, Ceylan*, (Fr. Transl.), p. 4.

1727.—"The great Rains and Dews that fall from the Mountains of Gatti, which ly 25 or 30 leagues up in the Country."—*A. Hamilton*, i. 282; [ed. 1741, ii. 285].

1762.—"All the South part of India kavo the Mountains of Gate (a string of Hills in yo country) is level Land the Mould scarce so deep as in England. . . . As you make use of every expedient to drain the water from your tilled ground, so the Indians take care to keep it in theirs, and for this reason sow only in the level grounds."—*MS. Letter of James Rennell*, March 21.

1826.—"The mountains are nearly the same height . . . with the average of Welsh mountains. . . . In one respect, and only one, the Ghâts have the advantage,—their precipices are higher, and the outlines of the hills consequently bolder."—*Heber*, ed. 1814, ii. 136.

GHEE, s. Boiled butter; the universal medium of cookery throughout India, supplying the place occupied by oil in Southern Europe, and more; [the *samm* of Arabia, the *raughan* of Persia]. The word is Hind. *ghi*, Skt. *ghrita*. A short but explicit account of the mode of preparation will be found in the *English Cyclopædia* (Arts and Sciences), s.v.; [and in fuller detail in *Wat.*, *Econ. Dict.* iii. 491 seqq.].

c. 1590.—"Most of them (Akbar's elephants) got 5 s. (ers) of sugar, 4 s. of ghi, and half a *man* of rice mixed with chillies, cloves, &c."—*Asa-i-Albani*, i. 130.

1673.—"They will drink milk, and boil'd butter, which they call Ghe."—*Fryer*, 33.

1783.—"In most of the prisons [of Hyder 'Ali] it was the custom to celebrate particular days, when the funds admitted, with the luxury of plantain fritters, a draught of sherbet, and a convivial song. On one occasion the old Scotch ballad, 'My wife has ta'en the gee,' was admirably sung, and loudly encored. . . . It was reported to the Kollidar (see **KILLADAR**) that the prisoners said and sung throughout the night of nothing but ghee. . . . The Kollidar, certain that discoveries had been made regarding his malversations in that article of garrison store, determined to conciliate their secrecy by causing an abundant supply of this unaccustomed luxury to be thenceforth placed within the reach of their farthing purchases."—*Wilks, Hist. Sketches*, ii. 164.

1785.—"The revenues of the city of Decca . . . amount annually to two khorore (see **GRORE**), proceeding from the customs and duties levied on ghee."—*Carraccioli L. of Cliv.*, i. 172.

1817.—"The great luxury of the Hinda is butter, prepared in a manner peculiar to himself, and called by him ghee."—*Mill, Hist.* i. 410.

GHILZAI, n.p. One of the most famous of the tribes of Afghanistan, and probably the strongest, occupying the high plateau north of Kandahar, and extending (roundly speaking) eastward to the Sulimāni mountains, and north to the Kābul River. They were supreme in Afghanistan at the beginning of the 18th century, and for a time possessed the throne of Ispahan. The following paragraph occurs in the article **AFGHANISTAN**, in the 9th ed. of the *Encyc. Britan.*, 1874 (i. 235), written by one of the authors of this book:—

"It is remarkable that the old Arab geographers of the 10th and 11th centuries place in the Ghilzai country" (i.e. the country now occupied by the Ghilzais, or nearly so) "a people called Khiljis, whom they call a tribe of Turks, to whom belonged a famous family of Delhi Kings. The probability of the identity of the Khiljis and Ghilzais is obvious, and the question touches others regarding the origin of the Afghans; but it does not seem to have been gone into."

Nor has the writer since ever been able to go into it. But whilst he has never regarded the suggestion as more than a probable one, he has seen no reason to reject it. He may add that on starting the idea to Sir Henry Rawlinson (to whom it seemed new), a high authority on such a question, though he would not accept it, he made a candid remark to the effect that the Ghilzais had undoubtedly a very Turk-like aspect. A belief in this identity was, as we have recently noticed, entertained by the traveller Charles Masson, as is shown in a passage quoted below. And it has also been maintained by Surgeon-Major Bellew, in his *Races of Afghanistan* (1880), [who (p. 100) refers the name to *Khilichi*, a swordsman. The folk etymology of De Guignes and D'Herbelot is *Kull*, 'repose, at-', 'hungry,' given to an officer by Oğuz Khān, who delayed on the road to kill game for his sick wife].

All the accounts of the Ghilzais indicate great differences between them

and the other tribes of Afghanistan; whilst there seems nothing impossible, or even unlikely, in the partial assimilation of a Turki tribe in the course of centuries to the Afghans who surround them, and the consequent assumption of a quasi-Afghan genealogy. We do not find that Mr. Elphinstone makes any explicit reference to the question now before us. But two of the notes to his *History* (5th ed. p. 322 and 384) seem to indicate that it was in his mind. In the latter of these he says: "The Khiljis . . . though Turks by descent . . . had been so long settled among the Afghans that they had almost become identified with that people; but they probably mixed more with other nations, or at least with their Turki brethren, and would be more civilized than the generality of Afghan mountaineers." The learned and eminently judicious William Erskine was also inclined to accept the identity of the two tribes, doubting (but perhaps needlessly) whether the Khilji had been really of Turki race. We have not been able to meet with any translated author who mentions both Khilji and Ghilzai. In the following quotations all the earlier refer to Khilji, and the later to Ghilzai. Attention may be called to the expressions in the quotation from Ziauddin Barni, as indicating some great difference between the Turk proper and the Khilji even then. The language of Baber, again, so far as it goes, seems to indicate that by his time the Ghilzais were regarded as an Afghan clan.

c. 910.—"Hajjaj had delegated 'Abd-rahman ibn Mahommed ibn al-Ash'ath to Sijistan, Bost and Rukhuj (Arachosia) to make war on the Turk tribes diffused in those regions, and who are known as Ghuz and Khulj . . ."—*Maay'adi*, v. 302.

c. 950.—"The Khalaj is a Turki tribe, which in ancient times migrated into the country that lies between India and the parts of Sijistan beyond the Ghur. They are a pastoral people and resemble the Turks in their natural characteristics, their dress and their language."—*Ishtakhr*, from *Dr. Goerje's* text, p. 246.

c. 1030.—"The Afghans and Khiljis having submitted to him (Sabaktigin), he admitted thousands of them . . . into the ranks of his armies."—*Al-Ubbi*, in *Elliot*, ii. 24.

c. 1150.—"The Khiljis (read Khilj) are people of Turk race, who, from an early date invaded this country (Davar, on the

banks of the Holmand), and whose dwellings are spread abroad to the north of India and on the borders of Ghaur and of Western Sijistan. They possess cattle, wealth, and the various products of husbandry; they all have the aspect of Turks, whether as regards features, dress, and customs, or as regards their arms and manner of making war. They are pacific people, doing and thinking no evil."—*Edrisi*, i. 457.

1289.—"At the same time Jalalu-d din (Khilji), who was 'Aris-i-mamalik (Mustor-master-general), had gone to Baharpur, attended by a body of his relations and friends. Here he held a muster and inspection of the forces. He came of a race different from that of the Turks, so he had no confidence in them, nor would the Turks own him as belonging to the number of their friends. . . . The people high and low . . . were all troubled by the ambition of the Khiljis, and were strongly opposed to Jalalu-d din's obtaining the crown. . . . Sultan Jalalu-d din Firoz Khilji ascended the throne in the . . . year 688 A.H. . . . The people of the city (of Delhi) had for 80 years been governed by sovereigns of Turk extraction, and were averse to the succession of the Khiljis . . . they were struck with admiration and amazement at seeing the Khiljis occupying the throne of the Turks, and wondered how the throne had passed from the one to the other."—*Ziauddin Barni*, in *Elliot*, iii. 134-136.

14th cent.—The continuator of Rashiduddin enumerates among the tribes occupying the country which we now call Afghanistan, *Gharis, Herawis, Nigudaris, Sazis, Khiljis*, Baluch and Afghans. See *Notices et Extraits*, xiv. 491.

c. 1507.—"I set out from Kabul for the purpose of plundering and beating up the quarters of the Ghiljis . . . a good farsang from the Ghilji camp, we observed a blackness, which was either owing to the Ghiljis being in motion, or to smoke. The young and inexperienced men of the army all set forward full speed; I followed them for two kos, shooting arrows at their horses, and at length checked their speed. When five or six thousand men set out on a pillaging party, it is extremely difficult to maintain discipline. . . . A minaret of skulls was erected of the heads of these Afghans."—*Baber*, pp. 220-221; see also p. 226.

[1753.—"The Cligis knowing that his troops must pass thro' their mountains, waited for them in the defiles, and successively defeated several bodies of Mohammed's army."—*Hanway, Hist. Acc.* iii. 21.]

1842.—"The Ghilji tribes occupy the principal portion of the country between Kandahar and Ghazni. They are, moreover, the most numerous of the Afghan tribes, and if united under a capable chief might . . . become the most powerful. . . . They are brave and warlike, but have a sternness of disposition amounting to ferocity. . . . Some of the inferior Ghiljis are so violent in their intercourse with strangers that they can scarcely be considered in the

light of human beings, while no language can describe the terrors of a transit through their country, or the indignities which have to be endured. . . . The Ghilji, although considered, and calling themselves, Afghāns, and moreover employing the Pashto, or Afghān dialect, are undoubtedly a mixed race.

"The name is evidently a modification or corruption of Khalji or Khilaji, that of a great Turk tribe mentioned by Sherifudin in his history of Taimūr. . . ."—*Ch. Mason, Narr. of various Journeys*, &c., ii. 201, 200, 207.

1854.—"The Ghāzi was succeeded by the Khilji dynasty; also said to be of Turki extraction, but which seems rather to have been of Afghān race; and it may be doubted if they are not of the Ghilji Afghāns."—*Erskine, Habers and Humāyūn*, i. 401.

1880.—"As a race the Ghilji mix little with their neighbours, and indeed differ in many respects, both as to internal government and domestic customs, from the other races of Afghanistan. . . . the great majority of the tribe are pastoral in their habits of life, and migrate with the seasons from the lowlands to the highlands with their families and flocks, and easily portable black hair tents. They never settle in the cities, nor do they engage in the ordinary handicraft trades, but they manufacture carpets, felts, &c., for domestic use, from the wool and hair of their cattle. . . . Physically they are a remarkably fine race. . . . but they are a very barbarous people, the pastoral class especially, and in their wars excessively savage and vindictive.

"Several of the Ghilji or Ghilzai-clans are almost wholly engaged in the carrying trade between India and Afghanistan, and the Northern States of Central Asia, and have been so for many centuries."—*Notes of Afghanistan*, by Bellef, p. 103.

GHOUL, s. Ar. *ghūl*, P. *ghōl*. A goblin, *εμφύουα*, or man-devouring demon, especially haunting wildernesses.

c. 70.—"In the deserts of Affricke yeo shall meet oftentimes with fairies,* appearing in the shape of men and women; but they vanish soone away, like fantastical illusions."—*Pliny*, by Ph. Holland, vii. 2.

c. 940.—"The Arabs relate many strange stories about the Ghūl and their transformations. . . . The Arabs allege that the two feet of the Ghūl are ass's feet. . . . These Ghūl appeared to travellers in the night, and at hours when one meets with no one on the road; the traveller taking them for some of their companions followed them, but the Ghūl led them astray, and caused them to lose their way."—*Ala'udī*, iii. 314 *egg*. (There is much more after the copious and higgledy-piggledy Plinian fashion of this writer.)

* There is no justification for this word in the Latin.

c. 1420.—"In exitu deserti . . . rem mirandam dicit contingere. Nam cum circiter mediam noctem quiescentes magno murmurō strepituque auditō suscitarentur omnes, Arabes prædones ad se spoliandos venire . . . viderunt plurimas equitum turmas transvolutum. . . . Plures qui id antea viderant, daemones (ghūls, no doubt) esse per desertum vagantes asseruere."—*Nic. Conti*, in *Poggio*, iv.

1814.—"The Afghāns believe each of the numerous solitudes in the mountains and deserts of their country to be inhabited by a lonely daemon, whom they call *Ghool* or *Derabaun* (the Goule or Spirit of the Waste); they represent him as a gigantic and frightful spectre (who devour any passenger whom chance may bring within his haunts."—*Elphinstone's Cabul*, ed. 1839, i. 291.

[GHURRA, s. Hind. *ghara*, Skt. *ghata*. A water-pot made of clay, of a spheroidal shape, known in S. India as the *chatty*.

[1827.—" . . . the Rajah sent . . . 60 *Gurrahs* (earthen vessels holding a gallon) of sugar-candy and sweetmeats."—*Mundy, Pen and Pencil Sketches*, 66.]

GHURRY, GURREE, s. Hind. *ghari*. A clepsydra or water-instrument for measuring time, consisting of a floating cup with a small hole in it, adjusted so that it fills and sinks in a fixed time; also the gong by which the time so indicated is struck. This latter is properly *ghariyāl*. Hence also a clock or watch; also the 60th part of a day and night, equal therefore to 24 minutes, was in old Hindu custom the space of time indicated by the clepsydra just mentioned, and was called a *ghari*. But in Anglo-Indian usage, the word is employed for 'an hour,' [or some indefinite period of time]. The water-instrument is sometimes called *Pan-Ghurry* (*panghari* quasi *pāni-ghari*); also the *Sun-dial*, *Dhoop-Ghurry* (*dhoop*, 'sunshine'); the hour-glass, *Ret-Ghurry* (*ret*, *retā*, 'sand').

(Ancient).—"The magistrate, having employed the first four *Ghurries* of the day in bathing and praying, . . . shall sit upon the Judgment Seat."—*Code of the Gentoo Laws* (*Malthed*, 1776), 104.

[1526.—"*Gheri*." See under **FUHUR**.

[c. 1580.—An elaborate account of this method of measuring time will be found in *Ain*, ed. *Jarrett*, iii. 15 *egg*.

[1616.—"About a guany after, the rest of my company arrived with the money."—*Foster, Letters*, iv. 343.]

1633.—"First they take a great Pot of Water . . . and putting therein a little Pot (this lesser pot having a small hole in the bottom of it), the water issuing into it having filled it, then they strike on a great plate of brasse, or very fine metal, which stroak makoth a very great sound; this stroak or parcell of time they call a *Goom*, the small Pot being full they call a *Gree*, 8 grees make a *Par*, which *Par* (see *PUHUR*) is three hours by our accompt."—*W. Bruton*, in *Hakl.* v. 51.

1709.—"Or un gari est une de leurs heures, mais qui est bien petite en comparaison des nôtres; car elle n'est que de vingt-neuf minutes et environ quarante-trois secondes." (?)—*Lettres Edif.* xi. 223.

1785.—"We have fixed the *Cox* at 6,000 *Guz*, which distance must be travelled by the postmen in a Ghurry and a half. . . . If the letters are not delivered according to this rate . . . you must flog the *Hurkarehs* belonging to you."—*Tippoo's Letters*, 215.

[1869.—Wallace describes an instrument of this kind in use on board a native vessel. "I tested it with my watch and found that it hardly varied a minute from one hour to another, nor did the motion of the vessel have any effect upon it, as the water in the bucket of course kept level."—*Wallace, Malay Archip.*, ed. 1890, p. 314.]

GINDY, s. The original of this word belongs to the Dravidian tongues; Malayäl. *kindi*; Tel. *gindi*; Tam. *kin-qi*, from v. *kinu*, 'to be hollow'; and the original meaning is a basin or pot, as opposed to a flat dish. In Malabar the word is applied to a vessel resembling a coffee-pot without a handle, used to drink from. But in the Bombay dialect of H., and in Anglo-Indian usage, *gindi* means a wash-hand basin of tinned copper, such as is in common use there (see under **CHILLUMCHEE**).

1661.—" . . . guindis of gold. . . ."—*Correa, Lendas*, li. i. 213.

1682.—"After this the Capitaine General commanded to discharge theyr Shippes, which were taken, in the whiche was bound store of rich Merchandize, and amongst the same these peeces following:

"Four great Guyndes of silver. . . ."
Custaneda, by N. L., f. 106.

1813.—"At the English tables two servants attend after dinner, with a *gindey* and ewer, of silver or white copper."—*Forbes, Or. Mem.* ii. 397; [2nd ed. ii. 30; also i. 333].

1851.—" . . . a tinned bason, called a *gendee*. . . ."—*Burton, Scinde, or the Unhappy Valley*, i. 6.

GINGALL, JINJALL, s. H. *jan-jäl*, 'a swivel or wall-piece'; a word of uncertain origin. [It is a corruption

of the Ar. *jaz'il* (see **JUZAIL**.)] It is in use with Europeans in China also.

1818.—"There is but one gun in the fort, but there is much and good sniping from matchlocks and ginals, and four Europeans have been wounded."—*Elphinstone, Life*, ii. 81.

1829.—"The moment the picket heard them, they fired their long ginjalls, which kill a mile off."—*Shipp's Mem.* iii. 40.

[1900.—"Gingals, or Jingals, are long tapering guns, six to fourteen feet in length, borne on the shoulders of two men and fired by a third. They have a stand, or tripod, reminding one of a telescope. . . ."—*Bull, Things Chinese*, 38.]

GINGELI, GINGELLY, &c. s. The common trade name for the seed and oil of *Scesamum indicum*, v. *orientale*. There is a H. [not in *Platts' Dict.*] and Mahr. form *jinjali*, but most probably this also is a trade name introduced by the Portuguese. The word appears to be Arabic *al-juljulan*, which was pronounced in Spain *al-jonjolin* (*Dozy and Engelmann*, 146-7), whence Spanish *aljonjoli*, Italian *giuggiolino*, *serzelino*, &c., Port. *gingelim*, *zrzelim*, &c., Fr. *jugeoline*, &c., in the Philippine Islands *ajonjoli*. The proper H. name is *til*. It is the *σπαραγος* of Dioscorides (ii. 121), and of Theophrastus (*Hist. Plant.* i. 11). [See *Watt, Econ. Diet.* VI. ii. 510 *seqq.*]

1510.—"Much grain grows here (at Zeila) . . . oil in great quantity, made not from olives, but from *serzelino*."—*Vartema*, 86.

1552.—"There is a great amount of *gergelim*."—*Custaneda*, 24.

[1554.—" . . . oil of *Jergelim* and quoco (Coco)."—*Botelho, Tombo*, 54.]

1599.—" . . . Oyle of *Zezeline*, which they make of a Seed, and it is very good to eat, or to fry fish withal."—*C. Fredericke*, ii. 358.

1608.—"They performed certain anointings of the whole body, when they baptized, with oil of coco-nut, or of *gergelim*."—*Gouvea*, f. 39.

c. 1610.—"L'achotny de ce poisson frit on l'huile de *gersellin* (petite semence comme navets dont ils font huile) qui est de tres-mauvais goust."—*Moquet*, 232.

[1638.—Mr. Whitway notes that "in a letter of Amra Rodriguez to the King, of Nov. 30 (India Office MSS. *Book of the Monsoons*, vol. iv.), he says: 'From Masulipatam to the furthest point of the Bay of Bengal runs the coast which we call that of *Gergilim*.' They got *Gingoli* thence, I suppose."]

c. 1661.—"La gento più bassa adopra un' altro olio di certo seme detto *Telsellin*, che è una specie del di sotamo, ed è alquanto amarognolo."—*V'ag. del P. Gio. Grueber*, in *Theriat, Voyages Divers*.

1673.—"Dragues de Sou-mo ou geline de Georgelline."—App. to *Journal d'Ant. Galland*, ii. 293.

1675.—"Also much Oil of *Sesamol* or *Jujoline* is there expressed, and exported thence."—*T. Heilen, Verreijde Schijpskr.*, 81.

1723.—"From Oriza are imported hither (*Puleat*), with much profit, Paddy, also . . . *Gingell*-seed Oil. . . ."—*Valerij, C. cr.*, 14.

"An evil people, gold, a drum, a wild horse, an ill conditioned woman, sugar cane, *Gergelim*, a *Belalo* (or cultivator) without foresight—all these must be wrought sorely to make them of any good."—Native *Apothecaries* translated in *Puleat*, v. (*Ceylon*) 340.

1727.—"The Men are bedaubed all over with red Earth, or Vermillion, and are continually spurling gingerly Oyl at one another."—*A. Hall*, i. 123, (ed. 1711), i. 120.

1807.—"The oil chiefly used here, both for food and unguent, is that of *Sesamol*, by the English called *Gingell*, or sweet oil."—*F. Buchanan, Mysr*, &c. i. 8.

1871.—"We know not the origin of the word *Gingell*, which Roxburgh remarks was (as it is now) in common use among Europeans."—*Roxburgh & Flecter*, 125.

1876.—"Oils, *Jinfill* or *Til* . . ." *Tale of Ceylon's Dates*, reported in *Imports into N. India*, up to 1875.

1876.—"There is good reason for believing that a considerable portion of the oil of commerce is but the *Jinfill*, or the ground nut, oil of India, for besides large exports, of both oils to Europe, several thousand tons of the *Sesamum* seed, and ground nuts in smaller quantities, are exported annually from the south of India to France, where their oil is expressed, and finds its way into the market, as oil of . . ."—*Suppl. Report on Supply of Drugs to India*, by Dr. Paul, India Office, March, 1876.

GINGER, *s.* The root of *Zingiber officinale*, Roxb. We get this word from the Arabic *zanjabil*, *Sp. ayengibre* (*al-zanjabil*), *Port. gengibre*, *Latn zingiber*, *Ital. zenzero*, *genjivoro*, and many other old forms.

The *Skt.* name is *śringavera*, professedly connected with *śringa*, 'a horn,' from the antler-like form of the root. But this is probably an introduced word shaped by this imaginary etymology. Though ginger is cultivated all over India, from the Himalaya to the extreme south,* the best is grown in Malabar, and in the language

of that province (*Malayālam*) green ginger is called *inchi* and *inchi-ver*, from *inchi*, 'root.' *Inchi* was probably in an earlier form of the language *michi* or *chichi*, as we find it in *Canarese* still *santi*, which is perhaps the true origin of the *H. snth* for 'dry ginger,' [more usually connected with *Skt. snthi*, *snuth*, 'to dry']

It would appear that the Arabs, misled by the form of the name, attributed *zanjabil* or *zinjabil*, or ginger, to the coast of Zinj or Zanzibar; for it would seem to be ginger which some Arabic writers speak of as 'the plant of Zinj.' Thus a poet quoted by Karwini enumerates among the products of India the *shajrat-Zinj* or *Arbor Zingibana*, along with *shakam-wal*, pepper, steel, &c. (see *Gill's reader*, 218). And *Abulfeda* says also: "At Melinda is found the plant of Zinj" (*Geog.* by *Reinhold*, i. 257). In *Marino Sanudo's* map of the world also (c. 1320) we find a rubric connecting *Zinj* with *Zinj*. We do not indeed find ginger spoken of as a product of eastern continental Africa, though *Barbo* says a large quantity was produced in Madagascar, and *Varthema* says the like of the Comoro Islands.

c. A.D. 65.—"Ginger (*Zeygipos*) is a special kind of plant produced for the most part in Trachylitic Arabia, where they use the green plant in many ways, as we do rise (*zeygaros*), boiling it and mixing it with drinks and stews. The roots are small, like those of *cyperus*, whitish, and peppery to the taste and smell. . . ."—*Herodotus*, ii. cap. 182.

c. A.D. 70.—"This pepper of all kinds is most biting and sharp. . . . The black is more kindly and pleasant. . . . Many have taken Ginger (which some call *Zambiri* and others *Zingiber*) for the root of that tree; but it is not so, although in taste it somewhat resembles pepper. . . . A pound of Ginger is commonly sold at Rome for 6 deniers. . . ."—*Pliny*, by *Ph. Holland*, xii. 7.

c. 620-630.—"And therein shall they be given to drink a cup of wine, mixed with the water of *Zenzebil*. . . ."—*The Koran*, ch. lxxvi. (by *Nölde*).

c. 910.—"And thus possesses considerable silver and quicksilver mines. . . . They export from it also saffron, and roots of ginger (*l'arab al-zanjabil*)."—*Majma'i*, i. 367.

1298.—"Good ginger (*gencibro*) also grows here (at *Coilum*—see *QULON*). And it is known by the same name of *Coilumina*, after the country."—*Marco Polo*, Bk. III. ch. 22.

* *Rhodes* says: "Ethiopia in sylis et desertis reperitur" (*Hor. Met.* xl. 10). But I am not aware of any botanist having found it wild. I suspect that no one has looked for it. —*Sir J. D. Hooker*.

c. 1343.—“*Giengiovo* si è di più maniere, cioè *belledi* (see *COUNTRY*), o *colombino*, o *micchino*, e dotti nomi portano per le contrade, onde sono nati ispezialmente il *colombino* o il *micchino*, che primieramente il *belledi* nasce in molte contrade dell’ India, o il *colombino* nasce nel Isola del Colombo d’ India, ed ha la scorza sua pianna, o delicata, e tenerog-nola; o il *micchino* viene dalle contrade del Mecca . . . e ragiona che il buono *giengiovo* dura buono 10 anni,” &c.—*Pegolotti*, in *Della Decima*, iii. 361.

c. 1420.—“*Hiv* in regionibus (Malabar) *gingiber* oritur, quod *belledi* (see *COUNTRY*), *gebeti* et *nelti** vulgo appellatur. Radices sunt arborum duorum cubitorum altitudine, foliis magnis instar enulæ (olecampane), duro cortice, veluti arundinum radices, quæ fructum tegunt; ex ois extrahitur *gingiber*, quod immistum cineri, ad solemque expositum, triduo exsiccatur.”—*N. Conti*, in *Poggio*.

1530.—In a list of drugs sold at Ormuz we find *Zenzeri* da buli (presumably from *Dabul*.)

” mordaci
” Mecchini
” belledi
Zenzero condito in giaga (preserved in Jaggery?)—*Gaspardo Balbi*, t. 54.

GINGERLY, s. A coin mentioned as passing in Arabian ports by *Milburn* (i. 87, 91). Its country and proper name are doubtful. [The following quotations show that *Gingerlee* or *Gergelin* was a name for part of the E. coast of India, and Mr. Whiteway (see *GINGELI*) conjectures that it was so called because the oil was produced there.] But this throws no light on the gold coin of *Milburn*.

1080-81.—“The form of the pass given to ships and vessels, and Register of Passes given (18 in all), bound to Jafnapatam, Manilla, Mocha, *Gingerles*, Tonassarim, &c.”—*Fort St. Geo. Cons. Notes and Exts.*, App. No. iii. p. 47.

1701.—*The Carte Marine depuis Strath-junguan Detroit de Malacca*, par le R. Père P. T. Tachard, shows the coast tract between *Yergapatam* and *Lagrenate* as *Gergelin*.

1763.—“Some authors give the Coast between the points of *Dovi* and *Gaudovari*, the name of the Coast of *Gergelin*. The Portuguese give the name of *Gergelin* to the plant which the Indians call *Elyu*, from which they extract a kind of oil.”—*D’Anville*, 184.

[Mr. Pringle (*Diary Fort St. Geo.* 1st ser. iii. 170) identifies the *Gingerty* Factory with *Vizagapatam*. See also i. 109; ii. 99.]

* *Gebeti*, Ar. “of the hills.” *Nelt* is also read *dily*, probably for *d’Ely* (see *DELY*, *MOUNT*). The *Ely* ginger is mentioned by *Barbosa* (p. 220).

GINGHAM, s. A kind of stuff, defined in the *Draper’s Dictionary* as made from cotton yarn dyed before being woven. The Indian *ginghams* were apparently sometimes of cotton mixt with some other material. The origin of this word is obscure, and has been the subject of many suggestions. Though it has long passed into the English language, it is on the whole most probable that, like *chintz* and *calico*, the term was one originating in the Indian trade.

We find it hardly possible to accept the derivation, given by *Littre*, from “*Guingamp*, ville de Bretagne, où il y a des fabriques de tissus.” This is also alleged, indeed, in the *Encycl. Britannica*, 8th ed., which states, under the name of *Guingamp*, that there are in that town manufactures of *ginghams*, to which the town gives its name. [So also in 9th ed.] We may observe that the productions of *Guingamp*, and of the *Côtes-du-Nord* generally, are of *linen*, a manufacture dating from the 15th century. If it could be shown that *gingham* was either originally applied to linen fabrics, or that the word occurs before the Indian trade began, we should be more willing to admit the French etymology as possible.

The *Penny Cyclopaedia* suggests a derivation from *gingois*, ‘awry.’ “The variegated, striped, and crossed patters may have suggested the name.”

‘*Civilis*,’ a correspondent of *Notes and Queries* (6 ser. ii. 366, iii. 30) assigns the word to an Indian term, *gingham*, a stuff which he alleges to be in universal use by Hindu women, and a name which he constantly found, when in judicial employment in Upper India, to be used in inventories of ‘stolen property and the like. He mentions also that in Sir G. Wilkinson’s *Egypt*, the word is assigned to an Egyptian origin. The alleged Hind. word is unknown to us and to the dictionaries; if used as ‘*Civilis*’ believes, it was almost certainly borrowed from the English term.

It is likely enough that the word came from the Archipelago. *Jansz’s Javanese Dict.* gives “*ginggang*, a sort of striped or chequered East Indian *lijneand*,” the last word being applied to cotton as well as linen stuffs, equivalent to French *toile*. The verb *ging-gang* in Javanese is given as meaning

'to separate, to go away,' but this seems to throw no light on the matter; nor can we connect the name with that of a place on the northern coast of Sumatra, a little E. of Acheen, which we have seen written *Gingham* (see *Bennett's Wanderings*, ii. 5, 6; also *Elmore, Directory to India and China Seas*, 1802, pp. 63-64). This place appears prominently as *Gingion* in a chart by W. Herbert, 1762. Finally, Bluteau gives the following:—"Guingam. So in some parts of the kingdom (Portugal) they call the excrement of the Silkworm, *Bombicis excrementum*. *Guingão*. A certain stuff which is made in the territories of the Mogul. *Beirames, guingoons, Ganequis*, &c. (Godinho, *Viagem da Índia*, 44)." Wilson gives *kundan* as the Tamil equivalent of *gingham*, and perhaps intends to suggest that it is the original of this word. The *Tamil Diet.* gives "*kundan*, a kind of coarse cotton cloth, striped or chequered." [The *Madras Gloss.* gives *Can. ginta*, *Tel. gintena*, *Tam. kindan*, with the meaning of "double-thread texture." The *N.E.D.*, following Scott, *Malayan Words in English*, 142 seq., accepts the Javanese derivation as given above: "Malay *ginggang* . . . a striped or checkered cotton fabric known to Europeans in the East as '*gingham*.' As an adjective, the word means, both in Malay and Javanese, where it seems to be original, 'striped.' The full expression is *kutin ginggang*, 'striped cloth' (*Grashuis*). The Tamil '*kundan*, a kind of coarse cotton cloth, striped or chequered' (quoted in Yule), cannot be the source of the European forms, nor, I think, of the Malayan forms. It must be an independent word, or a perversion of the Malayan term." On the other hand, Prof. Skent rejects the Eastern derivation on the ground that "no one explains the spelling. The right explanation is simply that *gingham* is an old English spelling of *Guingamp*. See the account of the 'towne of Gyngham' in the *Paston Letters*, ed. Gairdner, iii. 357." (8th ser. *Notes and Queries*, iv. 386.)

c. 1667.—Cesare Federici says there were at Tana many weavers who made "*ormesini o gingani di lana o di bomboio*,"—ginghams of wool and cotton.—*Ramuno*, iii. 387r.

1602.—"With these tools they got to Arakan, and took possession of two islets which stood at the entrance, where they

immediately found on the beach two sacks of mouldy biscuit, and a box with some gingham (*guingoes*) in it."—*De Couto*, Dec. IV. liv. iv. cap. 10.

1615.—"Captain Cook is of opinion that the gingham, both white and brown, which you sent will prove a good commodity in the Kingd of Shavmhable cuntry, who is a Kingd of certains of the most westermost handes of Japon . . . and hath conquered the islandes called The Leques."—*Letter appd. to Cook's Diary*, ii. 272.

1618.—"The principal names (of the stuffs) are these: Gamiguns, Bastas, Cholas (see PIECE-GOODS), *Arunnais* (*arundat*! sly-lines), *Madaforre*, *Revonis* (see BEIRAMEE), *Tricandias*, *Chittas* (see CHINTZ), *Lungans* (see LUNGOOTY?), *Togochillen* (*Togella*, a gold stuff from Mecca; see ADATI, ALLEJA), *Indias* (see DHOTY)."—*Van Trui*, 63.

1725.—In a list of cloths at Pulicat: "*Gelagrate Ginggans* (Twilled gingham)" Ditto *Chindones* (chirloons!)"—*Valentijn*, *Chor*, 14.

Also

"Bore (l) Gingganes driedraad."—r. 123.

1770.—"Une centaine de balles de mouchoirs, de jaunes, et de gulgans, d'un très beau rouge, que les Malabares fabriquent à Gassanyatam, où ils sont établis depuis très longtemps."—*Raynal, Hist. Philos.*, ii. 15, quoted by *Lalrie*.

1781.—"The trade of Fort St. David's consists in longcloths of different colours, sallampores, morces, dimities, Gingham, and muscatons."—*Cornwall's L. of Ceyl.*, i. 5. [Mr. Whiteway points out that this is taken word for word from *Hamilton, New Account* (i. 355), who wrote 40 years before.]

"*Sulnas* est renommé par ses gulgans, ses toiles peintes; et *Palmarie* par ses mouchoirs."—*Sonnervet*, i. 41.

1783.—"Even the gingham waistcoats, which striped or plain have so long stood their ground, must, I hear, ultimately give way to the stronger kerseymeres (q.v.)."—*Hugh Royl, Indian Observer*, 77.

1796.—"Gulgani are cotton stuffs of Bengal and the Coromandel coast, in which the cotton is interwoven with thread made from certain barks of trees."—*Fra Pauline, Fuggio*, p. 35.

GINGI, JINJEE, &c., n.p. Properly *Chenji*, [*Shenji*; and this from *Tam. shingi*, Skt. *śringi*, 'a hill']. A once celebrated hill-fortress in S. Arcot, 60 [44] m. N.E. of Cuddalore, 35 m. N.W. from Pondicherry, and at one time the seat of a Mahratta principality. It played an important part in the wars of the first three-quarters of the 18th century, and was held by the French from 1760 to 1761. The place is now entirely deserted.

c. 1616.—“And then they were to publish a proclamation in Negapatam, that no one was to trade at Tevenapatam, at Porto Novo, or at any other port of the Naik of Ginja, or of the King of Massulapatam, because these were declared enemies of the state, and all possible war should be made on them for having received among them the Hollanders. . . .”—*Bocarro*, p. 619.

1675.—“Approve the treaty with the Cawn [see KHAN] of Chengie.”—*Letter from Court to Fort St. Geo.* In *Notes and Exts.*, No. 1. 5.

1680.—“Advice received . . . that Santogee, a younger brother of Sevagee's, had seized upon Rognaut Pundit, the Soobidar of Chengy Country, and put him in irons.”—*Ibid.* No. iii. 44.

1752.—“It consists of two towns, called the Great and Little Ginee. . . . They are both surrounded by one wall, 3 miles in circumference, which incloses the two towns, and five mountains of ragged rock, on the summits of which are built 5 strong forts. . . . The place is inaccessible, except from the east and south-east. . . . The place was well supplied with all manner of stores, and garrisoned by 150 Europeans, and sepoys and black people in great numbers. . . .”—*Cambridge, Account of the War, &c.*, 32-33.

GINSENG, s. A medical root which has an extraordinary reputation in China as a restorative, and sells there at prices ranging from 6 to 400 dollars an ounce. The plant is *Aralia Ginseng*, Benth. (N.O. *Araliaceae*). The second word represents the Chinese name *Jén-Shén*. In the literary style the drug is called simply *Shén*. And possibly *Jén*, or ‘Man,’ has been prefixed on account of the forked radish, man-like aspect of the root. European practitioners do not recognise its alleged virtues. That which is most valued comes from Corea, but it grows also in Mongolia and Manchuria. A kind much less esteemed, the root of *Panax quinquefolium*, L., is imported into China from America. A very closely-allied plant occurs in the Himalaya, *A. Pseudo-Ginseng*, Benth. *Ginseng* is first mentioned by Alv. Semedo (Madrid, 1642). [See *Ball, Things Chinese*, 268 seq., where Dr. P. Smith seems to believe that it has some medicinal value.]

GIRAFFE, s. English, not Anglo-Indian. Fr. *girafe*, It. *giraffa*, Sp. and Port. *girafa*, old Sp. *azorafa*, and these from Ar. *al-zarafa*, a cameloopard. The Pers. *surmāra*, *surmāra*, seems to be a form curiously divergent of the same

word, perhaps nearer the original. The older Italians sometimes make *giraffa* into *seraph*. It is not impossible that the latter word, in its biblical use, may be radically connected with *giraffe*.

The oldest mention of the animal is in the Septuagint version of Deut. xiv. 5, where the word *zānār*, rendered in the English Bible ‘chamois,’ is translated *καμηλοπαρδαλῖς*; and so also in the Vulgate *camelopardalus*, [probably the ‘wild goat’ of the Targums, not the *giraffe* (*Encycl. Bibl.* i. 722)]. We quote some other ancient notices of the animal, before the introduction of the word before us:

c. B.C. 20.—“The animals called *cameloparadēis* (*καμηλοπαρδαλῖς*) present a mixture of both the animals comprehended in this appellation. In size they are smaller than camels, and shorter in the neck; but in the distinctive form of the head and eyes. In the curvature of the back again they have some resemblance to a camel, but in colour and hair, and in the length of tail, they are like panthers.”—*Diodorus*, ii. 51.

c. A.D. 20.—“*Camelleopardis* (*καμηλοπαρδαλῖς*) are bred in these parts, but they do not in any respect resemble leopards, for their variegated skin is more like the streaked and spotted skin of fallow deer. The hinder quarters are so very much lower than the fore quarters, that it seems as if the animal sat upon its rump. . . . It is not, however, a wild animal, but rather like a domesticated beast; for it shows no sign of a savage disposition.”—*Strabo*, Bk. XVI. iv. § 18, E.T. by Hamilton and Falconer.

c. A.D. 210.—Athenaeus, in the description which he quotes of the wonderful procession of Ptolemy Philadelphus at Alexandria, besides many other strange creatures, details 130 Ethiopic sheep, 20 of Euboea, 12 white *kolois*, 26 Indian oxen, 8 Aethiopic, a huge white bear, 14 pardals and 16 panthers, 4 lynxes, 3 *arkētois*, one *camelopardalis*, 1 Ethiopic Rhinoceros.—Bk. V. cap. xxxii.

c. A.D. 520.—“*Ἐννετέ μοι κάκεινα, πολύβοροι Μοῦσα λεγεία, μκτὰ φύσιν θηρῶν, διχόθεν κεκερασμένα, φθλα, παρδαλιν αλοδώντων ὁμοῦ ξυνήν τε κάμηλον.*”

* * * * *
Δειρὴ οἱ παραθ, στικτὸν δέμας, οἶατα βαῖα,
ψιλὸν ὑπερθε κάρη, δολιχοὶ πόδες εὐρέα
ταρσά,
κώλων δ' οὐκ ἴσα μέτρα, πόδες τ' οὐ πάμπαν
ὁμοιοί,
ἀλλ' οἱ πρόσθεν ἔσιν ἀρελούς, ὑστάτιοι δὲ
πολλὸν διλξύτεροι.”—κ. τ. λ.

Oppianū *Cynegetica*, iii. 461 seqq.

c. 380.—“These also presented gifts, among which besides other things a certain

species of animal, of nature both extraordinary and wonderful. In size it was equal to a camel, but the surface of its skin marked with flower-like spots. Its hinder parts and the flanks were low, and like those of a lion, but the shoulders and forelegs and chest were much higher in proportion than the other limbs. The neck was slender, and in regard to the bulk of the rest of the body was like a swan's throat in its elongation. The head was in form like that of a camel, but in size more than twice that of a Libyan ostrich. . . . Its legs were not moved alternately, but by pairs, those on the right side being moved together, and those on the left together, first one side and then the other. . . . When this creature appeared the whole multitude was struck with astonishment, and its form suggesting a name, it got from the populace, from the most prominent features of its body, the improvised name of *camelopardalis*.—*Heliodorus, Aethiopica*, x. 27.

c. 940.—“The most common animal in those countries is the giraffe (Zarkfa) . . . some consider its origin to be a variety of the camel; others say it is owing to a union of the camel with the panther: others in short that it is a particular and distinct species, like the horse, the ass, or the ox, and not the result of any cross-breed. . . . In Persian the giraffe is called *Ushurgao* ('camel-cow'). It used to be sent as a present from Nubia to the kings of Persia, as in later days it was sent to the Arab princes, to the first khālifs of the house of Abbās, and to the Wālis of Mīr. . . . The origin of the giraffe has given rise to numerous discussions. It has been noticed that the panther of Nubia attains a great size, whilst the camel of that country is of low stature, with short legs,” &c., &c.—*Maṣ'ūdī*, iii. 3-5.

c. 1253.—“Entre les autres joiaus que il (le Vieu de la Montagne) envoia au Roy, li envoia un oliphant de cristal mout bien fait, et uno beste que l'on appelle orafie, de cristal aussi.”—*Joinville*, ed. de Wailly, 250.

1271.—“In the month of Jumada II. a female giraffe in the Castle of the Hill (at Cairo) gave birth to a young one, which was nursed by a cow.”—*Maḥrizī* (by Quatremère), i. pt. 2, 106.

1298.—“Mais bien ont giraffes assez qui naissent en leur pays.”—*Marco Polo*, *Pauther's* ed., p. 701.

1336.—“Vidi in Kadro (Cairo) animal giraffan nomine, in anteriori parte multum elevatum, longissimum collum habens, ita ut de tecto domus communis altitudinis comederet possit. Retro ita demissum est ut dorsum ejus manu hominis tangi possit. Non est ferox animal, sed ad modum jumentum pacificum, colore albo et rubeo pellum habens ordinatissimo decoratam.”—*Gul. de Balduense*, 243-249.

1384.—“Ora raccontoromo della giraffa ohe bestia ella è. La giraffa è fatta quasi como lo struzzolo, salvo che l'imbusto suo non ha penne ('just like an ostrich, except that

it has no feathers on its body') anzi ha lana branchissima . . . olla è veramente a vedere una cosa molto contraffatta.”—*Simone Sigoli*, *V. al Monte Sinai*, 182.

1404.—“When the ambassadors arrived in the city of Khoi, they found in it an ambassador, whom the Sultan of Babylon had sent to Timour Bey. . . . He had also with him 6 raro birds and a beast called *Jornufa* . . .” (then follows a very good description).—*Clavijo*, by *Markham*, pp. 86-87.

c. 1430.—“Item, I have also been in Lesser India, which is a fine Kingdom. The capital is called Dily. In this country are many elephants, and animals called *surnaas* (for *surnaṣa*), which is like a stag, but is a tall animal and has a long neck, 4 fathoms in length or longer.”—*Schillberger*, *Hak. Soc.* 47.

1471.—“After this was brought forth a giraffa, which they call *Girraffa*, a beast so long legged as a great horse, or rather more; but the hinder legges are halfe a foote shorter than the former.” &c. (The Italian in *Ramusio*, ii. f. 102, has “*una Zirapha*, la quale essi chiamano *Zirapha* ouer *Giraffa*.”)—*Josaph Barbaro*, in *Venetians in Persia*, *Hak. Soc.* 54.

1551.—“Il ne fut onc que les grands seigneurs quelques barbares qu'ilz aient esté, n'aimassent qu'on leurs presentast les bestes d'estranges pais. Aussi en auons veu plusieurs au chasteau du Caire . . . entre lesquelles est celle qu'ilz nomment vulgairement *Zurrapa*.”—*P. Belon*, f. 118. It is remarkable to find Belon adopting this Persian form in Egypt.

GIRJA, s. This is a word for a Christian church, commonly used on the Bengal side of India, from Port. *igreja*, itself a corruption of *ecclesia*. Khāfi Khān (c. 1720) speaking of the Portuguese at Hoogly, says they called their places of worship *Kalisa* (Elliot, vii. 211). No doubt *Kalisa*, as well as *igreja*, is a form of *ecclesia*, but the superficial resemblance is small, so it may be suspected that the Musliman writer was speaking from book-knowledge only.

1895.—“It is related that a certain Maulvi, celebrated for the power of his curses, was called upon by his fellow religionists to curse a certain church built by the English in close proximity to a *Magid*. Anxious to stand well with them, and at the same time not to offend his English rulers, he got out of the difficulty by cursing the building thus:

'Gir jā ghar! Gir jā ghar! Gir jā!' (i.e.) 'Fall down, house! Fall down, house! Fall down!' or simply 'Church-house! Church-house! Church!'—*W. J. D'Gruyther*, in *Panjab Notes and Queries*, ii. 125.

The word is also in use in the Indian Archipelago :

1885.—“The village (of Wai in the Moluccas) is laid out in rectangular plots. . . . One of its chief edifices is the Gredja, whose grandeur quite overwhelmed us; for it is far more elaborately decorated than many a rural parish church at home.”—*H. O. Forbes, A Naturalist's Wanderings*, p. 294.

GOA, n.p. Properly *Gowā*, *Gova*, *Mahr. Goven*, [which the *Madras Gloss.* connects with Skt. *go*, ‘a cow,’ in the sense of the ‘cowherd country’]. The famous capital of the Portuguese dominions in India since its capture by Albuquerque in 1510. In earlier history and geography the place appears under the name of *Sindābūr* or *Sandābūr* (*Sundāpūr*?) (q.v.). *Govā* or *Kuvā* was an ancient name of the southern Konkan (see in *H. H. Wilson's Works, Vishnu Purana*, ii. 164, note 20). We find the place called by the Turkish admiral Sidi ‘Ali Gowai-Sandābūr, which may mean “Sandābūr of Gova.”

1391.—In a copper grant of this date (S. 1313) we have mention of a chief city of Kankan (see **CONCAN**) called *Gowa* and *Gowāpūra*. See the grant as published by Major Legrand Jacob in *J. Bo. Br. R. As. Soc.* iv. 107. The translation is too loose to make it worth while to transcribe a quotation; but it is interesting as mentioning the reconquest of Goa from the *Turushkas*, i.e. Turks or foreign Mahomedans. We know from Ibn Batuta that Mahomedan settlers at Hünāwar had taken the place about 1344.

1510 (but referring to some years earlier). “I departed from the city of Dabuli aforesaid, and went to another island which is about a mile distant from the mainland and is called *Goga*. . . . In this island there is a fortress near the sea, walled round after our manner, in which there is sometimes a captain who is called Savaiu, who has 400 mamelukes, he himself being also a mameluke.”—*Varthema*, 115-116.

c. 1520.—“In the Island of *Tissoury*, in which is situated the city of *Goa*, there are 31 aldeas, and these are as follow. . . .”—*In Archiv. Port. Orient.*, fasc. 5.

c. 1554.—“At these words (addressed by the Virir of Guzerat to a Portuguese Envoy) my wrath broke out, and I said: ‘Malediction! You have found me with my fleet gone to wreck, but please God in his mercy, before long, under favour of the Pādshāh, you shall be driven not only from Hormuz, but from Diu and Gowa too!’”—*Sidi ‘Ali Kapudān*, in *J. Asiat. Ser.* 1, tom. ix. 70.

1602.—“The island of *Goa* is so old a place that one finds nothing in the writings of the Canans (to whom it always belonged)

about the beginning of its population. But we find that it was always so frequented by strangers that they used to have a proverbial saying: ‘Let us go and take our ease among the cool shades of *Goa moat*,’ which in the old language of the country means ‘the cool fertile land.’”—*Conto*, IV. x. cap. 4.

1648.—“All those that have seen *Europe* and *Asia* agree with me that the Port of *Goa*, the Port of *Constantinople*, and the Port of *Toulon*, are three of the fairest Ports of all our vast continent.”—*Tavernier*, E.T. ii. 74; [ed. *Balf.*, i. 186].

GOA PLUM. The fruit of *Parinarium excelsum*, introduced at Goa from Mozambique, called by the Portuguese *Matomba*. “The fruit is almost pure brown sugar in a paste” (*Birdwood, MS.*).

GOA POTATO. *Dioscorea aculeata* (*Birdwood, MS.*).

GOA POWDER. This medicine, which in India is procured from Goa only, is invaluable in the virulent eczema of Bombay, and other skin diseases. In eczema it sometimes acts like magic, but smarts like the cutting of a knife. It is obtained from *Andira Araroba* (N.O. *Leguminosae*), a native (we believe) of S. America. The active principle is Chrysophanic acid (*Comm.* from Sir G. Birdwood).

GOA STONE. A factitious article which was in great repute for medical virtues in the 17th century. See quotation below from Mr. King. Sir G. Birdwood tells us it is still sold in the Bombay Bazar.

1678.—“The *Paulistines* enjoy the biggest of all the Monasteries at St. Roch; in it is a Library, an Hospital, and an Apothecary’s Shop well furnished with Medicines, where *Gasper Antonio*, a Florentine, a Lay-Brother of the Order, the Author of the *Goa-Stones*, brings them in 50,000 *Xerephins*, by that invention Annually; he is an Old Man, and almost Blind.”—*Fryer*, 149-150.

1690.—“The double excellence of this Stone (snake-stone) recommends its worth very highly . . . and much exceeds the deservedly famed *Gasper Antoni*, or *Goa Stone*.”—*Orington*, 282.

1711.—“*Goa Stones* or *Pedra de Gaspar Antonio*, are made by the Jesuits here: They are from ½ to 8 Ounces each; but the Size makes no Difference in the Price: We bought 11 Ounces for 20 *Rupers*. They are often counterfeited, but ‘tis an easy Matter for one who has seen the right Sort, to dis-

cover it. . . . *Manoock's Stones* at Fort St. George come the nearest to them . . . both Sorts are deservedly cried up for their Vertues."—*Lockyer*, 208.

1768-71.—"Their medicines are mostly such as are produced in the country. Amongst others, they make use of a kind of little artificial stone, that is manufactured at Goa, and possesses a strong aromatic scent. They give scrapings of this, in a little water mixed with sugar, to their patients."—*Starorinus*, E.T. i. 454.

1867.—"The Goa-Stone was in the 16th (?) and 17th centuries as much in repute as the Bezoar, and for similar virtues . . . It is of the shape and size of a duck's egg, has a greyish metallic lustre, and though hard, is friable. The mode of employing it was to take a minute dose of the powder scraped from it in one's drink every morning . . . So precious was it esteemed that the great usually carried it about with them in a casket of gold filigree."—*Nat. Hist. of Gems*, by C. W. King, M.A., p. 256.

GODANG, s. The game introduced some years ago from Japan. The name is a corr. of Chinese *K'i-p'an*, 'checker-board.'

[1898.—"Go, properly *gomoku narule*, often with little appropriateness termed 'checkers' by European writers, is the most popular of the indoor pastimes of the Japanese,—a very different affair from the simple game known to Europeans as Goban or Gobang, properly the name of the board on which go is played."—*Chamberlain, Things Japanese*, 3rd ed., 190 *seq.*, where a full account of the game will be found.]

GODAVERY, n.p. Skt. *Godāvari*, 'giving kine.' Whether this name of northern etymology was a corruption of some indigenous name we know not. [The Dravidian name of the river is *Godai* (Tel. *gode*, 'limit'), of which the present name is possibly a corruption.] It is remarkable how the Godavery is ignored by writers and map-makers till a comparatively late period, with the notable exception of D. João de Castro, in a work, however, not published till 1843. Barros, in his trace of the coasts of the Indies (Dec. I. ix. cap. 1), mentions *Gudavarj* as a place adjoining a cape of the same name (which appears in some much later charts as *C. Gordewar*), but takes no notice of the great river, so far as we are aware, in any part of his history. Linschoten also speaks of the *Punto de Guadovaryn*, but not of the river. Nor does his map show the latter, though showing the Kistna distinctly. The small general map of

India in "*Cambridge's Acc. of the War in India*," 1761, confounds the sources of the Godavery with those of the Mahanadi (of Orissa) and carries the latter on to combine with the western rivers of the Ganges Delta. This was evidently the prevailing view until Rennell published the first edition of his *Memoir* (1783), in which he writes:

"The Godavery river, or Gonga Godowry, commonly called *Ganga* in European maps, and sometimes *Gang* in Indian histories, has generally been represented as the same river with that of Cattack.

"As we have no authority that I can find for supposing it, the opinion must have been taken up, on a supposition that there was no opening between the mouths of the Kistna and Mahanadee (or Cattack river) of magnitude sufficient for such a river as the Ganga" (pp. 74-75) [also *ibid.* 2nd ed. 214]. As to this error see also a quotation from D'Anville under **KEDGEREE**. It is probable that what that geographer says in his *Relations*, p. 135, that he had no real idea of the Godavery. That name occurs in his book only as "*la pointe de Gaudewari*." This point, he says, is about E.N.E. of the "river of Narsapur," at a distance of about 12 leagues; "it is a low land, intersected by several rivers, forming the mouths of that which the maps, esteemed to be most correct, call *Wenseron*; and the river of Narsapur is itself one of those arms, according to a MS. map in my possession." Narsapur is the name of a taluk on the westernmost delta branch, or Vasishtha Godāvari [see *Morris, Map. of Godavery Dist.*, 193]. *Wenseron* appears on a map in Baldaeus (1672), as the name of one of the two mouths of the Eastern or Gautami Godāvari, entering the sea near Coringa. It is perhaps the same name as *Injaram* on that branch, where there was an English Factory for many years.

In the neat map of "Regionum Choromandel, Golconda, et Oriza," which is in Baldaeus (1672), there is no indication of it whatever except as a short inlet from the sea called *Gondewary*.

1538.—"The noblest rivers of this province (*Duquem* or *Deccan*) are six in number, to wit: *Crusna* (*Krishna*), in many places known as *Hinapor*, because it passes by a city of this name (*Hindapār* ?); *Bivra* (read *Bima* ?); these two rivers join on the borders of the *Deccan* and the land of *Canara* (q.v.), and after traversing great distances enter the sea in the *Orin* territory; *Malaprare* (*Malprabha* ?); *Guodavam* (read *Guodavari*) otherwise called *Gangua*; *Purnadi*; *Tupi*. Of these the *Malaprare* enters the sea in the *Orin* territory, and so does the *Guodavam*; but *Purnadi* and *Tupi* enter the Gulf of *Cambay* at different points."—*João de Castro, Primeiro Roteiro da Costa da Índia*, pp. 6, 7.

c. 1590.—“Here (in Berar) are rivers in abundance; especially the Ganga of Gotam, which they also call Godovari. The Ganga of Hindustan they dedicate to Mahadeo, but this Ganga to Gotam. And they tell wonderful legends of it, and pay it great adoration. It has its springs in the Sahyā Hills near Trimbak, and passing through the Wilkyat of Ahmādnagar, enters Berar and thence flows on to Tilingūna.”—*Ain-i-Ilbari* (orig.) i. 476; [ed. *Jarrett*, ii. 228.] We may observe that the most easterly of the Delta branches of the Godavary is still called *Gautami*.

GODDESS, s. An absurd corruption which used to be applied by our countrymen in the old settlements in the Malay countries to the young women of the land. It is Malay *gadis*, ‘a virgin.’

c. 1772.—

“And then how strange, at night oppress
By toils, with songs you’re lulled to rest;
Of rural goddesses the guest,
Delightful!”

W. Marsden, in *Memoirs*, 14.

1784.—“A lad at one of these entertainments, asked another his opinion of a gaddies who was then dancing. ‘If she were plated with gold,’ replied he, ‘I would not take her for my concubine, much less for my wife.’”—*Marsden’s II. of Sumatra*, 2nd ed., 230.

GODOWN, s. A warehouse for goods and stores; an outbuilding used for stores; a store-room. The word is in constant use in the Chinese ports as well as in India. The H. and Beng. *gudam* is apparently an adoption of the Anglo-Indian word, not its original. The word appears to have passed to the continent of India from the eastern settlements, where the Malay word *gadong* is used in the same sense of ‘store-room,’ but also in that of ‘a house built of brick or stone.’ Still the word appears to have come primarily from the South of India, where in Telugu *gidāngi*, *gidāngi*, in Tamil *kidāngu*, signify ‘a place where goods lie,’ from *kidu*, ‘to lie.’ It appears in Singhalese also as *guldama*. It is a fact that many common Malay and Javanese words are Tamil, or only to be explained by Tamil. Free intercourse between the Coromandel Coast and the Archipelago is very ancient, and when the Portuguese first appeared at Malacca they found there numerous settlers from S. India (see s.v. **KLING**). Bluteau gives the word as *palavra da Índia*, and explains it as a “logen

quasi debaixo de chão” (“almost under ground”), but this is seldom the case.

[1513.—“... in which all his rice and a Gudam full of mace was burned.”—*Letter of F. P. Andrade to Albuquerque*, Feb. 22, India Office, MSS. *Corpo Chronologico*, vol. 1.

[1552.—“At night secretly they cleared their Gudams, which are rooms almost under ground, for fear of fire.”—*Barrus*, Dec. 11. Bk. vi. ch. 3.]

1552.—“... and ordered them to plunder many godowns (*gudoes*) in which there was such abundance of clove, nutmeg, mace, and sandal wood, that our people could not transport it all till they had called in the people of Malacca to complete its removal.”—*Castanheda*, iii. 276-7.

1561.—“... Godowns (*Gudges*), which are strong houses of stone, having the lower part built with lime.”—*Correa*, II. i. 236. (The last two quotations refer to events in 1611.)

1570.—“... but the merchants have all one house or *Magazon*, which house they call *Godon*, which is made of bricks.”—*Cussar Frederik*, in *Hall*.

1585.—“In the Palace of the King (at Pegu) are many magazines both of gold and of silver. . . . Sandalwood, and lign-aloes, and all such things, have their *gottons* (*gottoni*), which is as much as to say separate chambers.”—*Gasparo Ballo*, i. 111.

[c. 1612.—“... if I did not he would take away from me the key of the gadong.”—*Dancers, Letters*, i. 195.]

1613.—“As fortalezas o fortificações do Malayos ordinariamente são edificios do matto entaypado, do que havia muitas casais o armenys ou godoes que são edificios subterraneos, em que os mercadores recolhem as roupas do Choromandel por il perigo do fogo.”—*Godinho de Eredin*, 22.

1615.—“We paid Jno. Dono 70 *taies* or plato of bars in full payment of the fee symple of the gadonge over the way, to westward of English houses, whereof 100 *taies* was paid before.”—*Cock’s Diary*, i. 33; [in i. 15 *gedonge*].

[“An old ruined brick house or godung.”—*Foster, Letters*, iii. 109.

[“The same goods to be locked up in the gaddones.”—*Ibid.* iii. 159.]

1634.—

“Virão das ruas as secretas minas

Das abrazadas casas as ruínas,
E das riquezas os gudões desertos.”

Malacca Conquistada, x. 61.

1680.—“Rent Rowle of Dwelling Houses, Goedowns, etc., within the Garrison in Christian Town.”—In *Wheler*, i. 253-4.

1683.—“I went to yo Bankshall to mark out and appoint a Plat of ground to build a Godown for yo Honble. Company’s Salt Potre.”—*Hedges, Diary*, March 6; [Hak. Soc. i. 67].

1696.—"Monday, 3rd August. The Choultry Justices having produced examinations taken by them concerning the murder of a child in the Black town, and the robbing of a godown within the walls:—it is ordered that the Judge-Advocate do cause a session to be held on Tuesday the 11th for the trial of the criminals."—*Official Memorandum*, in *Wheeler*, i. 303.

[1800.—"The cook-room and Zedoun at the Lau Baug are covered in."—*Wellington*, i. 66.]

1800.—"The Black Hole is now part of a godown or warehouse: it was filled with goods, and I could not see it."—*Id. Valentia*, i. 237.

1890.—"These 'Godowns' . . . are one of the most marked features of a Japanese town, both because they are white where all else is gray, and because they are solid where all else is perishable."—*Miss Bird's Japan*, i. 261.

GOGLET, GUGLET. *s.* A water-bottle, usually earthenware, of globular body with a long neck, the same as what is called in Bengal more commonly a *surahi* (see **SERAI**, *b.*, **KOOZA**). This is the usual form now; the article described by Linchoten and Pyrard, with a sort of cullender mouth and pebbles shut inside, was somewhat different. Corrupted from the Port. *gorgoleta*, the name of such a vessel. The French have also in this sense *gargoulette*, and a word *gargouille*, our medieval *gurgoyle*; all derivations from *gorga*, *garga*, *gorye*, 'the throat,' found in all the Romance tongues. *Tom Cringle* shows that the word is used in the W. Indies.

1593.—"These cruets are called Gorgolettas."—*Linschoten*, 60; [*Hak. Soc.* i. 207].

1609.—In *Dubry*, vii. 23, the word is written Gorgolane.

c. 1610.—"Il y a une pièce de terre fort delicate, et toute percée de petite trous faconnez, et au dedans y a de petites pierres qui ne peuvent sortir, c'est pour nettoyer le vase. Ils appellent cela gargoulette: l'eau n'en sort que peu à la fois."—*Pyrard de Laval*, ii. 43; [*Hak. Soc.* ii. 74, and see i. 329].

[1616.—". . . 6 Gorgolettas."—*Foster, Letters*, iv. 193.]

1618.—"They all drink out of Gorgelanes, that is out of a Pot with a Spout, without setting the Mouth thereto."—*T. Van Spilbergen's Voyage*, 37.

c. 1670.—"Quand on est à la maison on a des Gorgoulettes ou aiguilles d'une certaine pierre poreuse."—*Bernier* (ed. Amst.), ii. 214; [and comp. ed. *Constable*, 356].

1688.—"L'on donne à chacun de ceux que leur malheur conduit dans ces saintes

prisons, un pot de terre plein d'eau pour se laver, un autre plus propre de ceux qu'on appelle Gorgoleta, aussi plein d'eau pour boire."—*Dellon, Rel. de l'Inquisition de Goa*, 135.

c. 1690.—"The Siamese, Malays, and Maenasser people have the art of making from the larger coco-nut shells most elegant drinking vessels, cups, and those other receptacles for water to drink called Gorgolette, which they set with silver, and which no doubt by the ignorant are supposed to be made of the precious Maldivre cocon."—*Rumphius*, i. iii.

1692.—"The same way they have of cooling their Liquors, by a wet cloth wrapped about their Gorgulets and Jars, which are vessels made of a porous kind of Earth."—*Fryer*, 47.

1726.—"However, they were much astonished that the water in the Gorgolets in that tremendous heat, especially out of doors, was found quite cold."—*Valatijn, Chron.* 53.

1766.—"I perfectly remember having said that it would not be amiss for General Carnac to have a man with a Goglet of water ready to pour on his head, whenever he should begin to grow warm in debate."—*Lord Clive, Conn. Fort William*, Jan. 22, in *Lory*, 466.

1822.—"Dressing in a hurry, find the drunken bheesty . . . has mistaken your boot for the goglet in which you carry your water on the line of march."—*Ship's Memoirs*, ii. 142.

c. 1830.—"I was not long in finding a bottle of very tolerable rum, some salt junk, some biscuit, and a goglet, or porous earthen jar of water, with some capital cigars."—*Tom Cringle*, ed. 1863, 152.

1832.—"Murwan sent for a woman named Jooda, and handing her some virulent poison folded up in a piece of paper, said, 'If you can throw this into Hucun's gugglet, he on drinking a mouthful or two of water will instantly bring up his liver piece-meal.'"—*Herklot, Quinon-e-Islam*, 156.

1855.—"To do it (gild the Rangoon Pagoda) they have enveloped the whole in an extraordinary scaffolding of bamboos, which looks as if they had been enclosing the pagoda in basketwork to keep it from breaking, as you would do with a water goglet for a *sak* journey."—In *Blackwood's Mag.*, May, 1856.

GOGO, GOGA, *n.p.* A town on the inner or eastern shore of Kattywar Peninsula, formerly a resort of some importance, with an anchorage sheltered by the Isle of Peram (the *Beiram* of the quotation from Ibn Batuta). Gogo appears in the Catalan map of 1376. Two of the extracts will show how this unhappy city used to suffer at the hands of the Portuguese. Gogo is now

superseded to a great extent by Bhavnagar, 8 m. distant.

1321.—“Dated from Goga the 12th day of October, in the year of the Lord 1321.”—*Letter of Fr. Jordanus, in Cathay, &c. i. 228.*

a. 1343.—“We departed from Boiram and arrived next day at the city of Kūka, which is large, and possesses extensive bazars. We anchored 4 miles off because of the obb tide.”—*Ibn Batuta, iv. 60.*

1531.—“The Governor (Nuno da Cunha) . . . took counsel to order a fleet to remain behind to make war upon Cambaya, leaving Antonio de Saldanha with 50 sail, to wit: 4 galleons, and the rest galleys and galeots, and rowing-vessels of the King's, with some private ones eager to remain, in the greed for prize. And in this fleet there stayed 1000 men with good will for the plunder before them, and many honoured gentlemen and captains. And running up the Gulf they came to a city called Goga, peopled by rich merchants; and the fleet entering by the river ravaged it by fire and sword, slaying much people. . . .”—*Correa, iii. 418.*

[c. 1590.—“Ghogeh.” See under SUR-ATH.]

1602.—“ . . . the city of Gogā, which was one of the largest and most opulent in traffic, wealth and power of all those of Cambaya. . . . This city lies almost at the head of the Gulf, on the western side, spreading over a level plain, and from certain ruins of buildings still visible, seems to have been in old times a very great place, and under the dominion of certain foreigners.”—*Couto, IV. vii. cap. 5.*

1614.—“The passage across from Surrate to Goga is very short, and so the three fleets, starting at 4 in the morning, arrived there at nightfall. . . . The next day the Portuguese returned ashore to burn the city . . . and entering the city they set fire to it in all quarters, and it began to blaze with such fury that there was burnt a great quantity of merchandize (*fazendas de port*), which was a huge loss to the Moors. . . . After the burning of the city they abode there 3 days, both captains and soldiers content with the abundance of their booty, and the fleet stood for Dio, taking, besides the goods that were on board, many boats in tow laden with the same.”—*Bocarro, Decada, 333.*

[c. 1660.—“A man on foot going by land to a small village named the Gauges, and from thence crossing the end of the Gulf, can go from Diu to Surat in four or five days. . . .”—*Tavernier, od. Ball, ii. 37.*]

1727.—“Goga is a pretty large Town . . . has some Trade. . . . It has the Conveniences of a Harbour for the largest Ships, though they lie dry on soft Mud at low Water.”—*A. Hamilton, i. 143.*

GOGOLLA, GOGALA, n.p. This is still the name of a village on a peninsular sandy spit of the mainland,

opposite to the island and fortress of Diu, and formerly itself a fort. It was known in the 16th century as the *Villa dos Rumes*, because Melique Az (Malik Ayūz, the Mahom. Governor), not much trusting the Rumes (i.e. the Turkish Mercenaries), “or willing that they should be within the Fortress, sent them to dwell there.” (*Barros, II. iii. cap. 5.*)

1625.—“Paga dyo o gogolla a ol Rey de Cambaya trezo layques em tangas . . . xiiij laiques.”—*Lembrança, 34.*

1533.—In *Botelho, Tombo, 230, 239*, we find “*Alfandegua de Gogualaa.*”

1539.—“ . . . terminating in a long and narrow tongue of sand, on which stands a fort which they call Gogala, and the Portuguese the *Villa dos Rumes*. On the point of this tongue the Portuguese made a beautiful round bulwark.”—*Joaõ de Castro, Primeiro Roteiro, p. 218.*

GOLAH, s. Hind. *gold* (from *gol*, ‘round’). A store-house for grain or salt; so called from the typical form of such store-houses in many parts of India, viz. a circular wall of mud with a conical roof. [One of the most famous of these is the *Gold* at Patna, completed in 1786, but never used.]

[1785.—“We visited the Gola, a building intended for a public granary.”—In *Forbes, Or. Mem. 2nd ed. ii. 445.*]

1810.—“The golah, or warehouse.”—*Williamson, V. M. ii. 343.*

1878.—“The villagers, who were really in want of food, and maddened by the sight of those golahs stored with grain, could not resist the temptation to help themselves.”—*Life in the Mofussil, ii. 77.*

GOLD MOHUR FLOWER, s. *Caesalpinia pulcherrima*, Sw. The name is a corruption of the H. *gulmor*, which is not in the dictionaries, but is said to mean ‘peacock-flower.’

[1877.—“The crowd began to press to the great Gool-mohur tree.”—*Allardye, City of Sunshine, iii. 207.*]

GOLE, s. The main body of an army in array; a clustered body of troops; an irregular squadron of horsemen. P.—H. *ghol*; perhaps a confusion with the Arab. *jaul* (*gaul*), ‘a troop’: [but *Platts* connects it with *Skt. kula*, ‘an assemblage’].

1607.—“As the right and left are called *Berānghār* and *Sowānghār* . . . and are not included in the centre which they call *ghāl*, the right and left do not belong to the *ghāl*.”—*Baber, 227.*

1803.—"When within reach, he fired a few rounds, on which I formed my men into two ghoses. . . . Both ghoses attempted to turn his flanks, but the men behaved ill, and we were repulsed."—*Clinner, Milt. Mem.* i, 283.

1840.—"About this time a large gale of horsemen came on towards me, and I proposed to charge; but as they turned at once from the fire of the guns, and as there was a nullak in front, I refrained from advancing after them."—*Brigadier Lockwood, Report of 2nd Cavalry Division at Battle of Gogerat.*

GOMASTA, GOMASHTAH, s. Hind. from Pers. *gumastah*, part. 'appointed, delegated.' A native agent or factor. In Madras the modern application is to a clerk for vernacular correspondence.

1747.—"As for the Salem Cloth they beg leave to defer settling any Price for that sort till they can be advised from the Gen Masters (I) in that Province."—*Fr. St. David Comsa., May 11. MS. Records in India Office.*

1762.—"You will direct the gentleman, Gomastahs, Muttawuddis (see MOOT-SUDDY), and Moonshis, and other officers of the English Company to relinquish their farms, taluqs (see TALOOE), gunses, and golahs."—*The Nalob to the Governor, in Van Sittart, i, 229.*

1776.—"The Magistrate shall appoint some one person his gomastah or Agent in each Town."—*Hathel's Code, 55.*

1778.—"The Company determining if possible to restore their investment to the former condition . . . sent gomastahs, or Gentoo factors in their own pay."—*Orme, ed. 1803, ii, 57.*

c. 1785.—"I wrote an order to my gomastah in the factory of Hughly."—*Carraccioli's Life of Olive, iii, 448.*

1817.—"The banyan hires a species of broker, called a Gomastah, at so much a month."—*Milt's Hist. iii, 13.*

1837.—" . . . (The Rajah) sent us a very good breakfast; when we had eaten it, his gomashita (a sort of secretary, at least more like that than anything else) came to say . . ."—*Letters from Madras, 128.*

GOMBROON, n.p. The old name in European documents of the place on the Persian Gulf now known as Bandar 'Abbas, or 'Abbas. The latter name was given to it when Shāh 'Abbās, after the capture and destruction of the island city of Hormuz, established a port there. The site which he selected was the little town of Gamrūn. This had been occupied by the Portuguese, who took it from the 'King of Lar' in 1612, but two years later it was taken by the Shāh.

The name is said (in the *Geog. Magazine*, i, 17) to be Turkish, meaning 'a Custom House.' The word alluded to is probably *gumruk*, which has that meaning, and which is again, through Low Greek, from the Latin *commercium*. But this etymology of the name seems hardly probable. That indicated in the extract from A. Hamilton below is from Pers. *lamrūn*, 'a shrimp,' or Port. *camarão*, meaning the same.

The first mention of Gombroon in the E. I. Papers seems to be in 1616, when Edmund Connok, the Company's chief agent in the Gulf, calls it "*Gombroon*, the best port in all Persia," and "that hopeful and glorious port of Gombroon" (*Sainsbury, i, 484-5; [Foster, Letters, iv, 264].* There was an English factory here soon after the capture of Hormuz, and it continued to be maintained in 1769, when it was taken by the Comte d'Estaing. The factory was re-established, but ceased to exist a year or two after.

[1665.—"David Gombur, so-called in Persian and Turkish, which means Custom-house."—*Mestre Alonso's Overland Journey, Ann. Maritima, e Colon. ser. 4, p. 217.*]

1611.—(The Captain-major) "under orders of Dom Luis da Gama returned to succour Comorão, but found the enemy's fleet already there and the fort surrendered. . . . News which was heard by Dom Luis da Gama and most of the people of Ormuz in such way as might be expected, some of the old folks of Ormuz prognosticating at once that in losing Comorão Ormuz itself would be lost before long, seeing that the former was like a barriera or outwork on which the rage of the Persian enemy spent itself, giving time to Ormuz to prepare against their coming thither."—*Boissard, Derenda, 349.*

1622.—"That evening, at two hours of the night, we started from below that fine tree, and after travelling about a league and a half . . . we arrived here in Combrā, a place of decent size and population on the sea-shore, which the Persians now-a-days, laying aside as it were the old name, call the 'Port of Abbas,' because it was wrested from the Portuguese, who formerly possessed it, in the time of the present King Abbas."—*P. della Vall, ii, 413; [in Hak. Soc. i, 3, he calls it Combu].*

c. 1630.—"Gumbrown (or Gombroon, as some pronounce it) is by most Persians Kar' *گومبرون* called Bander or the Port Town . . . some (but I commend them not) write it *Gumrou*, others *Gombro*, and other-some *Gumeroon*. . . . A Town it is of no Antiquity, rising daily out of the ruins of late glorious (now most wretched) Ormus."—*Sir T. Herbert, 121.*

1673.—“The Sailors had stigmatized this place of its Excessive Heat, with this sarcastical Saying, *That there was but an Inch-Deal between Gombroon and Hell*.”—Fryer, 221.

Fryer in another place (marginal rubric, p. 331) says: “Gombroon ware, made of Earth, the best next China.” Was this one of the sites of manufacture of the Persian porcelain now so highly prized? [“The main varieties of this Perso-Chinese ware are the following:—(1) A sort of semi-porcelain, called by English dealers, quite without reason, ‘Gombroon ware,’ which is pure white and semi-transparent, but, unlike Chinese porcelain, is soft and friable where not protected by the glaze.”—*Ency. Brit.* 9th ed. xix. 621.]

1727.—“This Gombroon was formerly a Fishing Town, and when *Shah Abbas* began to build it, had its Appellation from the Portuguese, in Derision, because it was a good place for catching Prawns and Shrimps, which they call *Gamerong*.”—*A. Hamilton*, i. 92; [ed. 1744, i. 93].

1762.—“As this officer (Comte d’Estaing) . . . broke his parole by taking and destroying our settlements at Gombroon, and upon the west Coast of Sumatra, at a time when he was still a prisoner of war, we have laid before his Majesty a true state of the case.”—*In Long*, 288.

GOMUTI, s. Malay *gumuti* [Scott gives *gimuti*]. A substance resembling horsehair, and forming excellent cordage (the *cabo negro*s of the Portuguese—*Marre, Kata-Kata Malayou*, p. 92), sometimes improperly called coir (q.v.), which is produced by a palm growing in the Archipelago, *Arenga saccharifera*, Labill. (*Borassus Gomutis*, Lour.). The tree also furnishes *jalans* or reed-pens for writing, and the material for the poisoned arrows used with the blow-tube. The name of the palm itself in Malay is *anau*. (See **SAGWIRE**.) There is a very interesting account of this palm in *Rumphius, Herb. Amb.*, i. pl. xiii. Dampier speaks of the fibre thus:

1686.—“ . . . There is another sort of Coiro cables . . . that are black, and more strong and lasting, and are made of Strings that grow like Horse-hair at the Heads of certain Trees, almost like the Coco-trees. This sort comes mostly from the Island of Timor.”—i. 295.

GONG, s. This word appears to be Malay (or, according to Crawford, originally Javanese), *gong* or *agong*. [“The word *gong* is often said to be Chinese. Clifford and Swettenham so mark it; but no one seems to be able to point out the Chinese original” (*Scott, Malayan Words in English*, 53).]

2 B

Its well-known application is to a disk of thin bell-metal, which when struck with a mallet, yields musical notes, and is used in the further east as a substitute for a bell. [“The name *gong*, *agong*, is considered to be imitative or suggestive of the sound which the instrument produces” (*Scott, loc. cit.* 51).] Marcel Devic says that the word exists in all the languages of the Archipelago; [for the variants see *Scott, loc. cit.*]. He defines it as meaning “instrument de musique aussi appelé *tam-tam*”; but see under **TOM-TOM**. The great drum, to which Dampier applies the name, was used like the metallic *gong* for striking the hour. Systems of *gongs* variously arranged form harmonious musical instruments among the Burmese, and still more elaborately among the Javanese.

The word is commonly applied by Anglo-Indians also to the *H. ghamti* (*ganta*, Dec.) or *ghari*, a thicker metal disc, not musical, used in India for striking the hour (see **GHURRY**). The *gong* being used to strike the hour, we find the word applied by Fryer (like *gurry*) to the hour itself, or interval denoted.

c. 1690.—“In the morning before day the General did strike his *Gongo*, which is an instrument of War that soundeth like a Bell.”—(This was in Africa, near Benguela). *Advent. of Andrieu Dattel, in Purchas*, ii. 970.

1673.—“They have no Watches nor Hour-Glasses, but measure Time by the dropping of Water out of a Brass Basin, which holds a *Ghong*, or less than half an Hour; when they strike once distinctly, to tell them it’s the First *Ghong*, which is renewed at the Second *Ghong* for Two, and so Three at the End of it till they come to Eight; when they strike on [the Brass Vessel at their liberty to give notice the *Porr* (see **PUHUR**) is out, and at last strike *Ono* leisurely to tell them it is the First *Porr*.”—*Fryer*, 180.

1696.—“In the Sultan’s Mosque (at Mindanao) there is a great Drum with but one Head, called a *Gong*; which is instead of a Clock. This *Gong* is beaten at 12 a Clock, at 3, 6, and 9.”—*Dampier*, i. 333.

1726.—“These *gongs* (*gongon*) are beaten very gently, at the time when the Prince is going to make his appearance.”—*Valentin*, iv. 68.

1750-52.—“Besides these (in China) they have little drums, great and small kettle drums, *gungungs* or round brass basons like frying pans.”—*Olof Torren*, 218.

1817.—“War music bursting out from time to time With *gong* and tymbalon’s tremendous ehimo.”—*Lalla Rookh, Nokanna*. Tremendous sham poetry!

1878.—“... le nom plébien . . . sonna dans les salons . . . Comme un coup de cymbale, un de ces gongs qui sur les théâtres de féerie annoncent les apparitions fantastiques.”—*Alph. Daudet, Le Nabab*, ch. 4.

GOODRY, s. A quilt; H. *gudri*. [The *gudri*, as distinguished from the *raddi* (see **ROZYE**), is the bundle of rags on which Fakirs and the very poorest people sleep.]

1593.—“They make also faire couerlits, which they call *Godorlins* [or] *Colchas*, which are very faire and pleasant to the eye, stitched with silke, and also of cotton of all colours and stitchings.”—*Lincolne*, ch. 6; [Hak. Soc. i. 61].

c. 1610.—“Les matelots et les couvertures sont de soye ou de toille de coton façonnées à toutes sortes de figures et couleur. Ils appellent cela *Gouldrins*.”—*Pyrard de Laval*, ii. 3; [Hak. Soc. ii. 4].

1653.—“*Goudrin* est un terme Indou et Portugais, qui signifie des couvertures pieuées de cotton.”—*De la Nouvelle-Gouze*, ed. 1657, p. 539.

[1819.—“He directed him to go to his place, and take a *godhra* of his (a kind of old patched counterpane of shreds, which Fungees frequently have to lie down upon and throw over their shoulders).”—*Tr. Lit. Soc. No. i. 113*]

GOOGUL, s. H. *gugal*, *guggul*, Skt. *guggula*, *guggulu*. The aromatic gumm-resin of the *Balsamodendron Mukul*, Hooker (*Amyris agallocha*, Roxb.), the *mull* of the Arabs, and generally supposed to be the bdellium of the ancients. It is imported from the Beyla territory, west of Smd (see *Do. Govt. Selections* (N.S.), No. xvii. p. 326).

1625.—(Prices at Cambay). “*Gugall* d’orumuz (the maund), 16 *fréles*”—*Lembraça*, 43.

1813.—“*Gogul* is a species of bitumen much used at Bombay and other parts of India, for painting the bottom of ships.”—*Milburn*, i. 137.

GOOJUR, n.p. H. *Gajar*, Skt. *Gurjara*. The name of a great Hindu clan, very numerous in tribes and in population over nearly the whole of Northern India, from the Indus to Rohilkhand. In the Delhi territory and the Doab they were formerly notorious for thieving propensities, and are still much addicted to cattle-theft; and they are never such steady and industrious cultivators as the *Jats*, among whose villages they are so largely interspersed. In the Punjab they are Mahomedans. Their ex-

tensive diffusion is illustrated by their having given name to Gujarat (see **GOOZERAT**) as well as to *Gujrat* and *Gujrānwāla* in the Panjab. And during the 18th century a great part of Saharanpūr District in the Northern Doab was also called *Gujrat* (see *Elliot's Races*, by Beames, i. 99 seq.).

1519.—“In the hill-country between Nalab and Behreh . . . and adjoining to the hill-country of Kashmir, are the *Jats*, *Gujers*, and many other men of similar tribes.”—*Memoirs of Baber*, 259.

[1785.—“The road is infested by tribes of banditti called *googars* and *mowatties*.”—*In Forbes, Or. Mem.* 2nd ed. II. 426.]

GOOLAIL, s. A pellet-bow. H. *gul*, probably from Skt. *gudā*, *gula*, the pellet used. [It is the Arabic *Kans-al-bandūk*, by using which the unlucky Prince in the First Kalandar's Tale got into trouble with the Wazir (Burton, *Arab. Nights*, i. 98).]

1560.—Burbeck speaks of being much annoyed with the multitude and impudence of kites at Constantinople: “ego interim cum manuall ballista post columnam sto, modo hujus, modo illius caudae vel alarum, ut canis tulerit, pinnas testaceis globis verberans, donec mortifero ictu unam aut alteram percussam deentio. . . .”—*Burley Epist.* iii. p. 163.

[c. 1590.—“From the general use of pellet bows which are fitted with bowstrings, sparrows are very scarce (in Kashmir).”—*Lin.*, ed. *Jarrett*, ii. 351. In the original *lamān-i-guroha*, *guroha*, according to *Steingass, Dict.*, being “a ball . . . ball for a cannon, ballista, or cross-bow.”]

1600.—“O for a *stone-bow* to hit him in the eye.”—*Twelfth Night*, ii. 5.

1611.—

“Children will shortly take him for a wall, And set their *stone-bows* in his forehead.”—*Beaumont & Fletcher, A King and No King*, V.

[1870.—“The *Goolle-bans*, or pellet-bow, generally used as a weapon against crows, is capable of inflicting rather severe injuries.”—*Chevers, Ind. Med. Jurisprudence*, 337.]

GOOLMAUL, GOOLMOOL, s. H. *gol-māl*, ‘confusion, jumble’; *gol-māl karnā*, ‘to make a mess.’

[1877.—“The boy has made such a *gol-mol* (uproar) about religion that there is a risk in having anything to do with him.”—*Allardye, City of Sunshine*, ii. 106.]

[GOOMTEE, n.p. A river of the N.W.P., rising in the Shikharjānpur District, and flowing past the cities of Lucknow and Jaunpur, and joining the Ganges between Benares and

Ghūzipur. The popular derivation of the name, as in the quotation, is, as if *Ghūmti*, from H. *ghūmdā*, 'to wind,' in allusion to its winding course. It is really from Skt. *gomati*, 'rich in cattle.'

[1848.—"The Ghūmti, which takes its name from its windings . . ."—*Buyers, Recoll. of N. India*, 210.]

GOONT, s. H. *gūnth*, *gūth*. A kind of pony of the N. Himālayas, strong but clumsy.

c. 1500.—"In the northern mountainous districts of Hindustan a kind of small but strong horse is bred, which is called *gūt*; and in the confines of Bengal, near Kāch, another kind of horse occurs, which rank between the *gūt* and Turkish horses, and are called *kūghan* (see **TANGUN**); they are strong and powerful."—*Ain*, i. 183; [also see ii. 280].

1009.—"On the further side of *Ganges* lyeth a very mighty Prince, called *Rahur* *Rotorur*, holding a mountainous Countrey . . . thence cometh much Muske, and heere is a great breed of a small kind of Horse, called *Gunts*, a true travelling scale-cliffe beast."—W. *Finch*, in *Purchas*, i. 433.

1831.—"In Cashmere I shall buy, without regard to price, the best ghounts in Tibet."—*Jacquemont's Letters*, E.T. i. 238.

1838.—"Give your *gūnth* his head and he will carry you safely . . . any horse would have struggled, and been killed; these *gūnths* appear to understand that they must be quiet, and their master will help them."—*Funny Parler, Wanderings of a Pilgrim*, ii. 226.

GOORKA, GOORKALLY, n.p. H. *Gurkhā*, *Gurkhāli*. The name of the race now dominant in Nepāl, and taking their name from a town so called 53 miles W. of Khatmandu. [The name is usually derived from the Skt. *go-raksha*, 'cow-keeper.' For the early history see *Wright, H. of Nepāl*, 147]. They are probably the best soldiers of modern India, and several regiments of the Anglo-Indian army are recruited from the tribe.

1767.—"I believe, Sir, you have before been acquainted with the situation of Nipal, which has long been besieged by the *Goorcally Rajah*."—*Letter from Chief at Patna*, in *Long*, 526.

[, "The Rajah being now dispossessed of his country, and shut up in his capital by the Rajah of Goorcullah, the usual channel of commerce has been obstructed."—*Letter from Council to E.I. Co.*, in *Verelst, Vico of Bengal*, App. 35.]

GOOROO, s. H. *gura*, Skt. *guru*; a spiritual teacher, a (Hindu) priest.

(Ancient).—"That brahman is called *guru* who performs according to rule the rites on conception and the like, and feeds (the child) with rice (for the first time)."—*Mann*, ii. 142.

c. 1550.—"You should do as you are told by your parents and your *Guru*."—*Rāmāyana* of Tulsi Dās, by *Grove* (1878), 43.

[1567.—"Grous." See quotation under **CASIS**.]

1626.—"There was a famous Prophet of the Ethnikes, named *Goru*."—*Purchas, Pilgrimage*, 520.

1700.—" . . . je suis fort surpris de voir à la porte . . . le Pénitent au colier, qui demandoit à parler au *Gourou*."—*Lettres Edif.*, x. 95.

1810.—"Persons of this class often keep little schools . . . and then are designated *gooroo*s; a term implying that kind of respect we entertain for pastors in general."—*Williamson*, V. M. ii. 317.

1822.—"The Adventures of the *Gooroo* Paramartan; a tale in the Tamil Language" (translated by B. Babington from the original of Padre Becchi, written about 1720-1730), London.

1867.—"Except the *guru* of Bombay, no priest on earth has so large a power of acting on every weakness of the female heart as a Mormon bishop at Salt Lake."—*Dixon's New America*, 330.

GOORUL, s. H. *gāral*, *goral*; the Himālayan chamois; *Nemorhaedus Goral* of Jerdon. [*Cemas Goral* of Blanford (*Mammalia*, 516).]

[1821.—"The flesh was good and tasted like that of the *ghorul*, so abundant in the hilly belt towards India."—*Lloyd & Gerard's Narr.*, ii. 112.

[1886.—"On Tuesday we went to a new part of the hill to shoot '*gural*,' a kind of deer, which across a khud, looks remarkably small and (more like a hare than a deer)."—*Lady Dufferin, Vicergal's Life*, 235.]

[GOORZEBURDAR, s. P. *gurz-bardār*, 'a mace-bearer.'

[1663.—"Among the Kours and the Mansebdars are mixed many *Goorzo*-berdars, or mace-bearers chosen for their tall and handsome persons, and whose business it is to preserve order in assemblies, to carry the King's orders, and execute his commands with the utmost speed."—*Bernier, ed. Consable*, 267.

[1717.—"Everything being prepared for the *Goorzebardar's* reception."—In *Tulsi, Hedy's Diary*, Hak. Soc. ii. cccix.

[1727.—"*Goosberdar*. See under **HOS-BOLHOOKUM**.]

GOOZERAT, GUZERAT, n.p. The name of a famous province in Western India, Skt. *Gurjara*, *Gurjara-rāṣṭra*, Prakrit passing into H. and Mahr. *Gujrat*, *Gujrat*, taking its name from the Gujar (see **GOOJUR**) tribe. The name covers the British Districts of Surat, Broach, Kaira, Panch Mahals, and Ahmedabad, besides the territories of the Gackwar (see **GUICOWAR**) of Baroda, and a multitude of native States. It is also often used as including the peninsula of Kathiawar or Surashtra, which alone embraces 180 petty States.

c. 610.—Hwen Tsang passes through *Kiuchi-lo*, i.e. Gurjara, but there is some difficulty as to the position which he assigns to it.—*Pélerin du Bouddha*, iii. 166; [Cunningham, *Arch. Rep.* ii. 70 seqq.].

1293.—“Gozurat is a great Kingdom. . . . The people are the most desperate pirates in existence. . . .”—*Marco Polo*, Bk. iii. ch. 26.

c. 1300.—“Guzerat, which is a large country, within which are Kambay, Somnat, Ranken-Tana, and several other cities and towns.”—*Rashiduddin*, in *Elliot*, i. 67.

1300.—“The Sultan despatched Ulugh Khan to Ma'bar and Gujara't for the destruction of the idol-temple of Somnat, on the 20th of Jumadā'-l-awwal, 693 H. . . .”—*Amir Khusraw*, in *Elliot*, iii. 74.

[c. 1330.—“Juzrat.” See under **LAR**.]

1551.—“At last we made the land of Gujara't in Hindustan.”—*Sidi 'Ali*, p. 79.

The name is sometimes used by the old writers for the people, and especially for the Hindu merchants or **banyans** (q.v.) of Guzerat. See *Sainsbury*, i. 445 and *passim*.

[c. 1605.—“And alsoe the Guzatts do saile in the Portugalls ships in euery porte of the East Indies . . .”—*Birdwood*, *First Letter Book*, 85.]

GOOZUL-KHANA, s. A bath-room; H. from Ar.—*P. ghuul-khāna*, of corresponding sense. The apartment so called was used by some of the Great Moghuls as a place of private audience.

1616.—“At eight, after supper he comes down to the guselcan (v.l. gazelcan), a faire Court wherein in the midst is a Throne erected of freestone.”—*Sir T. Roe*, in *Purchas*, ii.; [Hak. Soc. i. 106].

“The thirtieth, at night I went to the Gussell Chan, where is best opportunity to doe business, and tooke with me the Italian, determining to walk no longer in darkness, but to proue the King. . . .”—*Ibid.* p. 643; [in Hak. Soc. i. 202, Gussell chan; in ii. 459, Gushell choes].

c. 1660.—“The grand hall of the *Am-Kas* opens into a more retired chamber, called the *gosel-kane*, or the place to wash in. But few are suffered to enter there. . . . Thoro it is where the king is seated in a chair . . . and giveth a more particular Audience to his officers.”—*Bornier*, E.T. p. 85; [ed. *Constable*, 265; *ibid.* 361 *gosel-kane*].

GOPURA, s. The meaning of the word in Skt. is ‘city-gate,’ *go* ‘eye,’ *pura*, ‘city.’ But in S. India the *gopuram* is that remarkable feature of architecture, peculiar to the Peninsula, the great pyramidal tower over the entrance-gate to the precinct of a temple. See *Fergusson's Indian and Eastern Architecture*, 325, &c. [The same feature has been reproduced in the great temple of the Seth at Brindaban, which is designed on a S. Indian model. (*Growse*, *Mathura*, 260).] This feature is not, in any of the S. Indian temples, older than the 15th or 16th cent., and was no doubt adopted for purposes of defence, as indeed the *Silpa-shāstra* (‘Books of Mechanical Arts’) treatises imply. This fact may sufficiently dispose of the idea that the feature indicates an adoption of architecture from ancient Egypt.

1562.—“The *gopurams* or towers of the great pagoda.”—*Marliani*, *Peru and India*, 408.

GORA, s. H. *gord*, ‘fair-complexioned.’ A white man; a European soldier; any European who is not a *sahib* (q.v.). Plural *gord-log*, ‘white people.’

[1861.—“The cavalry . . . rushed into the line . . . declaring that the Gora Log (the European soldiers) were coming down upon them.”—*Cave Brown*, *Punjab and Delhi*, i. 213.]

GORAWALLAH, s. H. *ghord-wāla*, *ghord*, ‘a horse.’ A groom or horsekeeper; used at Bombay. On the Bengal side *syce* (q.v.) is always used, on the Madras side *horsekeeper* (q.v.).

1650.—*Gurrials*, apparently for *ghorī-sālās* (*Gurrials* would be alligators, Gavial), are allowed with the horses kept with the Hoogly Factory.—See *Fort St. Geo. Consular Tour*, Dec. 12, in *Notes and Exts.*, No. ii. 63.

c. 1848.—“On approaching the different points, one knows Mrs. — is at hand, for her Gora-hwallas wear green and gold *pygries*.”—*Chow-Chow*, i. 161.

GORAYT, s. H. *gorat*, *gorait*, [which has been connected with Skt. *ghur*, 'to shout'; a village watchman and messenger, [in the N.W.P. usually of a lower grade than the *chokidar*, and not, like him, paid a cash wage, but remunerated by a piece of rent-free land; one of the village establishment, whose special duty it is to watch crops and harvested grain].

[c. 1803.—"Fifteen messengers (*gorayits*) are allowed $\frac{1}{2}$ ser on the man of grain, and from 1 to 5 *bighas* of land each."—*Buchanan*, *Eastern India*, ii. 231.]

GORDOWER, GOORDORE, s. A kind of boat in Bengal, described by Ives as "a vessel pushed on by paddles." Etym. obscure. *Ghurdaur* is a horse-race, a race-course; sometimes used by natives to express any kind of open-air assemblage of Europeans for amusement. [The word is more probably a corr. of P. *girdāurā*, 'a patrol'; *girdāur*, 'all around, a supervisor,' because such boats appear to be used in Bengal by officials on their tours of inspection.]

1757.—"To get two bolins (see **BOLIAH**), a *goordore*, and 87 dandies (q.v.) from the *Nazir*."—*Ives*, 167.

GOSAIN, GOSSYNE, &c. s. H. and *Mahr*. *Gosāin*, *Gosāi*, *Gosāvi*, *Gosā'in*, &c., from Skt. *Gosvāmī*, 'Lord of Passions' (lit. 'Lord of cows'), i.e. one who is supposed to have subdued his passions and renounced the world. Applied in various parts of India to different kinds of persons not necessarily celibates, but professing a life of religious mendicancy, and including some who dwell together in convents under a superior, and others who engage in trade and hardly pretend to lead a religious life.

1774.—"My hopes of seeing Teshu Lama were chiefly founded on the *Gosain*."—*Dodge*, in *Markham's Tibet*, 46.

c. 1781.—"It was at this time in the hands of a *Gosaine*, or Hindoo Religious."—*Hodge*, 112. (The use of this barbarism by *Hodge* is remarkable, common as it has become of late years.)

[1813.—"Unlike the generality of Hindoos, these *Gosains* do not burn their dead . . ." *Forbes*, *Or. Mem.* 2nd ed. i. 312-3; in i. 544 he writes *Gosanneo*.]

1826.—"I found a lonely cottage with a light in the window, and being attired in the habit of a *gossein*, I did not hesitate to request a lodging for the night."—*Pandurang Hart*, 309; [ed. 1873, ii. 276].

GOSBECK, COSBEAGUE, s. A coin spoken of in Persia (at Gombroon and elsewhere). From the quotation from *Fryer* it appears that there was a *Goss* and a *Gosbegi*, corresponding to Herbert's double and single *Cozbeq*. Mr. Wollaston in his *English-Persian Dict.* App. p. 436, among "Moneys now current in Persia," gives "5 *dīnār* = 1 *ghāz*; also a nominal money." The *ghāz*, then, is the name of a coin (though a coin no longer), and *ghāz-begi* was that worth 10 *dīndrs*. Marsden mentions a copper coin, called *kazbegi* = 50 (nominal) *dīndrs*, or about 3*Ad*. (*Numism. Orient.*, 456.) But the value in *dīndrs* seems to be in error. [Prof. Browne, who referred the matter to M. Husayn Kuli Khān, Secretary of the Persian Embassy in London, writes: "This gentleman states that he knows no word *ghāz-beg*, or *ghāz-beg*, but that there was formerly a coin called *ghāz*, of which 5 went to the *shahī*; but this is no longer used or spoken of." The *ghāz* was in use at any rate as late as the time of *Hajji Baba*; see below.]

[1615.—"The chiefest money that is current in Persia is the *Abasse*, which weigheth 2 *metzcales*. The second is the *manade*, which is half an *abasse*. The third is the *shahry* and is a quarter of an *abasse*. In the *real* of eight are 13 *shayes*. In the *cheken* of Venetia 20 *shayes*. In a *shayr* are 2½ *hishtis* or *cashbeges* 10. One *hishty* is 4 *cashbeges* or 2 *tanges*. The *Abasse*, *manade* and *Shahry* and *hishty* are of silver; the rest are of copper like to the *piesta* of India."—*Foster*, *Letters*, iii. 176.]

c. 1630.—"The *Abasse* is in our money sixtoons pence; *Larrre* ten pence; *Mamoodre* eight pence; *Bistre* two pence; double *Cozbeq* one penny; single *Cozbeq* one half-penny; *Fluces* are ten to a *Cozbeq*."—*Sir T. Herbert*, ed. 1638, p. 231.

1673.—"A Banyan that seemingly is not worth a *Gosbeck* (the lowest coin they have)."—*Fryer*, 113. See also p. 313.

"10 *cosbeagues* is 1 *Shahce*; 4 *Shahces* is one *Abasse* or 16*d*."—*Ibid*, 211.

"Brass money with characters, A *Goss*, ten whereof compose a *Shahce*, A *Gosbege*, five of which go to a *Shahce*." *Ibid*, 407.

1711.—"10 *Coz*, or *Pice*, a Copper Coin, are 1 *Shahce*."—*Lockyer*, 241.

1727.—"1 *Shaher* is . . . 10 *Ganz* or *Cosbegs*."—*A. Hamilton*, ii. 311; [ed. 1744].

1752.—"10 *cosbaugues* or *Pice* (a Copper Coin) are 1 *Shatree*" (read *Shahce*).—*Brooks*, p. 37. See also in *Hankey*, vol. i. p. 292, *Kazbegie*; [in ii. 21, *Kazbekie*].

[1824.—“But whatever profit arose either from these services, or from the spoils of my monkey, he alone was the gainer, for I never touched a ghaz of it.”—*Haji Baba*, 52 seq.]

1825.—“A toman contains 100 mamoodies; a new abassees, 2 mamoodies or 4 shakees . . . a shakee, 10 coz or coz-baugues, a small copper coin.”—*Milburn*, 2nd ed. p. 95.

GOSHA, adj. Used in some parts, as an Anglo-Indian technicality, to indicate that a woman was secluded, and cannot appear in public. It is short for *P. goshā-nishīn*, ‘sitting in a corner’; and is much the same as *parda-nishīn* (see **PURDAH**).

GOUNG, s. *Burm. gaung*; a village head man. [“Under the Thoogyee were *Rwa-goung*, or heads of villages, who aided in the collection of the revenue and were to some extent police officials.” (*Gazetteer of Burma*, i. 480.)]

a. **GOUE**, s. *H. gaur, gāuri gāṛ*, (but not in the dictionaries), [Platts gives *gaur*, *Skt. gaura*, ‘white, yellowish, reddish, pale red’]. The great wild ox, *Gavæus Gaurus*, *Jerd.*; [*Bos gaurus*, *Blanford (Mammalia)*, 484 seq.], the same as the *Bison* (q.v.). [The classical account of the animal will be found in *Forsyth, Highlands of Central India*, ed. 1889, pp. 109 seqq.]

1806.—“They erect strong fences, but the buffaloes generally break them down. . . . They are far larger than common buffaloes. There is an account of a similar kind called the *Gore*; one distinction between it and the buffalo is the length of the hoof.”—*Elphinstone, in Life*, i. 156.

b. **GOUE**, s. Properly *Can. gaud, gaur, gauda*. The head man of a village in the Canarese-speaking country; either as corresponding to *patel*, or to the *Zemindar* of Bengal. [See *F. Buchanan, Mysore*, i. 268; *Rice, Mysore*, i. 579.]

c. 1800.—“Every Tehsildary is farmed out in villages to the *Gours* or head-men.”—*In Munro’s Life*, iii. 92.

c. **GOUE**, n.p. *Gaur*, the name of a medieval capital of Bengal, which lay immediately south of the modern civil station of Malda, and the traces of which, with occasional Mahomedan buildings, extend over an immense area,

chiefly covered with jungle. The name is a form of the ancient *Gauda*, meaning, it is believed, ‘the country of sugar,’ a name applied to a large part of Bengal, and specifically to the portion where those remains lie. It was the residence of a Hindu dynasty, the *Senas*, at the time of the early Mahomedan invasions, and was particularly known as *Lakhndoti*; but the reigning king had transferred his seat to *Nadiya* (70 m. above Calcutta) before the actual conquest of Bengal in the last years of the 12th century. *Gaur* was afterwards the residence of several Mussulman dynasties. [See *Ravenshaw, Gaur, its Ruins and Inscriptions*, 1878.]

1536.—“But Xercansor [*Shir Khān Sūr*, afterwards *King of Hindustan* as *Shir Shāh*] after his success advanced along the river till he came before the city of *Gouro* to besiege it, and ordered a lodgment to be made in front of certain verandahs of the King’s Palace which looked upon the river; and as he was making his trenches certain *Rumis* who were resident in the city, desiring that the King should prize them highly (*d’elles fiesse cabedat*) as he did the Portuguese, offered their service to the King to go and prevent the enemy’s lodgment, saying that he should also send the Portuguese with them.”—*Correa*, iii. 720.

[1552.—“*Caor*.” See under **BURRAN-FOOTER**.]

1553.—“The chief city of the Kingdom (of Bengal) is called *Gouro*. It is situated on the banks of the Ganges, and is said to be 3 of our leagues in length, and to contain 200,000 inhabitants. On the one side it has the river for its defence, and on the landward faces a wall of great height . . . the streets are so thronged with the concourse and traffic of people . . . that they cannot force their way past . . . a great part of the houses of this city are stately and well-wrought buildings.”—*Barros*, IV. ix. cap. 1.

1586.—“From *Patanaw* I went to *Tanda* which is in the land of the *Gouren*. It hath in times past been a kingdom, but is now subdued by *Zelabdin Echebar* . . .”—*R. Fitch, in Halluyt*, ii. 389.

1683.—“I went to see ye famous Ruins of a great City and Pallace called [of] *GOWRE* . . . we spent 3½ hours in seeing ye ruins especially of the Pallace which has been . . . in my judgment considerably bigger and more beautifull than the Grand Seignor’s Seraglio at Constantinople or any other Pallace that I have seen in Europe.”—*Hedges, Diary*, May 16; [*Hak. Soc.* i. 88].

GOVERNOR’S STRAITS, n.p. This was the name applied by the Portuguese (*Estreito do Governador*) to the Straits of Singapore, i.e. the straits

south of that island (or New Strait). The reason of the name is given in our first quotation. The Governor in question was the Spaniard Dom João da Silva.

1615.—"The Governor sailed from Manilha in March of this year with 10 galleons and 2 galleys. . . . Arriving at the Straits of Sincapur, . . . and passing by a new strait which since has taken the name of *Estreito do Governador*, there his galleon grounded on the reef at the point of the strait, and was a little grazed by the top of it."—*Bocarro*, 428.

1727.—"Between the small *Carimou* and *Tanjong-bellong* on the Continent, is the entrance of the Straights of *Sincapure* before mentioned, and also into the Straights of *Governadore*, the largest and easiest Passage into the *China Seas*."—*A. Hamilton*, ii. 122.

1780.—"Directions for sailing from Malacca to Pulo Timoon through Governor's Straits, commonly called the Straits of Sincapour."—*Dunn's N. Directory*, 5th ed. p. 474. See also *Lettres Edif.*, 1st ed. ii. 118.

1841.—"Singapore Strait, called Governor Strait, or New Strait, by the French and Portuguese."—*Horsburgh*, 5th ed. ii. 264.

GOW, GAOU, s. *Dak. H. gau*. An ancient measure of distance preserved in S. India and Ceylon. In the latter island, where the term still is in use, the *gawua* is a measure of about 4 English miles. It is Pali *gāwuta*, one quarter of a *yojana*, and that again is the Skt. *gavyūti* with the same meaning. There is in Molesworth's *Mahr. Dictionary*, and in *Wilson*, a term *gaukos* (see *COSS*), 'a land measure' (for which read 'distance measure'), the distance at which the lowing of a cow may be heard. This is doubtless a form of the same term as that under consideration, but the explanation is probably modern and incorrect. The *yojana* with which the *gau* is correlated, appears etymologically to be 'a yoking,' viz. 'the stage, or distance to be gone in one harnessing without unyoking' (*Williams*); and the lengths attributed to it are very various, oscillating from $2\frac{1}{2}$ to 9 miles, and even to 8 *krośas* (see *COSS*). The last valuation of the *yojana* would correspond with that of the *gau* at $\frac{1}{4}$.

c. 545.—"The great Island (Taprobane), according to what the natives say, has a length of 800 *gaulia*, and a breadth of the same, i.e. 300 miles."—*Cosmas Indicopleustes*, (in *Cathay*, cixxvii.).

1623.—"From Garicota to Tumbro may be about a league and a half, for in that

country distances are measured by *gañ*, and each *gañ* is about two leagues, and from Garicota to Tumbro they said was not so much as a *gañ* of road."—*F. della Valle*, ii. 638; [*Hak. Soc.* ii. 230].

1676.—"They measure the distances of places in India by *Gos* and *Costes*. A *Gos* is about 4 of our common leagues, and a *Coste* is one league."—*Tavernier*, E.T. ii. 30; [*ed. Ball*, i. 47].

1860.—"A *gaon* in Ceylon expresses a somewhat indeterminate length, according to the nature of the ground to be traversed, a *gaon* across a mountainous country being less than one measured on level ground, and a *gaon* for a loaded coolie is also permitted to be shorter than for one unburthened, but on the whole the average may be taken under four miles."—*Tennent's Ceylon*, 4th ed. i. 467.

GRAB, s. This name, now almost obsolete, was applied to a kind of vessel which is constantly mentioned in the sea- and river-fights of India, from the arrival of the Portuguese down to near the end of the 18th century. That kind of etymology which works from inner consciousness would probably say: "This term has always been a puzzle to the English in India. The fact is that it was a kind of vessel much used by corsairs, who were said to *grab* all that passed the sea. Hence," &c. But the real derivation is different.

The Rev. Howard Malcom, in a glossary attached to his *Travels*, defines it as "a square-rigged Arab vessel, having a projecting stern (stem?) and no bowsprit; it has two masts." Probably the application of the term may have deviated variously in recent days. [See *Bombay Gazetteer*, xiii. pt. i. 348.] For thus again in *Solvyns (Les Hindous*, vol. i.) a *grab* is drawn and described as a ship with three masts, a sharp prow, and a bowsprit. But originally the word seems, beyond question, to have been an Arab name for a *galley*. The proper word is Arab. *ghorāb*, 'a raven,' though adopted into Mahratti and Konkani as *gurāb*. Jal says, quoting Reinaud, that *ghorāb* was the name given by the Moors to the true galley, and cites Hyde for the *rational* of the name. We give Hyde's words below. Amari, in a work quoted below (p. 397), points out the analogous *corvette* as perhaps a transfer of *ghurāb*:

1181.—"A vessel of our merchants . . . making sail for the city of Tripoli (which God protect) was driven by the winds on

the shore of that country, and the crew being in want of water, landed to procure it, but the people of the place refused it unless some corn were sold to them. Meanwhile there came a ghurāb from Tripoli . . . which took and plundered the crew, and seized all the goods on board the vessel."—*Arabic Letter from Ubaldo, Archbishop and other authorities of Pisa, to the Almohad Caliph Abu Yak'ub Yusuf, in Amari, Diplomi Arabi*, p. 8.

The Latin contemporary version runs thus :

"Cum quidam nostri cari cives de Sicilia cum carico frumenti ad Tripolim venissent, tempestate maris et vi ventorum compulsi, ad portum dictum Macri deveniunt; ibique aqua deficiente, et cum pro ea aurientia irent, Barbaros non permiserunt eos . . . nisi prius eis de frumento venderent. Cumque invitati eis de frumento venderent galea vestra de Tripoli armata," &c.—*Ibid.* p. 269.

c. 1200.—Ghurāb, Cornix, Corvus, galea.

Galea, Gharāb, Gharbān.—*Vocabulista Arabico* (from Riccardian Library), pubd. Florence, 1871, pp. 148, 404.

1343.—"Jalansi . . . sent us off in company with his son, on board a vessel called al-'Ulari, which is like a ghorāb, only more roomy. It has 60 oars, and when it engages is covered with a roof to protect the rowers from the darts and stone-shot."—*In Batuta*, iv. 69.

1505.—In the *Vocabulary* of Pedro de Alcalá, *galera* is interpreted in Arabic as gorāb.

1554.—In the narrative of Sidi 'Ali Kapudān, in describing an action that he fought with the Portuguese near the Persian Gulf, he says the enemy's fleet consisted of 4 barques as big as carracks (q.v.), 3 great gharābs, 6 Karāwāls (see CARAVEL) and 12 smaller gharābs, or galliots (see GALLE-VAT) with oars.—In *J. As.*, ser. 1. tom. ix. 67-68.

[c. 1610.—"His royal galley called by them Ogate Gourabe (*gourabe* means 'galley,' and *ogate* 'royal')."—*Pyrard de Laré*, Hak. Soc. i. 312.]

1660.—"Jani Beg might attack us from the hills, the gharābs from the river, and the men of Sihwān from the rear, so that we should be in a critical position."—*Mohammed Afāsim*, in *Elliot*, i. 250. The word occurs in many pages of the same history.

[1679.—"My Selfe and Mr. Gapes Grob the stern most."—In *Hedges, Diary*, Hak. Soc. ii. clxxxv.]

1690.—"*Galea* . . . ab Arabibus tam Asiaticis quam Africanis vocatur . . . Ghorāb, i.e. Corvus, quasi picea nigredine, rostro extenso, et velis remisque sicut alis volans galera: unde et Vlachos Græce dicitur

Melaure."—*Hyde, Note on Peritoi*, in *Synt. Dissert.* i. 97.

1678.—"Our Factors, having concerns in the cargo of the ships in this Road, loaded two Grobs and departed."—*Fryer*, 153.

1727.—"The *Musalat* War . . . obliges them (the Portuguese) to keep an *Armada* of five or six ships, besides small Frigates and Grabs of War."—*A. Hamilton*, i. 250; [ed. 1744, ii. 253].

1750-52.—"The ships which they make use of against their enemies are called goerabbs by the Dutch, and grabbs by the English, have 2 or 3 masts, and are built like our ships, with the same sort of rigging, only their prows are low and sharp as in gallees, that they may not only place some cannons in them, but likewise in case of emergency for a couple of oars, to push the grabb on in a calm."—*Olof Toren, Voyage*, 205.

c. 1754.—"Our E. I. Company had here (Bombay) one ship of 40 guns, one of 20, one Grab of 18 guns, and several other vessels."—*Ives*, 43. Ives explains "Ketebes," which they call grabbs. This shows the meaning already changed, as no galley could carry 18 guns.

c. 1760.—"When the Derby, Captain Ansell, was so scandalously taken by a few of Angria's grabs."—*Grose*, i. 81.

1763.—"The grabs have rarely more than two masts, though some have three; those of three are about 300 tons burthen; but the others are not more than 150: they are built to draw very little water, being very broad in proportion to their length, narrowing, however, from the middle to the end, where instead of bows they have a prow, projecting like that of a Mediterranean galley."—*Orme* (reprint), i. 408-9.

1810.—"Here a fine English East India-man, there a grab, or a dow from Arabia."—*Maria Graham*, 142.

"This Grab (*sic*) belongs to an Arab merchant of Muscat. The Nakhodah, an Abyssinian slave."—*Elphinstone*, in *Life*, i. 232.

[1820.—"We had scarce set sail when there came in a ghorab (a kind of boat) the Cotwal of Surat . . ."—*Trans. Lit. Soc. Ro.* ii. 5.]

1872.—"Moored in its centre you saw some 20 or 30 gharābs (grabs) from Maskat, Baghlahs from the Persian Gulf, Kotiyahs from Kach'h, and Pattimars or Batelas from the Konkan and Bombay."—*Burton, Sind Revisited*, i. 83.

GRAM, s. This word is properly the Portuguese *grão*, i.e. 'grain,' but it has been specially appropriated to that kind of vetch (*Cicer arctinum*, L.) which is the most general grain-rather pulse-) food of horses all over India, called in H. *chanda*. It is the Ital. *cece*, Fr. *pois chiche*, Eng. *chick-pea* or *Egypt. pea*, much used in France and S.

* From Amari's Italian version.

Europe. This specific application of *grão* is also Portuguese, as appears from Bluteau. The word *gram* is in some parts of India applied to other kinds of pulse, and then this application of it is recognised by qualifying it as *Bengal gram*. (See remarks under *CALAVANCE*.) The plant exudes oxalate of potash, and to walk through a gram-field in a wet morning is destructive to shoe-leather. The natives collect the acid.

[1513.—“And for the food of these horses (exported from the Persian Gulf) the factor supplied *grãos*.”—*Albuquerque, Cartas*, p. 200, Letter of Dec. 4.

[1551.—(Describing Vijayanagar.) “There the food of horses and elephants consists of *grãos*, rice and other vegetables, cooked with *jagru*, which is palm-tree sugar, as there is no barley in that country.”—*Castanheda*, Bk. ii. ch. 16.

[c. 1610.—“They give them also a certain grain like lentils.”—*Pyrard de Larv*, Hak. Soc. ii. 79.]

1702.—“... he confessing before us that their allowance three times a week is but a quart of rice and gram together for five men a day, but promises that for the future it shall be rectified.”—*In Wheeler*, ii. 10.

1776.—“... Lentils, gram... mustard seed.”—*Hallid's Code*, p. 8 (pt. ii.).

1780.—“... Gram, a small kind of pulse, universally used instead of oats.”—*Munro's Narrative*, 85.

1783.—“... gram, which it is not customary to give to bullocks in the Carnatic.”—*Dixon's Narrative*, 87.

1801.—“The gram alone, for the four regiments with me, has in some months cost 50,000 pagodas.”—*Wellington*, iii. 71.

1865.—“But they had come at a wrong season, gram was dear, and prices low, and the sale concluded in a dead loss.”—*Palgrave's Arabia*, 290.

GRAM-FED, adj. Properly the distinctive description of mutton and beef fattened upon gram, which used to be the pride of Bengal. But applied figuratively to any ‘pampered creature.’

c. 1849.—“By an old Indian I mean a man full of curry and of bad Hindustani, with a fat liver and no brains, but with a self-sufficient idea that no one can know India except through long experience of brandy, champagne, gram-fed mutton, cheroots and hookahs.”—*Sir C. Napier*, quoted in *Bos. Smith's Life of Lt. Lawrence*, i. 333.

1880.—“I missed two persons at the Delhi assemblage in 1877. All the gram-fed secretaries and most of the alcoholic chiefs were there; but the famine-haunted

villagers and the delirium-shattered opium-eating Chinaman, who had to pay the bill, were not present.”—*Ali Baba*, 127.

GRANDONIC. (See **GRUNTHUM** and **SANSKRIT**).

GRASS-CLOTH. s. This name is now generally applied to a kind of cambric from China made from the *Chuma* of the Chinese (*Boehmeria nivea*, Hooker, the *Rhea*, so much talked of now), and called by the Chinese *sia-pu*, or ‘summer-cloth.’ We find grass-cloths often spoken of by the 16th century travellers, and even later, as an export from Orissa and Bengal. They were probably made of *Rhea* or some kindred species, but we have not been able to determine this. Cloth and nets are made in the south from the Neilgherry nettle (*Girardinia heterophylla*, D. C.)

c. 1567.—“Cloth of herbes (*panni d'erba*), which is a kinde of silke, which groweth among the woodes without any labour of man.”—*Cæsar Frederike*, in *Hakl.* ii. 358.

1595.—“Great store of the cloth which is made from *Grasse*, which they call *yerru*” (in Orissa).—*R. Fitch*, in *Hakl.* ii. 387.

[1598.—See under **SAREE**.

[c. 1610.—“Likewise is there plenty of silk, as well that of the silkworm as of the (silk) herb, which is of the brightest yellow colour, and brighter than silk itself.”—*Pyrard de Larv*, Hak. Soc. i. 323.]

1627.—“Their manufactures (about Bala-sore) are of Cotton... Silk, and Silk and Cotton *Romals*...; and of *Herba* (a Sort of tough Grass) they make *Ginghams*, *Pinaroes*, and several other Goods for Exportation.”—*A. Hamilton*, i. 397; [ed. 1741].

1813.—Milburn, in his List of Bengal Piece-Goods, has *Herba Tajfates* (ii. 221).

GRASS-CUTTER. s. This is probably a corruption representing the Il. *ghāṣṭhādā* or *ghāṣṭādā*, ‘the digger, or cutter, of grass’; the title of a servant employed to collect grass for horses, one such being usually attached to each horse besides the **syce** or **horse-keeper**. In the north the *grass-cutter* is a man; in the south the office is filled by the horsekeeper's wife. *Ghas-kat* is the form commonly used by Englishmen in Upper India speaking Hindustani; but *ghasiyadrā* by those aspiring to purer language. The former term appears in *Williamson's V. M.* (1810) as *gauskot* (i. 186), the latter in *Jaquemont's Correspondence* as

grassya. No grasscutters are mentioned as attached to the stables of Akbar; only a money allowance for grass. The antiquity of the Madras arrangement is shown by a passage in Castanheda (1552): "... he gave him a horse, and a boy to attend to it, and a female slave to see to its fodder."—(ii. 58.)

1789.—"... an Horsekeeper and Grass-cutter at two pagodas."—*Munro's Narr.* 28.

1793.—"Every horse... has two attendants, one who cleans and takes care of him, called the horse-keeper, and the other the grasscutter, who provides for his forage."—*Drom's Narr.* 242.

1846.—"Every horse has a man and a maid to himself—the maid cuts grass for him; and every dog has a boy. I inquired whether the cat had any servants, but I found he was allowed to wait upon himself."—*Letters from Madras*, 37.

[1850.—"Then there are our servants... four Saises and four Ghascuts..."—*Mrs. MacKenzie, Life in the Mission*, ii. 253.]

1875.—"I suppose if you were to pick up... a grasscutter's pony to replace the one you lost, you wouldn't feel that you had done the rest of the army out of their rights."—*The Dilemma*, ch. xxxvii.

[GRASSHOPPER FALLS, n.p. An Anglo-Indian corruption of the name of the great waterfall on the Sheravati River in the Shimoga District of Mysore, where the river plunges down in a succession of cascades, of which the principal is 890 feet in height. The proper name of the place is *Gersoppa*, or *Gerusappe*, which takes its name from the adjoining village; *geru*, Can., 'the marking nut plant' (*semecarpus anacardium*, L.), *soppu*, 'a leaf.' See *Mr. Grey's note on P. della Valle*, Hak. Soc. ii. 218.]

GRASS-WIDOW, s. This slang phrase is applied in India, with a shade of malignity, to ladies living apart from their husbands, especially as recreating at the Hill stations, whilst the husbands are at their duties in the plains.

We do not know the origin of the phrase. In the *Slang Dictionary* it is explained: "An unmarried mother; a deserted mistress." But no such opprobrious meanings attach to the Indian use. In *Notes and Queries*, 6th ser. viii. 414, will be found several communications on this phrase. [Also see *ibid.* x. 436, 526; xi. 178; 8th ser.

iv. 37, 75.] We learn from these that in *Moor's Suffolk Words and Phrases*, Grace-Widow occurs with the meaning of an unmarried mother. Corresponding to this, it is stated also, is the N.S. (?) or Low German *gras-wede*. The Swedish *Gräsnka* or *-enka* also is used for 'a low dissolute married woman living by herself.' In Belgium a woman of this description is called *haecke-wedeve*, from *haecken*, 'to feel strong desire' (to 'hanker'). And so it is suggested *gräsenka* is contracted from *grüdesenka*, from *gradiq*, 'esuriens' (greedy, in fact). In Danish Dict. *græsenka* is interpreted as a woman whose betrothed lover is dead. But the German *Stroh-Wittwe*, 'straw-widow' (which Flügel interprets as 'mock widow'), seems rather inconsistent with the suggestion that *grass-widow* is a corruption of the kind suggested. A friend mentions that the masc. *Stroh-Wittwer* is used in Germany for a man whose wife is absent, and who therefore dines at the eating-house with the young fellows. [The *N.E.D.* gives the two meanings: 1. An unmarried woman who has cohabited with one or more men; a discarded mistress; 2. A married woman whose husband is absent from her. "The etymological notion is obscure, but the parallel forms disprove the notion that the word is a 'corruption' of *grace-widow*. It has been suggested that in sense 1. *gras* (and G. *stroh*) may have been used with opposition to bed. Sense 2. may have arisen as an etymologizing interpretation of the compound after it had ceased to be generally understood; in Eng. it seems to have first appeared as Anglo-Indian." The French equivalent, *Veuve de Malabar*, was in allusion to Lemierre's tragedy, produced in 1770.]

1878.—"In the evening my wife and I went out house-hunting; and we pitched upon one which the newly incorporated body of Municipal Commissioners and the Clergyman (who was a Grass-widower, his wife being at home) had taken between them."—*Life in the Mofussil*, ii. 99-100.

1879.—The Indian newspaper's "typical official rises to a late breakfast—probably on herrings and soda-water—and dresses tastefully for his round of morning calls, the last on a grass-widow, with whom he has a *l'été-à-l'été* tiffin, where 'pegs' alternate with champagne."—*Simla Letter in Times*, Aug. 16.

1880.—"The Grass-widow in Nephelococcygia."—*Sir Ali Baba*, 169.

"Pleasant times have these Indian grass-widows!"—*The World*, Jan. 21, 13.

GRASSIA, s. *Grās* (said to mean 'a mouthful') is stated by Mr. Forbes in the *Rās Mālā* (p. 186) to have been in old times usually applied to alienations for religious objects; but its prevalent sense came to be the portion of land given for subsistence to cadets of chieftains' families. Afterwards the term *grās* was also used for the black-mail paid by a village to a turbulent neighbour as the price of his protection and forbearance, and in other like meanings. "Thus the title of *grassia*, originally an honourable one, and indicating its possessor to be a cadet of the ruling tribe, became at last as frequently a term of opprobrium, conveying the idea of a professional robber" (*Ibid.* Bk. iv. ch. 3); [ed. 1878, p. 568].

[1684.—See under COOLY.]

c. 1665.—"Nous nous trouvâmes au Village de Bilpar, dont les Habitans qu'on nomme *Gratiates*, sont presque tous *Volours*."—*Thevenot*, v. 42.

1808.—"The *Grasias* have been shewn to be of different Sects, Casts, or families, viz., 1st, *Colees* and their *Collaterals*; 2nd, *Rajpoots*; 3rd, *Syed Mussulmans*; 4th, *Mole-Islams* or modern *Mahomedans*. There are besides many others who enjoy the free usufruct of lands, and permanent emolument from villages, but those only who are of the four aforesaid warlike tribes seem entitled by prescriptive custom . . . to be called *Grassias*."—*Drummond, Illustrations*.

1818.—"I confess I cannot now contemplate my extraordinary deliverance from the *Gracia* machinations without feelings more appropriate to solemn silence, than expression."—*Forbes, Or. Mem.* iii. 393; [conf. 2nd ed. ii. 357].

1819.—"Grassia, from Grass, a word signifying 'a mouthful.' This word is understood in some parts of Mekran, Sind, and Kutch; but I believe not further into Hindostan than Jaypoor."—*Macmurdo*, in *Tr. Lit. Soc. Do.* i. 270. [On the use in Central India, see *Tod, Annals*, i. 175; *Malcolm, Central India*, i. 508.]

GRAVE-DIGGER. (See BEEJOO.)

GREEN-PIGEON. A variety of species belonging to the sub.-fam. *Treroninae*, and to genera *Treron*, *Circopus*, *Osmotreron*, and *Sphenocercus*, bear this name. The three first following quotations show that these

birds had attracted the attention of the ancients.

c. 180.—"Daimachus, in his History of India, says that pigeons of an apple-green colour are found in India."—*Athenaeus*, ix. 51.

c. A.D. 250.—"They bring also greenish (*ὀχρὰς*) pigeons which they say can never be tamed or domesticated."—*Aelian, De Nat. Anim.* xv. 14.

"There are produced among the Indians . . . pigeons of a pale green colour (*χλωρόπτεροι*); any one seeing them for the first time, and not having any knowledge of ornithology, would say the bird was a parrot and not a pigeon. They have legs and bill in colour like the partridges of the Greeks."—*Ibid.* xvi. 2.

1673.—"Our usual diet was (besides Plenty of Fish) Water-Fowl, Peacocks, Green Pidgeons, Spotted Deer, Sabre, Wild Hogs, and sometimes Wild Cows."—*Fryer*, 176.

1825.—"I saw a great number of peafowl, and of the beautiful greenish pigeon common in this country . . ."—*Heber*, ii. 19.

GREY PARTRIDGE. The common Anglo-Indian name of the Hind. *titar*, common over a great part of India, *Orygornis Ponticerciana*, Gmelin. "Its call is a peculiar loud shrill cry, and has, not unaptly, been compared to the word *Pateela-pateela-pateela*, quickly repeated but preceded by a single note, uttered two or three times, each time with a higher intonation, till it gets, as it were, the key-note of its call."—*Jerdon*, ii. 566.

GRIBLEE, s. A graplin or grapnel. Lascars' language (*Roebuck*).

GRIFFIN, GRIFF, s.; GRIF-FISH, adj. One newly arrived in India, and unaccustomed to Indian ways and peculiarities; a Johnny Newcome. The origin of the phrase is unknown to us. There was an Admiral *Griffin* who commanded in the Indian seas from Nov. 1746 to June 1748, and was not very fortunate. Had his name to do with the origin of the term? The word seems to have been first used at Madras (see *Boyd*, below). [But also see the quotation from *Beaumont & Fletcher*, below.] Three references below indicate the parallel terms formerly used by the Portuguese at Goa, by the Dutch in the Archipelago, and by the English in Ceylon.

[c. 1621.—"Doves begot doves, and eagles eagles, Madam: a citizen's heir, though never so rich, seldom at the best proves a gentleman."—*Baumont & Fletcher, Hamlet Man's Fortune*, Act III. sc. 1, vol. iii. p. 389, ed. Dyce. Mr. B. Nicholson (3 ser. *Notes and Queries*, xi. 139) points out that Dyce's MS. copy, licensed by Sir Henry Herbert in 1621, reads "prove; but a griffin gentleman." Prof. Skeat (*ibid.* xi. 501) quoting from *Piers Plowman*, ed. Wright, p. 96, "*Griffyn* the Walthe," shows that *griffin* was an early name for a Welshman, apparently a corruption of *griffith*. The word may have been used abroad to designate a raw Welshman, and thus acquired its present sense.]

1791.—"As I am little better than an unfledged Griffin, according to the fashionable phrase here" (Madras)—*Hugh Boyd*, 177.

1807.—"It seems really strange to a griffin—the cant word for a European just arrived."—*Ed. Minto*, in *India*, 17.

1808.—"At the Inn I was tormented to death by the impertinent persevering of the black people; for every one is a beggar, as long as you are reckoned a griffin, or a new-comer."—*Lyle of Leyden*, 167.

1836.—"I often tire myself . . . rather than wait for their drawing; but Mrs. Staunton laughs at me and calls me a 'Griffin,' and says I must learn to have patience and save my strength."—*Letters from Madras*, 34.

" . . . he was living with bad men, and saw that they thought him no better than themselves, but only more griffish . . ."—*Ibid.*, 53.

1853.—"There were three more cadets on the same steamer, going up to that great griff depot, Oudjipoor."—*Outfield*, i. 88.

1853.—
" 'Like drill!'
" 'I don't dislike it much now: the goose-step was not lively.'
" 'Ah, they don't give griffs half enough of it now-a-days; by Jove, Sir, when I was a griff'—and thereupon . . ."—*Ibid.* i. 62.

[1900.—"Ten Rangoon sportsmen have joined to import ponies from Australia on the griffin system, and have submitted a proposal to the Stewards to frame their events to be confined to griffins at the forthcoming autumn meeting."—*Pioneer Mail*, May 18.]

The griffin at Goa also in the old days was called by a peculiar name. (See REINOL.)

1631.—"Hæc exanthemata (prickly heat-spots) magis afficiunt recentior advenientes ut et Mosquitarum puncturae . . . ita ut deridiculum ergo hic inter nostrates dictiorum enatum sit, cum qui hoc modo affectus sit, esse Orang Baron, quod novitium hominem significat."—*Jac. Bontii, Hist. Nat.*, &c., ii. cap. xviii. p. 33.

Here orang barou is Malay orang-baharu, i.e. 'new man'; whilst *Orang-lama*, 'man of long since,' is applied to old colonials. In connection with these terms we extract the following:—

c. 1790.—"Si je n'avois pas été un *corlam*, et si un long séjour dans l'Inde ne m'avoit pas accoutumé à cette espèce de fleu, j'aurois certainement souffert l'impossible durant cette nuit."—*Haafner*, ii. 26-27.

On this his editor notes:

"*Corlam* est un mot Malais corrompu; il faut dire *Orang-lama*, ce qui signifie une personne qui a déjà été long-temps dans un endroit, ou dans un pays, et c'est par ce nom qu'on désigne les Européens qui ont habité depuis un certain temps dans l'Inde. Ceux qui ne l'ont qu'y arriver, sont appelés *flaur*; dénomination qui vient du mot Malais *Orang-Baru* . . . un homme nouvellement arrivé."

[1891.—"In the *Standard*, Jan. 1, there appears a letter entitled 'Ceylon Tea-Planting—a Warning,' and signed 'An Excreeper.' The correspondent sends a cutting from a recent issue of a Ceylon daily paper—a paragraph headed 'Creepers (diabolical).' From this extract it appears that Creepers is the name given in Ceylon to paying pupils who go out there to learn tea-planting."—*Mr. A. L. Mayhew*, in 8 ser. *Notes and Queries*, v. 121.]

GROUND, s. A measure of land used in the neighbourhood of Madras. [Also called *Munny*, *Tam. manati*.] (See under **CAWNY**.)

GRUFF, adj. Applied to bulky goods. Probably the Dutch *grof*, 'coarse.'

[1682-3.—" . . . that for every Tunno of Saltpetre and all other *Grosse* goods I am to receive nineteen pounds."—*Pring's Diary*, Pt. 2, Sec. 1st ser. vol. ii. 3-4.]

1750.—" . . . all which could be called Curtins, and some of the Bastions at Madras, had Warehouses under them for the Reception of Naval Stores, and other gruff Goods from Europe, as well as Salt Petre from Bengal."—*Letter to a Proprietor of the E. I. Co.*, p. 52.

1759.—"Which by causing a great export of rice enhances the price of labour, and consequently of all other gruff, piece-goods and raw silk."—*In Long*, 141.

1765.—" . . . also *foote sugar*, *lump-jaggere*, ginger, long pepper, and *piply-mal* . . . articles that usually compose the gruff cargoes of our outward-bound shipping."—*Hallwell, Hist. Events*, &c., i. 191.

1783.—"What in India is called a gruff (bulky) cargo."—*Forrest, Voyage to Mergui*, 42.

GRUNTH, s. Panjābī *Granth*, from Skt. *grantha*, lit. 'a knot,' leaves tied together by a string. 'The Book,' i.e. the Scripture of the Sikhs, containing the hymns composed or compiled by their leaders from Nānak (1469-1539) onwards. The *Granth* has been translated by Dr. Trumpp, and published, at the expense of the Indian Government.

1770.—"As the young man (Nānak) was early introduced to the knowledge of the most esteemed writings of the Mussulmon . . . he made it a practice in his leisure hours to translate literally or virtually, as his mind prompted him, such of their maxims as made the deepest impression on his heart. This was in the idiom of Pondjab, his maternal language. Little by little he strung together these loose sentences, reduced them into some order, and put them in verses. . . . His collection became numerous; it took the form of a book which was entitled *Grenth*."—*Scir Mutaqherin*, i. 89.

1795.—"A book entitled the *Grunth* . . . is the only typical object which the Sikques have admitted into their places of worship."—*G. Forster's Travels*, i. 255.

1817.—"The fame of Nannak's book was diffused. He gave it a new name, *Kirrant*."—*Mill's Hist.* ii. 377.

c. 1831.—". . . Au centre du quel est le temple d'or où est gardé le *Grant* ou livre sacré des Sikhs."—*Jaquermon, Correspondance*, ii. 166.

[1838.—"There was a large collection of priests, sitting in a circle, with the *Grooth*, their holy book, in the centre . . ."—*Miss Eden, Up the Country*, ii. 7.]

GRUNTHEE, s. Panj. *granthi* from *granth* (see **GRUNTH**). A sort of native chaplain attached to Sikh regiments. [The name *Granthi* appears among the Hindi mendicant castes of the Panjab in *Mr. MacLagan's Census Rep.*, 1891, p. 300.]

GRUNTHUM, s. This (*grantham*) is a name, from the same Skt. word as the last, given in various odd forms to the Sanskrit language by various Europeans writing in S. India during the 16th and 17th centuries. The term properly applied to the character in which the Sanskrit books were written.

1600.—"In these verses is written, in a particular language, called *Gorodam*, their Philosophy and Theology, which the Bramens study and read in Universities all over India."—*Lucena, Vida do Padre F. Xavier*, 95.

1646.—"Cette langue correspond à la nostre Latine, parceque les soules Lettrés l'apprennent; il se nomment *Gurindans*."—*Barretto, Rel. de la Prov. de la Malabar*, 257.

1727.—". . . their four law-books, *Sama Vedam*, *Uraklu Vedam*, *Edirvarna Vedam*, and *Adir Vedam*, which are all written in the *Girandams*, and are held in high esteem by the Bramins."—*Valentijn*, v. (Ceylon), 399.

"*Girandam* (by others called *Kerondum*, and also *Sanskrits*) is the language of the Bramins and the learned."—*Ibid.* 386.

1753.—"Les Indiens du pays se donnent le nom de *Tamules*, et on sait que la langue vulgaire différente du Sanskret, et du *Grendam*, qui sont les langues sacrées, porte le même nom."—*D'Anville*, 117.

GUANA, IGUANA, s. This is not properly an Indian term, nor the name of an Indian species, but, as in many other cases, it has been applied by transfer from superficially resembling genera in the new Indies, to the old. The great lizards, sometimes called *guanas* in India, are apparently *monitors*. It must be observed, however, that approximating Indian names of lizards have helped the confusion. Thus the large monitor to which the name *guana* is often applied in India, is really called in Hindi *goh* (Skt. *godhā*), Singalese *goyā*. The true *iguana* of America is described by Oviedo in the first quotation under the name of *iuana*. [The word is Span. *iguana*, from Carib *icana*, written in early writers *hiuana*, *igoana*, *iuama* or *yuana*. See *N.E.D.* and *Stanf. Dict.*]

c. 1535.—"There is in this island an animal called *Iuana*, which is here held to be amphibious (*neutrale*), i.e. doubtful whether fish or flesh, for it frequents the rivers and climbs the trees as well. . . . It is a Serpent, bearing to one who knows it not a horrid and frightful aspect. It has the hands and feet like those of a great lizard, the head much larger, but almost of the same fashion, with a tail 4 or 5 palms in length. . . . And the animal, formed as I have described, is much better to eat than to look at." &c.—*Oviedo*, in *Ramusio*, iii. f. 156r, 157.

c. 1550.—"We also used to catch some four-footed animals called *iguane*, resembling our lizards in shape. . . the females are most delicate food."—*Girolami Benzoni*, p. 140.

1631.—"De Lacertao quādam specie, *Incolis Liguana*. Est . . . genus venenosissimum," &c.—*Jar. Bonlii*, Lib. v. cap. 5. p. 57. (See **GECKO**.)

1678.—"*Guiana*, a Creature like a Crocodile, which Robbers use to lay hold on

by their Tails, when they clamber Houses."
—*Fryer*, 116.

1681.—Knox, in his *Ceylon*, speaks of two creatures resembling the Alligator—one called *Kobera guion*, 5 or 6 feet long, and not eatable; the other called *tolla guion*, very like the former, but "which is eaten, and reckoned excellent meat . . . and I suppose it is the same with that which in the W. Indies is called the *guiana*" (pp. 30, 31). The names are possibly Portuguese, and *Kobheraguion* may be *Cobra-guana*.

1704.—"The *Guano* is a sort of Creature some of which are found on the land, some in the water . . . stewed with a little Spice they make good Broth."—*Funnel*, in *Dampier*, iv. 51.

1711.—"Here are Monkeys, *Gaunas*, Lissards, large Snakes, and Alligators."—*Lockyer*, 47.

1780.—"They have here an amphibious animal called the *guana*, a species of the crocodile or alligator, of which soup is made equal to that of turtle. This I take upon hearsay, for it is to me of all others the most loathsome of animals, not less so than the toad."—*Munro's Narrative*, 36.

c. 1830.—"Had I known I was dining upon a *guana*, or large wood-lizard, I scarcely think I would have made so hearty a meal."—*Tom Cringle* (ed. 1863), 178.

1879.—"Captain Shaw asked the Imaum of one of the mosques of Malacca about alligator's eggs, a few days ago, and his reply was, that the young that went down to the sea became alligators, and those that came up the river became *iguana*s."—*Mus Bird, Golden Chersonese*, 200.

1881.—"The chief of Mudhol State belongs to the Bhonslá family. . . . The name, however, has been entirely superseded by the second designation of *Ghorpade*, which is said to have been acquired by one of the family who managed to scale a fort previously deemed impregnable, by fastening a cord around the body of a *ghorpad* or *iguana*."—*Imperial Gazetteer*, vi. 437.

1883.—"Who can look on that anachronism, an *iguana* (I mean the large monitor which Europeans in India generally call an *iguana*, sometimes a *guano*!) basking, four feet long, on a sunny bank . . ."
—*Tribes on My Frontier*, 36.

1885.—"One of my moonshis, José Prethoo, a Concani of one of the numerous families descended from Xavier's converts, gravely informed me that in the old days *iguana*s were used in gaining access to besieged places; for, said he, a large *iguana*, sahub, is so strong that if 3 or 4 men laid hold of its tail he could drag them up a wall or tree!"—*Gordon Forbes, Wild Life in Canara*, 56.

GUARDAFUI, CAPE, n.p. The eastern horn of Africa, pointing towards India. We have the name from the Portuguese, and it has been alleged to have been so called by them as

meaning, 'Take you heed!' (*Gardez-vous*, in fact.) But this is etymology of the species that so confidently derives 'Bombay' from *Boa Bahia*. Bruce, again (see below), gives dogmatically an interpretation which is equally unfounded. We must look to history, and not to the 'moral consciousness' of anybody. The country adjoining this horn of Africa, the *Regio Aromatum* of the ancients, seems to have been called by the Arabs *Hafūn*, a name which we find in the *Periplus* in the shape of *Opōnē*. This name *Hafūn* was applied to a town, no doubt the true *Opōnē*, which Barbosa (1516) mentions under the name of *Afuni*, and it still survives in those of two remarkable promontories, viz. the Peninsula of *Rās Hafūn* (the *Chersonesus* of the *Periplus*, the *Zingis* of Ptolemy, the Cape *d'Afui* and *d'Orfui* of old maps and nautical directories), and the cape of *Jard-Hafūn* (or according to the Egyptian pronunciation, *Gard-Hafūn*), i.e. *Guardafui*. The nearest possible meaning of *jard* that we can find is 'a wide or spacious tract of land without herbage.' Sir R. Burton (*Commentary on Camōens*, iv. 489) interprets *jard* as = Bay, "from a break in the dreadful granite wall, lately provided by Egypt with a lighthouse." The last statement is unfortunately an error. The intended light seems as far off as ever. [There is still no lighthouse, and shipowners differ as to its advantage; see answer by Secretary of State, in House of Commons, *Times*, March 14, 1902.] We cannot judge of the ground of his interpretation of *jard*.

An attempt has been made to connect the name *Hafūn* with the Arabic *af'a*, 'pleasant odours.' It would then, be the equivalent of the ancient *Reg. Aromatum*. This is tempting, but very questionable. We should have mentioned that *Guardafui* is the site of the mart and Promontory of the Spices described by the author of the *Periplus* as the furthest point and abrupt termination of the continent of *Barbarice* (or eastern Africa), towards the Orient (τὸ τῶν Ἀρωματῶν ἐμπόριον καὶ ἀκρωτήριον τελευταίων τῆς βαρβαρικῆς ἡπείρου πρὸς ἀνατολὴν ἀκρόστον).

According to C. Muller our *Guardafui* is called by the natives *Rās Aser*; their *Rās Jardafūn* being a point some 12

m. to the south, which on some charts is called *Rds Shenarif*, and which is also the *Tábat* of the *Periplus* (*Geog. Gr. Minores*, i. 263).

1516.—“And that the said ships from his ports (K. of Coulam's) shall not go inwards from the Strait and Cape of Guardafuy, nor go to Adem, except when employed in our obedience and service . . . and if any vessel or *Zambue* is found inward of the Cape of Guardafuy it shall be taken as good prize of war.”—*Treaty between Lopo Soares and the K. of Coulam*, in *Botelho, Tombo*, 83.

“After passing this place (*Afunt*) the next after it is Cape Guardafun, where the coast ends, and trends so as to double towards the Red Sea.”—*Darben*, 16.

c. 1530.—“This province, called of into Arabia, but which the ancients called *Trogloditica*, begins at the Red Sea and the country of the Abissines, and finishes at Magadasso . . . others say it extends only to the Cape of Guardafun.”—*Sommario de' Regni*, in *Ramusio*, i. f. 325.

1553.—“Vicente Sodre, being despatched by the King, touched at the Island of Cocotora, where he took in water, and thence passed to the Cape of Guardafu, which is the most easterly land of Africa.”—*De Barros*, I. vii. cap. 2.

1554.—“If you leave Dábul at the end of the season, you direct yourselves W.S.W. till the pole is four inches and an eighth, from thence true west to Kardafun.”—*Sidi 'Ali Kapudán, The Mohit*, in *J. As. Soc. Ben.*, v. 461.

“You find such whirlpools on the coasts of Kardafun . . .”—The same, in his narrative, *Journ. As. soc.* 1. tom. ix. p. 77.

1572.—

“O Cabo vê já Aromata chamado, E agora Guardafú, dos moradores, Onde começa a boca do aflamado Mar Roxo, quo do fundo toma as cores.”
Cambes, x. 97.

Englished by Burton :

“The Cape which Antients ‘Aromatic’ clasp behold, yeapt by Moderns Guardafú; where opes the Red Sea mouth, so wide and deep, the Sea whose ruddy bed lends blushing hue.”

1602.—“Eitor da Silveira set out, and without any mishap arrived at the Cape of Gardafui.”—*Conto*, IV. i. 4.

1727.—“And having now travell'd along the Shore of the Continent, from the Cape of Good Hope to Cape Guardafoy, I'll survey the Islands that lie in the Ethiopian Sen.”—*A. Hamilton*, i. 15; [ed. 1744].

1790.—“The Portuguese, or Venetians, the first Christian traders in these parts, have called it Gardafui, which has no signi-

fication in any language. But in that part of the country where it is situated, it is called Gardefan and means the Straits of Burial, the reason of which will be seen afterwards.”—*Bruce's Travels*, i. 315.

[1823.—“ . . . we soon obtained sight of Cape Gardafui. . . . It is called by the natives *Ras Assere*, and the high mountain immediately to its south is named *Gibel Jordafoon*. . . . Keeping about nine miles off shore we rounded the peninsula of Hafoon. . . . Hafoon appears like an island, and belongs to a native Somauli prince. . . .”—*Owen, Narr.* i. 353.]

GUAVA, s. This fruit (*Psidium Guayava*, L., Ord. *Myrtaceae*; Span. *guayava*, Fr. *goyavier*, [from Brazilian *guayaba*, *Stanf. Dict.*], *Guayabo pomifera Indica* of Caspar Bauhin, *Guayava* of Joh. Bauhin, strangely appears by name in Elliot's translation from Amír Khosrú, who flourished in the 13th century: “He who has placed only guavas and quinces in his throat, and has never eaten a plantain, will say it is like so much jujube” (iii. 556). This must be due to some ambiguous word carelessly rendered. The fruit and its name are alike American. It appears to be the *guaiabo* of Oviedo in his *History of the Indies* (we use the Italian version in *Ramusio*, iii. f. 141v). There is no mention of the guava in either De Orta or Acosta. *Amrúd*, which is the commonest Hindustani (Pers.) name for the guava, means properly ‘a pear’; but the fruit is often called *safari am*, ‘journey mango’ (respecting which see under ANANAS). And this last term is sometimes vulgarly corrupted into *supári am* (areca-mango!). In the Deccan (according to Moodeen Sheriff) and all over Guzerat and the Central Provinces (as we are informed by M.-Gen. Keatinge), the fruit is called *jám*, Mahr. *jamba*, which is in Bengal the name of *Syzigium jambolanum* (see JAMON), and in Guzerati *jámrúd*, which seems to be a factitious word in imitation of *amrúd*.

The guava, though its claims are so inferior to those of the pine-apple (indeed except to stew, or make jelly, it is *nobis judicibus*, an utter impostor), [Sir Joseph Hooker annotates: “You never ate good ones!”] must have spread like that fruit with great rapidity. Both appear in Blochmann's transl. of the *Ain* (i. 64) as served at Akbar's table; though when the guava

is named among the fruits of Tūrān, doubts again arise as to the fruit intended, for the word used, *amrūd*, is ambiguous. In 1688 Dampier mentions guavas at Achin, and in Cochin China. The tree, like the custard-apple, has become wild in some parts of India. See Davidson, below.

c. 1550.—“The guaiava is like a peach-tree, with a leaf resembling the laurel . . . the red are better than the white, and are well-flavoured.”—*Jrol. Denton*, p. 88.

1658.—There is a good cut of the guava, as *guaba*, in *Pwo*, pp. 162-3.

1673.—“ . . . flourish pleasant Tops of Plantains, Cocos, Gulavas, a kind of Pear.”—*Fryer*, 40.

1676.—“The N.W. part is full of Guaver Trees of the greatest variety, and their Fruit the largest and best tasted I have met with.”—*Dampier*, ii. 107.

1685.—“The Guava . . . when the Fruit is ripe, it is yellow, soft, and very pleasant. It bakes well as a Pear.”—*Ibid.* i. 222.

c. 1750-80.—“Our guides too made us distinguish a number of *goyava*, and especially plumb-trees.”—*Grise*, i. 20.

1764.—
“A wholesome fruit the ripened guava yields,
Boast of the housewife.”

Grainger, Bk. i.

1843.—“On some of these extensive plains (on the Mohur R. in Oudh) we found large orchards of the wild Guava . . . strongly resembling in their rough appearance the pear-trees in the hedges of Worcestershire.”—*Col. C. J. Davidson, Diary of Travels*, ii. 271.

GUBBER, s. This is some kind of gold ducat or sequin; Milburn says ‘a Dutch ducat.’ It may have adopted this special meaning, but could hardly have held it at the date of our first quotation. The name is probably *gabr* (*dīnār-i-gabr*), implying its being of infidel origin.

c. 1590.—“Mirza Jani Beg Sultān made this agreement with his soldiers, that every one who should bring in an enemy's head should receive 500 *gabars*, every one of them worth 12 *miris* . . . of which 72 went to one *tanka*.”—*Tārīkh-i-Tāhīrī*, in *Elliot*, i. 287.

1711.—“Rupees are the most current Coin; they have Venetians, Gubbers, Mugerbees, and Pagodas.”—*Lockyer*, 201.

“When a Parcel of Venetian Ducats are mixt with others the whole goes by the name of *Chequens* at Surat, but when they are separated, one sort is called Venetians, and all the others Gubbers indifferently.”—*Ibid.* 242.

1762.—“Gold and Silver Weights:

	oz.	dwt.	grs.
100 Venetian Ducats	. 11	0	5
10 (100?) Gubbers	. 10	17	12

Brooks, Weights and Measures.

GUBBROW, v. To bully, to dumbfound, and perturb a person. Made from *ghabrō*, the imperative of *ghabrīnā*. The latter, though sometimes used transitively, is more usually neuter, ‘to be dumbfounded and perturbed.’

GUDDA, s. A donkey, literal and metaphorical. H. *gadhū*: [Skt. *gadhā*, ‘the roarer’]. The coincidence of the Scotch *cuddy* has been attributed to a loan from H. through the gypsies, who were the chief owners of the animal in Scotland, where it is not common. On the other hand, this is ascribed to a nickname *Cuddy* (for Cutlibert), like the English *Neddy*, similarly applied. [So the N.E.D. with hesitation.] A Punjab proverbial phrase is *gadūn khurkī*, “Donkeys’ rubbing” their sides together, a sort of ‘claw me and I’ll claw thee.’

GUDDY, GUDDEE, s. H. *gaddī*, *Mahr. gādī*. ‘The Throne.’ Properly it is a cushion, a throne in the Oriental sense, i.e. the seat of royalty, “a simple sheet, or mat, or carpet on the floor, with a large cushion or pillow at the head, against which the great man reclines” (*Wilson*). “To be placed on the *guddee*” is to succeed to the kingdom. The word is also used for the pad placed on an elephant’s back.

[1809.—“Seendhiya was seated nearly in the centre, on a large square cushion covered with gold brocade; his back supported by a round bolster, and his arms resting upon two flat cushions; all covered with the same costly material, and forming together a kind of throne, called a *musnud*, or *guddee*.”—*Broughton, Letters from a Mahratta Camp*, ed. 1892, p. 23.]

GUDGE, s. P.—H. *gaz*, and corr. *gaj*; a Persian yard measure or therabouts; but in India applied to measures of very varying lengths, from the *hath*, or natural cubit, to the English yard. In the *Āin* [ed. *Jarrett*, ii. 58 seqq.] Abul Fazl details numerous *gaz* which had been in use under the Caliphs or in India, varying from 18 inches English (as calculated by

J. Prinsep) to 52½. The *Nāhi gaz* of Akbar was intended to supersede all these as a standard; and as it was the basis of all records of land-measurements and rents in Upper India, the determination of its value was a subject of much importance when the revenue surveys were undertaken about 1824. The results of enquiry were very discrepant, however, and finally an arbitrary value of 33 inches was assumed. The *bigha* (see BEEGAH), based on this, and containing 3600 square *gaz* = ⅓ of an acre, is the standard in the N.W.P., but statistics are now always rendered in acres. See *Gladwin's Ayeen* (1800) i. 302, *seq.*; *Prinsep's Useful Tables*, ed. Thomas, 122; [*Madras Administration Manual*, ii. 505.]

[1532.—“... and if in quantity the measure and the weight, and whether ells, rods or gazes.”—*Archiv. Port. Orient.* i. 5, p. 1562.]

1754.—“Some of the townsmen again demanded of me to open my bales, and sell them some pieces of cloth; but... I rather chose to make several of them presents of 2½ *gaz* of cloth, which is the measure they usually take for a coat.”—*Hanway*, i. 125.

1768-71.—“A gess or goss is 2 *cobitos*, being at Chinsurah 2 feet and 10 inches Rhineland measure.”—*Stavorinus*, E.T. i. 463.

1814.—“They have no measures but the gudge, which is from their elbow to the end of the middle finger, for measuring length.” *Pearce, Acc. of the Ways of the Abyssinians*, in *Tr. Lit. Soc. Bo.* ii. 56.

GUICOWAR, n.p. *Gāekwār*, the title of the Mahratta kings of Guzerat, descended from Dāmījī and Pilājī Gāekwār, who rose to distinction among Mahratta warriors in the second quarter of the 18th century. The word means ‘Cowherd.’

[1818.—“These princes were all styled, *Guickwar*, in addition to their family name... the word literally means a cow-keeper, which, although a low employment in general, has, in this noble family among the Hindoos, who venerate that animal, become a title of great importance.”—*Forbes, Or. Mem.* 2nd ed. i. 375.]

GUINEA-CLOTHS, GUINEA-STUFFS, s. Apparently these were piece-goods bought in India to be used in the West African trade. [On the other hand, Sir G. Birdwood identifies them with *gunny* (*Report on old Recs.*, 224). The manufacture

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still goes on at Pondicherry.] These are presumably the *Negros-tücher* of Baldaeus (1672), p. 154.

[1765.—“Guinea-stuffs,” in *Birdwood, ut supra.*]

1726.—We find in a list of cloths purchased by the Dutch Factory at Porto Novo, *Guinees Lywaat*, and *Negros-Klederen* (‘Guinea linens and Negro’s clothing’).—See *Valentijn, Chorom.* 9.

1813.—“The demand for Surat piece-goods has been much decreased in Europe... and from the abolition of the slave trade, the demand for the African market has been much reduced... Guinea stuffs, 4½ yards each (per ton) 1200 (pieces).”—*Milburn*, i. 289.

[1878.—“The chief trades of Pondicherry are, spinning, weaving and dyeing the cotton stuffs known by the name of *Guinees*.”—*Garstin, Man. of S. Arcot*, 426.]

[GUINEA DEER, s. An old name for some species of Chevrotain, in the quotation probably the *Tragulus meminna* or Mouse Deer (*Blanford, Mammalia*, 555).

[1765.—“Common deer they have here (in Ceylon) in great abundance, and also *Guinea Deer*.”—*Jes.* 57.]

GUINEA-FOWL. There seems to have been, in the 16th century, some confusion between turkeys and Guinea-fowl. See however under **TURKEY**. The Guinea-fowl is the *Meleagris* of Aristotle and others, the *Afra avis* of Horace.

GUINEA-PIG, s. This was a nickname given to midshipmen or apprentices on board Indiamen in the 18th century, when the command of such a vessel was a sure fortune, and large fees were paid to the captain with whom the youngsters embarked. Admiral Smyth, in his *Sailor's Handbook*, 1867, defines: ‘The younger midshipmen of an Indiaman.’

[1779.—“I promise you, to me it was no slight penance to be exposed during the whole voyage to the half sneering, satirical looks of the mates and guinea-pigs.”—*Macintosh, Travels*, quoted in *Carey, Old Days*, i. 73.]

GUINEA-WORM, s. A parasitic worm (*Filaria Medinensis*) inhabiting the subcutaneous cellular tissue of man, frequently in the leg, varying from 6 inches to 12 feet in length, and common on the Pers. Gulf, in Upper Egypt, Guinea, &c. It is found

in some parts of W. India. "I have known," writes M.-Gen. Keatinge, "villages where half the people were maimed by it after the rains. Matunga, the Head Quarters of the Bombay Artillery, was abandoned, in great measure, on account of this pest." [It is the disease most common in the Damoh District (*C. P. Gazetteer*, 176, *Sleeman, Rambles*, &c., ed. V. A. Smith, i. 94). It is the *rāshta, reshta* of Central Asia (*Schuyler, Turkistan*, i. 147; *Wolff, Travels*, ii. 407).] The reason of the name is shown by the quotation from Purchas respecting its prevalence in Guinea. The disease is graphically described by Agatharchides in the first quotation.

B.C. c. 113.—"Those about the Red Sea who are stricken with a certain malady, as Agatharchides relates, besides being afflicted with other novel and unheard-of symptoms, of which one is that small snake-like worms (*δρακόντια μικρά*) eat through the legs and arms, and peep out, but when touched instantly shrink back again, and winding among the muscles produce intolerable burning pains."—In Dubner's ed. of *Plutarch*, iv. 372, viz. *Table Discussions*, Bk. VIII. Quest. ix. 3.

1600.—"The worms in the legges and bodies trouble not every one that goeth to those Countreys, but some are troubled with them and some are not"—[a full account of the disease follows].—*Descn. of Guinea*, in *Purchas*, ii. 963.

c. 1630.—"But for their water . . . I may call it *Aqua Mortis* . . . it ingenders small long worms in the legges of such as use to drink it . . . by no potion, no unguent to be remedied: they have no other way to destroy them, save by rowling them about a pin or peg, not unlike the treble of Theorbo."—*Sir T. Herbert*, p. 123.

1664.—" . . . nor obliged to drink of those naughty waters . . . full of nastiness of so many people and beasts . . . that do cause such fevers, which are very hard to cure, and which breed also certain very dangerous worms in the legs . . . they are commonly of the bigness and length of a small Vial-string . . . and they must be drawn out little by little, from day to day, gently winding them about a little twig about the bigness of a needle, for fear of breaking them."—*Bernier*, E. T. 114; [ed. *Constable*, 355].

1676.—"Guinea Worms are very frequent in some Places of the West Indies . . . I rather judge that they are generated by drinking bad water."—*Dampier*, ii. 89-90.

1712.—"*Hæc vita est Ormusiensium, imò civium totius littoris Persici, ut perpetuus in corpore calamitates ferant ex coeli intemperie: modo sudore diffuunt; modo vexantur furunculis; nunc cibi sunt, mox aquæ inopes; sæpè ventis trentibus, sem-*

per sole torrente, squalent et quis omnia recenseat? Unum ex aerumnis gravioribus induco: nimirum Lumbricorum singularo genus, quod non in intestinis, sed in musculis per corporis ambitum natales invenit. Latini medici vermem illum nomine donant τοῦ δρακοντίου, s. Dracunculi. . . . Guineenses nigritæ linguâ suâ . . . vermes illos vocant Iclôn, ut produnt reduces ex auriferis illo Africæ littore. . . ."—*Kaempfer, Amoen. Exot.*, 524-5. Kaempfer speculates as to why the old physicians called it *dracunculus*; but the name was evidently taken from the *δρακόντιος* of Agatharchides, quoted above.

1768.—"The less dangerous diseases which attack Europeans in Guinea are, the dry belly-ache, and a worm which breeds in the flesh. . . . Dr. Rouppe observes that the disease of the Guinea-worm is infectious."—*Lind on Diseases of Hot Climates*, pp. 53, 54.

1774.—"See an account of this pest under the name of '*le ver des nerfs* (Vena Medinensis)," in *Nieduhr, Desc. de l'Arabie*, 117. The name given by Nieduhr is, as we learn from Kaempfer's remarks, *uruk Medini*, the Medina nerve (rather than vein).

[1821.—"The doctor himself is just going off to the Cape, half-dead from the Kotah fever; and, as if that were not enough, the narooa, or guinea-worm, has blanched his cheek and made him a cripple."—*Tod, Annals*, ed. 1834, ii. 749.]

GUJPUTTY, n.p. (See *COSPETIR*.)

GUM-GUM, s. We had supposed this word to be an invention of the late Charles Dickens, but it seems to be a real Indian, or Anglo-Indian, word. The nearest approximation in Shakespear's Dict. is *gamak*, 'sound of the kettledrum.' But the word is perhaps a Malay plural of *gong* originally; see the quotation from *Osbeck*. [The quotations from *Bowdich* and *Medley* (from *Scott, Malay Words*, p. 53) perhaps indicate an African origin.]

[1659.—" . . . The roar of great guns, the sounding of trumpets, the beating of drums, and the noise of the gongommen of the Indians."—From the account of the Dutch attack (1659) on a village in Ceram, given in *Wouter Schouten, Reistogt nadr en door Oost-indiën*, 4th ed. 1775, i. 56. In the Dutch version, "en het geras van de gongommen der Indianen." The French of 1707 (i. 92) has "au bruit du canon, des trompettes, des tambour et des gongommes Indiennes."

[1731.—"One of the Hottentot Instruments of Musick is common to several Negro Nations, and is called both by Negroes and Hottentots, gong-gom . . . is a Bow of Iron, or Olive Wood, strung with twisted Sheep-Gut or Sinews."—*Medley*, tr. *Kolben's Cape of Good Hope*, i. 271.]

c. 1760-80.—“A music far from delightful, consisting of little drums they call *Gum-gums*, cymbals, and a sort of fife.”—*Gros*, i. 139.

1768-71.—“They have a certain kind of musical instruments called *gom-goms*, consisting in hollow iron bowls, of various sizes and tones, upon which a man strikes with an iron or wooden stick . . . not unlike a set of bells.”—*Storarius*, E.T. i. 215. See also p. 65.

1771.—“At night we heard a sort of music, partly made by insects, and partly by the noise of the *Gungung*.”—*Osbeck*, i. 185.

[1819.—“The gong-gongs and drums were beat all around us.”—*Bowdich*, *Mission to Ashantee*, i. 7, 136.]

1836.—“‘Did you ever hear a tom-tom, Sir?’ sternly enquired the Captain . . . ‘A what?’ asked Hardy, rather taken aback.

‘A tom-tom.’

‘Never!’

‘Nor a gum-gum?’

‘Never!’

‘What is a gum-gum?’ eagerly enquired several young ladies.”—*Sketches by Boz*, *The Steam Excursion*.

[**GUNGE**, s. Hind. *ganj*, ‘a store, store-house, market.’

[1762.—See under **GOMASTA**.

[1772.—“*Gunge*, a market principally for grain.”—*Ferret*, *View of Bengal*, Gloss. s.v.

[1853.—“The term *Gunge* signifies a range of buildings at a place of traffic, for the accommodation of merchants and all persons engaged in the purchase and sale of goods, and for that of their goods and of the shopkeepers who supply them.”—*Sleeman*, *Journey through Oudh*, i. 278.]

GUNJA, s. Hind. *gānjhā*, *gānjā*. The flowering or fruiting shoots of the female plant of Indian hemp (*Cannabis sativa*, L., formerly distinguished as *C. indica*), used as an intoxicant. (See **BANG**.)

[c. 1813.—“The natives have two proper names for the hemp (*Cannabis sativa*), and call it *Gangja* when young, and *Siādhi* when the flowers have fully expanded.”—*Buchanan*, *Eastern India*, ii. 865.]

1874.—“In odour and the absence of taste, *ganjā* resembles *bang*. It is said that after the leaves which constitute *bang* have been gathered, little shoots sprout from the stem, and that these, picked off and dried, form what is called *ganjā*.”—*Hanbury & Pluecker*, 493.

GUNNY, GUNNY-BAG, s. From Skt. *gori*, ‘a sack’; Hind. and Mahr. *gor*, *gori*, ‘a sack, sacking.’ The popular and trading name of the

coarse sacking and sacks made from the fibre of jute, much used in all Indian trade. *Tat* is a common Hind. name for the stuff. [With this word Sir G. Birdwood identifies the forms found in the old records—“*Guiny Stuffles* (1671),” “*Guyniestuffis*,” “*Guinea stuffs*,” “*Gunnys*” (*Rep. on Old Records*, 26, 38, 39, 224); but see under **GUINEA-CLOTHS**.]

c. 1590.—“*Sircar* Ghoraghat produces raw silk, *gunneys*, and plenty of *Tanghion* horses.”—*Gladwin’s Ayeen*, ed. 1800, ii. 9; [ed. *Jarrett*, ii. 123]. (But here, in the original, the term is *pārchuk-i-āband*.)

1693.—“Besides the aforementioned articles *Goeny-sacks* are collected at *Palicol*.”—*Havart* (3), 14.

1711.—“When Sugar is pack’d in double *Goneys*, the outer Bag is always valued in Contract at 1 or 1½ *Shaher*.”—*Lockyer*, 244.

1726.—In a list of goods procurable at *Danzerom*: “*Goeni-zakken* (Gunny bags).” —*Valentijn*, *Chor*. 40.

1727.—“*Sheldon* . . . put on board some rotten long Pepper, that he could dispose of in no other Way, and some damaged *Gunnies*, which are much used in Persia for embalming Goods, when they are good in their kind.”—*A. Hamilton*, ii. 15; [ed. 1744].

1764.—“*Baskets, Gunny bags, and dubbers* . . . Rs. 24.”—*In Long*, 384.

1785.—“We enclose two *parvanchs* . . . directing them each to despatch 1000 *goonies* of grain to that person of mighty degree.”—*Tippoo’s Letters*, 171.

1885.—“The land was so covered with them (plover) that the hunters shot them with all kind of arms. We counted 80 birds in the gunny-sack that three of the soldiers brought in.”—*Boots and Saddles*, by *Mrs. Custer*, p. 37. (American work.)

GUNTA, s. Hind. *ghanṭā*, ‘a bell or gong.’ This is the common term for expressing an European hour in modern Hindūstāni. [See **PANDY**.]

GUP, s. Idle gossip. P.—H. *gap*, ‘prattle, tattle.’ The word is perhaps an importation from Türān. Vambéry gives Orient. Turki *gep*, *geb*, ‘word, saying, talk’; which, however, Pavet de Courteille suggests to be a corruption from the Pers. *gufan*, ‘to say’; of which, indeed, there is a form *guptan*. [So *Platts*, who also compares Skt. *jāpa*, which is the Bengali *gōpo*, ‘babble.’] See quotation from Schuyler showing the use in Turkistan. The word is perhaps best known in England through an unamiable account of society in S.

India, published under the name of "Gup," in 1868.

1809-10.—"They (native ladies) sit on their cushions from day to day, with no other . . . amusement than hearing the 'gup-gup,' or gossip of the place."—*Mrs. Sherwood's Autobiog.* 357.

1876.—"The first day of mourning goes by the name of gup, i.e. commemorative talk."—*Schuyler's Turkistan*, i. 151.

GUREEBPURWUR, GURREEB-NUWAUZ, ss. Ar.—*P. Gharibpur-wur, Gharibnawd*; used in Hind. as respectful terms of address, meaning respectively 'Provider of the Poor!' 'Cherisher of the Poor!'

1726.—"Those who are of equal condition bend the body somewhat towards each other, and lay hold of each other by the beard, saying *Grab-anemoas*, i.e. I wish you the prayers of the poor."—*Valentijn, Chor.* 103, who copies from *Van Twist* (1648), p. 55.

1821.—"I was appealed to loudly by both parties, the soldiers calling on me as 'Ghureeb purwur,' the Goomashta, not to be outdone, exclaiming 'Donai, Lord Sahib! Donai! Rajah!'" (Read *Dohāi* and see *DOAI*).—*Heber*, i. 266. See also p. 278.

1867.—" 'Protector of the poor' he cried, prostrating himself at my feet, 'help thy most unworthy and wretched slave! An unblest and evil-minded alligator has this day devoured my little daughter. She went down to the river to fill her earthen jar with water, and the evil one dragged her down, and has devoured her. Alas! she had on her gold bangles. Great is my misfortune!'"—*Li-Col. Lewin, A Fly on the Wheel*, p. 99.

GURJAUT, n.p. The popular and official name of certain forest tracts at the back of Orissa. The word is a hybrid, being the Hind. *garh*, 'a fort,' Persianised into a plural *garhjāt*, in ignorance of which we have seen, in quasi-official documents, the use of a further English plural, *Gurjauts* or *garhjāts*, which is like 'fortses.' [In the quotation below, the writer seems to think it a name of a class of people.] This manner of denominating such tracts from the isolated occupation by fortified posts seems to be very ancient in that part of India. We have in Ptolemy and the *Periplus* *Dosarēnē* or *Dēsarēnē*, apparently representing Skt. *Daśārjṇa*, quasi *dakan riya*, 'having Ten Forts,' which the lists of the *Bṛhat Saṁhitā* shew us in this part of India (*J.R. As. Soc.*, N.S., v. 83). The forest tract behind Orissa is called in

the grant of an Orissa king, *Nava Koti*, 'the Nine Forts' (*J.A.S.B.* xxxiii. 84); and we have, in this region, further in the interior, the province of *Chattigarh*, '36 Forts.'

[1820.—"At present nearly one half of this extensive region is under the immediate jurisdiction of the British Government; the other possessed by tributary zemindars called *Ghurjauts*, or hill chiefs. . . ."—*Hamilton, Description of Hindostan*, ii. 32.]

GURRY.

a. A little fort; Hind. *garhi*. Also *Gurr*, i.e. *garh*, 'a fort.'

b. See **GHUREY**.

a.—

1693.—" . . . many of his Heathen Nobles, only such as were befriended by strong *Gurrs*, or Fastnesses upon the Mountains. . . ."—*Fryer*, 165.

1786.—" . . . The Zemindars in 4 pergunnahs are so refractory as to have forfeited (read fortified) themselves in their gurrries, and to refuse all payments of revenue."—*Articles against W. Hastings*, in *Burke*, vii. 59.

[1835.—"A shot was at once fired upon them from a high *Ghurree*."—*Forbes, Ras Mālā*, ed. 1878, p. 621.]

GUTTA PERCHA, s. This is the Malay name *Gatah Perja*, i.e. 'Sap of the Percha,' *Dichopsis Gutta*, Benth. (*Isonandra Gutta*, Hooker; N.O. *Sapotaceae*). Dr. Oxley writes (*J. Ind. Archip.* i. 22) that *percha* is properly the name of a tree which produces a spurious article; the real *gutta p.* is produced by the *tuban*. [Mr. Maxwell (*Ind. Ant.* xvii. 358) points out that the proper reading is *taban*.] The product was first brought to notice in 1843 by Dr. Montgomery. It is collected by first ringing the tree and then felling it, and no doubt by this process the article will speedily become extinct. The history of G. P. is, however, far from well known. Several trees are known to contribute to the exported article; their juices being mixed together. [Mr. Scott (*Malay Words*, 55 seqq.) writes the word *getah percha*, or *getah perchah*, 'gum of percha,' and remarks that it has been otherwise explained as meaning 'gum of Sumatra,' "there being another word *percha*, a name of Sumatra, as well as a third word *percha*, 'a rag, a remnant,'" Mr. Maxwell (*loc. cit.*) writes: "It is still uncertain whether there is a gutta-

producing tree called *Percha* by the Malays. My experience is that they give the name of *Perchah* to that kind of *getah taban* which hardens into strips in boiling. These are stuck together and made into balls for export.*]

[1847.—“*Gutta Percha* is a remarkable example of the rapidity with which a really useful invention becomes of importance to the English public. A year ago it was almost unknown, but now its peculiar properties are daily being made more available in some new branch of the useful or ornamental arts.”—*Mundy, Journal, in Narrative of Events in Borneo and Celebes*, ii. 312 seq. (quoted by Scott, loc. cit.).]

1868.—“The late Mr. d’Almeida was the first to call the attention of the public to the substance now so well known as *gutta-percha*. At that time the *Isanandra Gutta* was an abundant tree in the forests of Singapore, and was first known to the Malays, who made use of the juice which they obtained by cutting down the trees. . . . Mr. d’Almeida . . . acting under the advice of a friend, forwarded some of the substance to the Society of Arts. There it met with no immediate attention, and was put away unheeded for. A year or two afterwards Dr. Montgomery sent specimens to England, and bringing it under the notice of competent persons, its value was at once acknowledged. . . . The sudden and great demand for it soon resulted in the disappearance of all the *gutta-percha* trees on Singapore Island.”—*Collingwood, Rambles of a Naturalist*, pp. 268-9.

GUZZY, s. Pers. and Hind. *gazī*; perhaps from its having been woven of a *gaz* (see **GUDGE**) in breadth. A very poor kind of cotton cloth.

1701.—In a price list for Persia we find: “*Geajes Bengaals*.”—*Valentijn*, v. 303.

1781.—“It is suggested that the following articles may be proper to compose the first adventure (to Tibet): . . . *Guzzle*, or coarse Cotton Cloths, and Otterskins. . . .”—In *Seton-Karr*, i. 4.

[1866.—“. . . common unbleached fabrics . . . used for packing goods, and as a covering for the dead. . . . These fabrics in Bengal pass under the names of *Garrha* and *Guzee*.”—*Forbes Watson, Textile Manufactures*, 83.]

GWALIOR, n.p. Hind. *Gwālār*. A very famous rock-fortress of Upper India, rising suddenly and picturesquely out of a plain (or shallow valley rather) to a height of 300 feet, 65 m. south of Agra, in lat. 26° 13'. Gwalior may be traced back, in Gen. Cunningham’s opinion, to the 3rd century of our era. It was the seat

of several ancient Hindu dynasties, and from the time of the early Mahomedan sovereigns of Delhi down to the reign of Aurangzib it was used as a state-prison. Early in the 18th century it fell into the possession of the Mahratta family of Sindhia, whose residence was established to the south of the fortress, in what was originally a camp, but has long been a city known by the original title of *Lashkar* (camp). The older city lies below the northern foot of the rock. Gwalior has been three times taken by British arms: (1) escaladed by a force under the command of Major Popham in 1780, a very daring feat; * (2) by a regular attack under Gen. White in 1805; (3) most gallantly in June 1858, by a party of the 25th Bombay N. I. under Lieutenants Rose and Waller, in which the former officer fell. After the two first captures the fortress was restored to the Sindhia family. From 1858 it was retained in our hands, but in December 1885 it was formally restored to the Maharaja Sindhia.

The name of the fortress, according to Gen. Cunningham (*Archæol. Surrey*, ii. 336), is derived from a small Hindû shrine within it dedicated to the hermit *Gudli* or *Gwālī-pā*, after whom the fortress received the name of *Gwālī-dwar*, contracted into *Gwālār*.

c. 1020.—“From Kanauf, in travelling south-east, on the western side of the Ganges, you come to Jajshoti, at a distance of 30 parasangs, of which the capital is Kajurāth. In that country are the two forts of Gwālār and Kālīnjar. . . .”—*Al-Bīrūnī*, in *Elliot*, i. 57-8.

1196.—The royal army marched “towards Gālewār, and invested that fort, which is the pearl of the necklace of the castles of Hind, the summit of which the nimble-footed wind from below cannot reach, and on the bastions of which the clouds have never cast their shade. . . .”—*Hasan Nizāmī*, in *Elliot*, ii. 227.

c. 1340.—“The castle of Gālyār, of which we have been speaking, is on the top of a high hill, and appears, so to speak, as if it were itself cut out of the rock. There is no other hill adjoining; it contains reservoirs

* The two companies which escaladed were led by Captain Bruce, a brother of the Abyssinian traveller. “It is said that the spot was pointed out to Popham by a cowherd, and that the whole of the attacking party were supplied with grass shoes to prevent them from slipping on the ledges of rock. There is a story also that the cost of these grass-shoes was deducted from Popham’s pay, when he was about to leave India as a major-general, nearly a quarter of a century afterwards.”—Cunningham, *Arch. Surv.* ii. 340.

of water, and some 20 walls walled round are attached to it; on the walls are mounted mangonels and catapults. The fortress is ascended by a wide road, traversed by elephants and horses. Near the castle-gate is the figure of an elephant carved in stone, and surmounted by a figure of the driver. Seeing it from a distance one has no doubt about its being a real elephant. At the foot of the fortress is a fine city, entirely built of white stone, mosques and houses alike; there is no timber to be seen in it, except that of the gates."—*Un Butala*, ii. 163.

1626.—"I entered Guallâr by the Hattipâl gate. . . . They call an elephant *lât*, and a gate *pâl*. On the out-side of this gate is the figure of an elephant, having two elephant drivers on it. . . ."—*Naber*, p. 383.

[c. 1590.—"Gualiar is a famous fort, in which are many stately buildings, and there is a stone elephant over the gate. The air and water of this place are both esteemed good. It has always been celebrated for fine singers and beautiful women. . . ."—*Ayem, Gladen*, ed. 1600, ii. 38; ed. *Jarrett*, ii. 181.]

1610.—"The 31 to Gwalero, 6 c., a pleasant Citie with a Castle. . . . On the West side of the Castle, which is a steep craggy cliffe of 6 c. compass at least (divers say eleven). . . . From hence to the top, leads a narrow stone cawsey, walled on both sides; in the way are three gates to be passed, all exceeding strong, with Courts of guard to each. At the top of all, at the entrance of the last gate, standeth a mighty Elephant of stone very curiously wrought. . . ."—*Finch*, in *Purchas*, i. 426-7.

1616.—"23. Gwalier, the chief City so called, where the Mogol hath a very rich Treasury of Gold and Silver kept in this City, within an exceeding strong Castle, wherein the King's Prisoners are likewise kept. The Castle is continually guarded by a very strong Company of Armed Souldiers."—*Terry*, ed. 1665, p. 356.

["Kualiar," in *Sir T. Roe's List*, Hak. Soc. ii. 539.]

c. 1665.—"For to shut them up in Goualeor, which is a Fortress where the Princes are ordinarily kept close, and which is held impregnable, it being situated upon an inaccessible Rock, and having within itself good water, and provision enough for a Garrison; that was not an easy thing."—*Bernier E.T.* 5; [ed. *Constable*, 14].

c. 1670.—"Since the Mahometan Kings became Masters of this Countrey, this Fortress of Goualeor is the place where they secure Princes and great Noblemen. Chatehan coming to the Empire by foul-play, caus'd all the Princes and Lords whom he mistrusted, to be seiz'd one after another, and sent them to the Fortress of Goualeor; but he suffer'd them all to live and enjoy their estates. Aurang-zeb his Son acts quite otherwise; for when he sends any great Lord to this place, at the end of nine or ten days he orders him to be poison'd; and

this he does that the people may not exclaim against him for a bloody Prince."—*Tavernier*, E.T. ii. 35; [ed. *Ball*, i. 63].

GYAUL (properly **GAYĀL**). [Skt. *go*, 'an ox'], s. A large animal (*Gatneus frontalis*, Jerd., *Bos f. Blanford*, *Alam-malia*, 487) of the ox tribe, found wild in various forest tracts to the east of India. It is domesticated by the Mishmis of the Assam valley, and other tribes as far south as Chittagong. In Assam it is called Mithan.

[c. 1590.—In Arakan, "cow" and buffaloes there are none, but there is an animal which has somewhat of the characteristics of both, piebald and particoloured whose milk the people drink."—*Lin*, ed. *Jarrett*, ii. 119.]

1824.—"In the park several uncommon animals are kept. Among them the Ghyal, an animal of which I had not, to my recollection, read any account, though the name was not unknown to me. It is a very noble creature, of the ox or buffalo kind, with immensely large horns. . . ."—*Heber*, i. 34.

1866-67.—"I was awakened by an extraordinary noise, something between a bull's bellow and a railway whistle. What was it? We started to our feet, and Fazlah and I were looking to our arms when Adupah said, 'It is only the gyal calling; Sahib! Look, the dawn is just breaking, and they are opening the village gates for the beasts to go out to pasture.'

"These gyal were beautiful creatures, with broad fronts, sharp wide-spreading horns, and mild melancholy eyes. They were the indigenous cattle of the hills domesticated by these equally wild Lushais. . . ."—*Lt.-Col. T. Levin*, *A Fly on the Wheel*, &c., p. 303.

GYELONG, s. A Buddhist priest in Tibet. Tib. *dGe-sLong*, i.e. 'beggar of virtue,' i.e. a *bhikshu* or mendicant friar (see under **BUXEE**); but latterly a priest who has received the highest orders. See *Jacschke*, p. 86.

1781.—"He was dressed in the festival habit of a *gylong* or priest, being covered with a scarlet satin cloak, and a gilded mitre on his head."—*Doble*, in *Markham's Tibet*, 25.

GYM-KHANA, s. This word is quite modern, and was unknown 40 years ago. The first use that we can trace is (on the authority of Major John Trotter) at Rürki in 1861, when a *gymkhana* was instituted there. It is a factitious word, invented, we believe, in the Bombay Presidency, and probably based upon *gend-khāna* ('ball-house'), the name usually given

in Hind. to an English racket-court. It is applied to a place of public resort at a station, where the needful facilities for athletics and games of sorts are provided, including (when that was in fashion) a skating-rink, a lawn-tennis ground, and so forth. The *gym* may have been simply a corruption of *gend* shaped by *gymnastics*, [of which the English public school short form *gym* passed into Anglo-Indian jargon]. The word is also applied to a meeting for such sports; and in this sense it has travelled already as far as Malta, and has since become common among Englishmen abroad. [The suggestion that the word originated in the P.—H. *jama'at-khana*, 'a place of assemblage,' is not probable.]

1877.—"Their proposals are that the Cricket Club should include in their programme the games, &c., proposed by the promoters of a *gymkhana* Club, so far as not to interfere with cricket, and should join in making a rink and lawn-tennis, and badminton courts, within the cricket-ground enclosure."—*Pioneer Mail*, Nov. 3.

1879.—"Mr. A—F— can always be depended on for epigram, but not for accuracy. In his letters from Burma he talks of the *Gymkhana* at Rangoon as a sort of *etablissement* [sic] where people have pleasant little dinners. In the 'Oriental Arcadia,' which Mr. F— tells us is flavoured with naughtiness, people may do strange things, but they do not dine at *Gymkhanas*."—*Ibid.* July 2.

1881.—"R. E. *Gymkhana* at Malta, for Polo and other Ponies, 20th June, 1881."—Heading in *Royal Engineer Journal*, Aug. 1, p. 159.

1883.—"I am not speaking of Bombay people with their clubs and *gymkhanas* and other devices for oiling the wheels of existence. . . ."—*Tribes on My Frontier*, 9.

GYNEE, s. H. *gaini*. A very diminutive kind of cow bred in Bengal. It is, when well cared for, a beautiful creature, is not more than 3 feet high, and affords excellent meat. It is mentioned by Aelian:

c. 250.—"There are other bullocks in India, which to look at are no bigger than the largest goats; these also are yoked, and run very swiftly."—*De Nat. Anim.*, xv. 21.

c. 1590.—"There is also a species of oxen called *gaini*, small like *gāt* (see GOONT) horses, but very beautiful."—*Atn.*, i. 149.

[1829.—". . . I found that the said tiger had feasted on a more delicious morsel,—a nice little *Ghinea*, a small cow."—*Mem. of John Shipp*, iii. 132.]

1832.—"We have become great farmers, having sown our crop of oats, and are building outhouses to receive some 34 dwarf cows and oxen (*gynees*) which are to be fed up for the table."—*F. Parkes, Wanderings of a Pilgrim*, i. 251.

H

HACKERY, s. In the Bengal Presidency this word is now applied only to the common native bullock-cart used in the slow draught of goods and materials. But formerly in Bengal, as still in Western India and Ceylon, the word was applied to lighter carriages (drawn by bullocks) for personal transport. In Broughton's *Letters from a Mahratta Camp* (p. 158; [ed. 1892, p. 117]) the word is used for what in Upper India is commonly called an *ekka* (q.v.), or light native pony-carriage; but this is an exceptional application. Though the word is used by Englishmen almost universally in India, it is unknown to natives, or if known is regarded as an English term; and its origin is exceedingly obscure. The word seems to have originated on the west side of India, where we find it in our earliest quotations. It is probably one of those numerous words which were long in use, and undergoing corruption by illiterate soldiers and sailors, before they appeared in any kind of literature. Wilson suggests a probable Portuguese origin, *e.g.* from *acarretar*, 'to convey in a cart.' It is possible that the mere Portuguese article and noun '*a carreta*' might have produced the Anglo-Indian *hackery*. Thus in Correa, under 1613, we have a description of the Surat hackeries; "and the carriages (*as carretas*) in which he and the Portuguese travelled, were elaborately wrought, and furnished with silk hangings, covering them from the sun; and these carriages (*as carretas*) run so smoothly (the country consisting of level plains) that the people travelling in them sleep as tranquilly as on the ground" (ii. 369).

But it is almost certain that the origin of the word is the H. *chhakra*, 'a two-wheeled cart'; and it may be noted that in old Singhalese *chakka*,

'a cart-wheel,' takes the forms *haka* and *saka* (see *Kuhn, On Oldest Aryan Elements of Singhalese*, translated by D. Ferguson in *Indian Ant.* xii. 64). [But this can have no connection with *chhakra*, which represents Skt. *śakata*, 'a waggon.']

1673.—"The Coach wherein I was breaking, we were forced to mount the Indian Hackery, a Two-wheeled Chariot, drawn by swift little Oxen."—*Fryer*, 83. [For these swift oxen, see quot. from Forbes below, and from Aelian under *GYNEE*.]

1690.—"Their Hackeries likewise, which are a kind of Coach, with two Wheels, are all drawn by Oxen."—*Ovington*, 251.

1711.—"The Streets (at Surat) are wide and commodious; otherwise the Hackeries, which are very common, would be an inconvenience. These are a sort of Coaches drawn by a Pair of Oxen."—*Lockyer*, 253.

1742.—"The bridges are much worn, and out of repair, by the number of Hackeries and other carriages which are continually passing over them."—In *Wheeler*, iii. 202.

1760.—"The 11th of July the Nawab arrived in the city, and with him Bundoo Sing, to whose house we were removed that afternoon in a hackery."—*Holwell*, in *Wheeler's Early Records*, 218.

c. 1760.—"The hackrees are a conveyance drawn by oxen, which would at first give an idea of slowness that they do not deserve . . . they are open on three sides, covered a-top, and are made to hold two people sitting cross-legged."—*Orme*, i. 155-156.

1780.—"A hackery is a small covered carriage upon two wheels drawn by bullocks, and used generally for the female part of the family."—*Hedges, Travels*, 5.

c. 1790.—"Quant aux palankins et hackeries (voitures à deux roues), on les passe sur une double sangarie" (see *JANGAR*).—*Haußner*, i. 173.

1793.—"To be sold by Public Auction . . . a new Fashioned Hackery."—*Bombay Courier*, April 13.

1793.—"At half-past six o'clock we each got into a hackery."—*Storvins*, tr. by *Wilecks*, iii. 295.

1811.—Solvyns draws and describes the Hackery in the modern Bengal sense.

"Il y a cependant quelques endroits où l'on se sert de charottes converties à deux roues, appelées hickeries, devant lesquelles on attèle des bœufs, et qui servent à voyager."—Editor of *Haußner, Voyages*, ii. 3.

1813.—"Travelling in a light hackaree, at the rate of five miles an hour."—*Forbes, Or. Mem.* iii. 376; [2nd ed. ii. 352; in i. 150, *hackeries*, ii. 253, *hackarees*]. Forbes's engraving represents such an ox-carriage as would be called in Bengal a *bauli* (see *BYLEE*).

1829.—"The genuine vehicle of the country is the hackery. This is a sort of woo

tent, covered more or less with tinsel and scarlet, and bells and gilding, and placed upon a clumsy two-wheeled carriage with a pole that seems to be also a kind of boot, as it is at least a foot deep. This is drawn by a pair of white bullocks."—*Memo. of Col. Mountain*, 2nd ed., 81.

1860.—"Native gentlemen, driving fast trotting oxen in little hackery carts, hastened home from it."—*Tennent's Ceylon*, ii. 140.

[**HADDY**, s. A grade of troops in the Mogul service. According to Prof. Blochmann (*Ann.* i. 20, note) they corresponded to our "Warranted officers." Most clerks of the Imperial offices, the painters of the Court, the foremen in Akbar's workshops, &c., belonged to this corps. They were called *Ahadi*, or single men, because they stood under Akbar's immediate orders." And Mr. Irvine writes: "Midway between the nobles or leaders (*mansabddars*) with the horsemen under them (*utbindan*) on the one hand, and the *Ashdm* (see *EYSHAM*), or infantry, artillery, and artificers on the other, stood the *Ahadi*, or gentleman trooper. The word is literally 'single' or 'alone' (*A. ahad*, 'one'). It is easy to see why this name was applied to them; they offered their services singly, they did not attach themselves to any chief, thus forming a class apart from the *utbindan*; but as they were horsemen, they stood equally apart from the specialised services included under the remaining head of *Ashdm*." (*J. R. As. Soc.*, July 1896, p. 545.)

[c. 1590.—"Some soldiers are placed under the care and guidance of one commander. They are called *Ahadi*, because they are fit for a harmonious unity."—*Ann.* ed. Blochmann, i. 231.

[1616.—"The Prince's Haddy . . . betrayed me."—*Sir T. Roe, Hak. Soc.* ii. 333.

[1617.—"A Haddoy of horse sent down to see it effected."—*Ibid.* ii. 450.

[c. 1625.—"The day after, one of the King's Haddys finding the same."—*Corynt*, in *Purchas*, i. 600.]

HADGEE, s. Ar. *Hadjj*, a pilgrim to Mecca; from *hajj*, the pilgrimage, or visit to a venerated spot. Hence *Hajji* and *Haji* used colloquially in Persian and Turkish. Prof. Robertson Smith writes: "There is current confusion about the word *hajj*. It is originally the participle of *hajj*, 'he went on the hajj.' But in modern use *hajij* is used as part., and *hajj* is the

title given to one who has made the pilgrimage. When this is prefixed to a name, the double *j* cannot be pronounced without inserting a short vowel and the *a* is shortened; thus you say '*el-Hajje Soleimān*,' or the like. The incorrect form *Hājji* is however used by Turks and Persians."

[1609.—"Upon your order, if Hoghee Careen so please, I purpose to doleve him 25 pigs of lead."—*Dancers, Letters*, i. 20.

[c. 1610.—"Those who have been to Arabia . . . are called Agy."—*Pyrard de Larval, Hak. Soc.* i. 165.

[c. 1665.—"*Avreag-Zebe* once observed perhaps by way of joke, that *Sultan Sepah* was become at last an Agy or pilgrim."—*Bernier, ed. Constant*, 113.

[1673.—"*Hodge*, a Pilgrimage to Mecca." (See under **A NUCK**.)

[1683.—"*Hodges Sophee Caun*." See under **FIRMAUN**.]

1765.—"*Hodges* acquired this title from his having in his early years made a pilgrimage to *Hodge* (or the tomb of *Mahommed at Mecca*)."—*Holwell, Hist. Events, &c.*, i. 59.

[c. 1833.—"The very word in Hebrew *Klog*, which means 'festival,' originally meant 'pilgrimage,' and corresponds with what the Arabs call *hatch*. . . ."—*Travels of Dr. Wolff*, ii. 155.]

HĀKIM, s. H. from Ar. *hakim*, 'a judge, a ruler, a master'; 'the authority.' The same Ar. root *hakm*, 'bridling, restraining, judging,' supplies a variety of words occurring in this Glossary, viz. *Hakim* (as here); *Halim* (see **HUCKEEM**); *Hukm* (see **HOOKUM**); *Hikmat* (see **HICKMAT**).

[1611.—"Not standing with his greatness to answer every Haccam, which is as a Governor or petty King."—*Dancers, Letters*, i. 165. In *ibid.* i. 175, *Hackum* is used in the same way.]

1698.—"*Hackum*, a Governor."—*Fryer's Index Exemplatory*.

c. 1861.—

"Then comes a settlement *Hakim*, to teach me to plough and weed—

I sowed the cotton he gave me—but first I boiled the seed. . . ."

Sir A. C. Lyall, *The Old Pindaree*.

HALĀLCORE, s. Lit. Ar.—P. *halāl-khor*, 'one who eats what is lawful' [*halāl* being the technical Mahomedan phrase for the slaying of an animal to be used for food according to the proper ritual], applied euphemistically to a person of very low caste, a sweeper or scavenger, implying 'to whom all is lawful food.'

Generally used as synonymous with *bungy* (q.v.). [According to Prof. Blochmann, "*Halālkhār*, i.e. one who eats that which the ceremonial law allows, is a euphemism for *harāmkhār*, one who eats forbidden things, as pork, &c. The word *halālkhār* is still in use among educated Muhammadans; but it is doubtful whether (as stated in the *Āin*) it was Akbar's invention." (*Āin*, i. 130 note.)]

1623.—"Schiah Solim nel principio . . . si sdegnò tanto, che poco manco che per dispetto non la desse per forza in matrimonio ad uno della razza che chiamano *halal chor*, quasi dica 'mangia lecito,' cioè che ha per lecito di mangiare ogni cosa. . . ." (See other quotation under **HAREM**).—*P. della Valle*, ii. 525; [*Hak. Soc.* i. 53].

1638.—" . . . sont obligez de se purifier depuis la teste i'usqu'aux pieds si quelqu'un de ces gens qu'ils appellent *Alehores*, leur a touché."—*Alondale*, Paris, 1659, 219.

1695.—"Ceux qui ne parlent que Persan dans les Indes, les appellent *Halalcours*, c'est à dire celui qui se donne la liberté de manger de tout ce qu'il lui plaît, ou, selon quelques uns, celui qui mange ce qu'il a légitimement gagné. Et ceux qui approuvent cette dernière explication, disent qu'autrefois *Halalcours* s'appellent *Haramours*, mangours de viande défendue."—*Theriot*, v. 190.

1673.—"That they should be accounted the Offence of the People, and as base as the *Holencores* (whom they account so, because they defile themselves by eating anything)."—*Fryer*, 28; [and see under **BOY**, b].

1690.—"The *Halalchors* . . . are another Sort of Indians at Suratt, the most contemptible, but extremely necessary to be there."—*Orington*, 382.

1763.—"And now I must mention the *Hallachores*, whom I cannot call a Tribe, being rather the refuse of all the Tribes. These are a set of poor unhappy wretches, destined to misery from their birth. . . ."—*Reflections, &c.*, by *Luke Scrifston, Esq.*, 7-8. It was probably in this passage that Burns (see below) picked up the word.

1783.—"That no *Hollocore*, Derna, or Chaudah caste, shall upon any consideration come out of their houses after 9 o'clock in the morning, lest they should taint the air, or touch the superior Hindoos in the streets."—*Mahratta Proclamation at Burach*, in *Forbes, Or. Mem.* iv. 232.

1786.—"When all my schoolfellows and youthful compeers (those misguided few excepted who joined, to use a Gentoos phrase, the *hallachores* of the human race) were striking off with eager hope and earnest intent, in some one or other of the many paths of a busy life, I was 'standing idle in the market-place.'"—*Letter of Robert Burns*, in A. Cunningham's ed. of *Works and Life*, vi. 63.

1788.—The *Indian Vocabulary* also gives *Hallachore*.

1810.—“For the meaner officers we have a *Hallalcor* or *Chandola* (one of the most wretched Pariahs).”—*Maria Graham*, 31.

HALALLOUR. V. used in the imperative for infinitive, as is common in the Anglo-Indian use of H. verbs, being Ar.—H. *halal-kar*, ‘make lawful,’ i.e. put (an animal) to death in the manner prescribed to Mahomedans, when it is to be used for food.

[1855.—“Before breakfast I bought a moderately sized sheep for a dollar. Shaykh Hamid ‘halaled’ (butchered) it according to rule. . . .”—*Burton, Pilgrimage*, ed. 1883, i. 255.]

1883.—“The diving powers of the poor duck are exhausted. . . . I have only . . . to seize my booty, which has just enough of life left to allow Peer Khan to make it halal, by cutting its throat in the name of Allah, and dividing the webs of its feet.”—*Tribes on My Frontier*, 167.

HALF-CASTE. s. A person of mixed European and Indian blood. (See **MUSTEES**; **EURASIAN**.)

1789.—“Mulattoes, or as they are called in the East Indies, half-caste.”—*Munro's Narrative*, 51.

1793.—“They (the Mahratta Infantry) are commanded by half-cast people of Portuguese and French extraction, who draw off the attention of the spectators from the bad clothing of their men, by the profusion of antiquated lace bestowed on their own.”—*Dixon, Narrative*, ii.

1809.—“The Padre, who is a half-cast Portuguese, informed me that he had three districts under him.”—*Ld. Valentia*, i. 329.

1828.—“An invalid sergeant . . . came, attended by his wife, a very pretty young half-caste.”—*Heber*, i. 298.

1876.—“Othello is black—the very tragedy lies there; the whole force of the contrast, the whole pathos and extenuation of his doubts of Desdemona, depend on this blackness. Fochter makes him a half-caste.”—*G. H. Lewis, On Actors and the Art of Acting*.

HANGER. s. The word in this form is not in Anglo-Indian use, but (with the Scotch *whinger*, Old Eng. *whingard*, Fr. *cangiar*, &c., other forms of the same) may be noted here as a corruption of the Arab. *khanjar*, ‘a dagger or short falchion.’ This (vulg. *cunjur*) is the Indian form. [According to the *N.E.D.* though ‘*hanger*’ has sometimes been employed to translate *khanjar* (probably with a notion of etymological

identity) there is no connection between the words.] The *khanjar* in India is a large double-edged dagger with a very broad base and a slight curve. [See drawings in *Egerton, Handbook of Indian Arms*, pl. X. Nos. 504, 505, &c.]

1574.—“Patrick Spreull . . . being perswaid be Johnne Boill Chepman . . . in invading of him, and stryking him with ano quhinger . . . through the quhille the said Johnne nei wes woundit to the effusion of his blinde.”—*Lets. from Records of the Burgh of Glasgow* (1876), p. 2.

1601.—“The other day I happened to enter into some discourse of a *hanger*, which I assure you, both for fashion and workmanship was most peremptory beautiful and gentlemanlike. . . .”—*J. Jonson, Every Man in His Humour*, i. 4.

[c. 1610.—“The islanders also bore their arms, viz., *alfanges* (*al-khanjar*) or scimitars.”—*L'ycard de Laral*, *Ind. Soc.* i. 43.]

1653.—“Gangeard est en Turq, Persan et Indistanni vn poignard courbé.”—*Le lu Beutlaye-le-Gouz*, ed. 1657, p. 539.

1672.—“ . . . il s'estoit emporté contre ello jusqu'à un tel excès qu'il luy avoit porté quelques coups de *Cangiar* dans les mammelles. . . .”—*Journal d'Ant. Galland*, i. 177.

1673.—“ . . . *handjar* de diamants. . . .”—*App. to do.* ii. 189.

1676.—
“His pistol next he cock'd anew
And out his nuthrown whinyard drew.”
Hudibras, Canto iii.

1681.—“The Souldiers do not wear *Hangers* or Scimitars like the *Persians*, but broad Swords like the *Switzers*. . . .”—*Tavernier*, E.T. ii. 65; [ed. *Ball*, i. 157].

1712.—“His Excy . . . was presented by the Emperor with a Hindoostany *Candjer*, or dagger, set with fine stones.”—*Valentin*, iv. (Suratte), 286.

[1717.—“The 23rd ultimo, John Sarman received from his Majesty a horse and a *Cunger*. . . .”—In *Walker, Early Records*, 183.]

1781.—“I fancy myself now one of the most formidable men in Europe; a blunderbuss for Joe, a pair of double barrels to stick in my belt, and a cut and thrust *hanger* with a little pistol in the hilt, to hang by my side.”—*Lord Minto, in Life*, i. 56.

“Lost out of a buggy on the Road between Barnagur and Calcutta, a steel mounted *Hanger* with a single guard.”—*Hicky's Denyal Gazette*, June 30.

1883.—“ . . . by *farrashes*, the carpet-spreader class, a large *cangjar*, or curved dagger, with a heavy ivory handle, is carried; less for use than as a badge of office.”—*Wills, Modern Persia*, 326.

HANSALERI, s. Table-servant's Hind. for 'horse-radish'! "A curious corruption, and apparently influenced by *saleri*, 'celery'"; (Mr. M. L. Dames, in *Panjab N. and Q. ii.* 184).

HANSIL, s. A hawser, from the English (*Roebeck*).

HANSPEEK, **USPUCK**, &c., s. Sea Hind. *Aspak*. A handspike, from the English.

HARAKIRI, s. This, the native name of the Japanese rite of suicide committed as a point of honour or substitute for judicial execution, has long been interpreted as "happy despatch," but what the origin of this curious error is we do not know. [The *N.E.D.* s.v. *dispatch*, says that it is humorous.] The real meaning is realistic in the extreme, viz., *hara*, 'belly,' *kiri*, 'to cut.'

[1593.—"And it is often seene that they rip their own bellies open."—*Linschoten*, *Itak. Soc.* i. 163.

[1615.—"His mother cut her own belly."—*Foster, Letters*, iv. 45.]

1616.—"Here we had news how Gaba Same was to passe this way to morrow to goe to a church near Mince, called Coyo; som say to cut his bellie, others say to be shaved a prist and to remeane theare the rest of his daies."—*Cocks's Diary*, i. 161.

1617.—"The King demanded 800 *tais* from Shooque Duno, or else to cut his belly, whee, not having it to pay, did it."—*Ibid.* 337, see also ii. 202.

[1874.—See the elaborate account of the rite in *Milford, Tales of Old Japan*, 2nd ed. 329 *seqq.* For a similar custom among the Karens, see *M'Mahon, Karens of the Golden Chersonese*, 201.]

HARAMZADA, s. A scoundrel; literally 'misbegotten'; a common term of abuse. It is Ar.—P. *hardm-zada*, 'son of the unlawful.' *Harām* is from a root signifying *sacer* (see under **HAREM**), and which appears as Hebrew in the sense of 'devoting to destruction,' and of 'a ban.' Thus in Numbers xxi. 3: "They utterly destroyed them and their cities; and he called the name of the place *Hormah*." [See *Encycl. Bibl.* i. 468; ii. 2110.]

[1857.—"I am no advocate for slaying Shihzadas or any such-like Haramzadas without trial."—*Boscworth Smith, L. of Ld. Lawrence*, ii. 251.]

HAREM, s. Ar. *haram*, *harīm*, i.e. *sacer*, applied to the women of the family and their apartment. This word is not now commonly used in India, *zenana* (q.v.) being the common word for 'the women of the family,' or their apartments.

1298.—". . . car maintes homes omorurent o mantes dames en furent revez . . . o maintes autres dames ne furent à toz jorz mès on plores ot on lermes: ce furent les mores et les araines de homes qo hi morurent."—*Marco Polo*, in *Old Text of Soc. de Géographie*, 251.

1623.—"Non so como scial Selim ebbe notizia di lei e s'innamorò. Vollo condurla nol suo *haram* o *gynaceo*, e tenerla quivi appresso di sè como una dello altre concubine; ma questa donna (Nurmahal) che era sopra modo astuta . . . riuscì."—*P. della Valle*, ii. 525; [*Itak. Soc.* i. 53].

1630.—"This Duke here and in other seralios (or *Harams* as the Persians term them) has above 300 concubines."—*Herbert*, 139.

1676.—"In the midst of the large Gallery is a Niche in the Wall, into which the King descends out of his *Haram* by a private pair of Stairs."—*Tavernier, E.T.* ii. 40; [*ed. Bull.* i. 101].

1726.—"On the Ganges also lies a noble fortress, with the Palace of the old Emperor of Hindostan, with his *Bharam* or women's apartment. . . ."—*I'dentyn*, p. 169.

[1727.—"The King . . . took his Wife into his own *Haram* or Seraglio. . . ."—*J. Hamilton*, ed. 1711, i. 171.

[1812.—"Adjoining to the Chel Sitoon is the *Harem*; the term in Persia is applied to the establishments of the great, *zenana* is confined to those of inferior people."—*Morier, Journey through Persia*, &c., 166.]

HARRY, s. This word is quite obsolete. Wilson gives *Harī* as Beng. 'A servant of the lowest class, a sweeper.' [The word means 'a collector of bones,' Skt. *hadda*, 'a bone'; for the caste, see *Risley, Tribes of Bengal*, i. 314 *seqq.*] M.-Gen. Keatinge remarks that they are the goldsmiths of Assam; they are village watchmen in Bengal. (See under **PYKE**.) In two of the quotations below, *Harry* is applied to a *roman*, in one case employed to carry water. A female servant of this description is not now known among English families in Bengal.

1706.—

"2 Tondells (see **TINDAL**) . . . 6 0 0

1 Humnumner . . . 2 0 0

* I.e. *panimāl*, a bath attendant. Compare the *Humums* in *Corant Garden*.

4 Manjees	10 0 0
5 <i>Bandas</i> (see DANDY)	8 0 0
5 Harrys	9 6 0

List of Men's Names, &c., forwarded to the Service of the Honble. the United Company, in their Factory at Fort William, Bencoolen, Nov. 10, 1764 (MS. in India Office).

c. 1753.—Among the expenses of the Mayor's Court at Calcutta we find: "A Harry . . . Rs. 1."—*Lang*, 47.

c. 1754.—"A Harry (washerwoman) . . . (at Madras)."—*Id.*, 46.

[c. "Harrys are the same as Bengali, as *Paras* (see PARASHI) are at Bombay. They were used all the day long at your houses, and then every year they were . . ."
—*Id.* 28.]

In a battle of wares recorded by the "Zamindars of Calcutta," we have: "Harry sent to a Family . . . 2 Rs."—*Id.* 84. *Reyn.*, 195.

1765-71.—"Every house has a Harry . . . a Harry is always chosen (see MATRANEE) who carries out the dirt; and a great number of slaves, both male and female."—*Simpson*, 4, 123.

1761.—"2 Harrys or Sweepers . . . 6 Rs. 2 *Reyn.* . . . 8 Rs."

Exhibition of the Chief Magistrate of the City of Calcutta, in Answer to a Notice of Jurisdiction, &c., Calcutta, 1762.

[1813.—"How do the slaves and their lords' things, and was then carried by the Harrys to the City."—*Faris's O. Mem.*, 2, 144, ill. 131.]

HATTY, s. Hind. *hath*, the most common word for an elephant, from Skt. *hate*, 'the hand,' and *hath*, 'the elephant, come the Hind words *hath* and *hathi*, with the same meanings. The analogy of the elephant's trunk to the hand presents itself to Piny.

"Maadant ero, aghant et alant et alantique I and inopriate appatit manu"
—*id.*, 10

and to Tennyson:

" . . . cat's-claw
Unlidded, and the furies of mountains back
That carry huge in castles, bow'd black
knees
Of language, moving with their serpent
hands.
To make her smile, her golden ankle bells."
Melina and Fines.

c. 1823.—"As for the animals peculiar to Hindustan, one is the elephant, as the Hindustanis call it *Hathi*, which inhabits the district of Kaly, the more do the wild elephants increase in number. That is the tract in which the elephant is chiefly taken."
—*Dalry.*, 315. This notice of Dalry's shows

how remarkably things have changed. No elephants now exist anywhere near the region indicated. [On elephants in Hindustan, see *Hindostan's Atlas*, 1, 615.]

[1825.—"You are all aware that we have only six elephants. Hotties, a name that might be safely applied to every other animal in India, but I suppose the elephants lost the first choice of names and took the next appropriate."—*Miss Edm. Fyffe's Letters*, 1, 256.]

HATTYCHOOK, s. Hind. *hath-chak*, a servant's and gardener's Hind. for the globe artichoke; [the Jerusalem artichoke is *hathichak*.] This is worth producing, because our word (artichoke) is itself the corruption of an Oriental word that carried back to the East in a multiplied form.

HAUT, s.

a Hind. *hath*, (the but, but for certain, and thence 'meant') from the elbow to the tip of the middle finger; a measure of 18 inches, and sometimes more.

[1611.—"A pail was 10 Haut high."—*Fishes*, *Letter*, p. 112.

[c. 1810.—" . . . even in the present day it is made by order of the Government, and is used, that the only standard used were the difference that has been, which is a great point of view. . . . All persons measuring of their . . . to apply the same, as to measure a unit of 18 inches with a steel measure."—*Edm. Fyffe's Letters*, 1, 256.]

b Hind. *hath*, Skt. *hate*, 'a market held on certain days.'

[1761.—"In this town . . . there are no fairs or the *hatts* of Bengal."—*Faris's O. Mem.*, 4, 19.

[1815.—"The *Hath* is also a market day (festival) when the buyers and sellers assemble, a meeting in an open place, but in general in market places."—*Wood*, *Hindustan*, 1, 151.]

HAVILDAR, s. Hind. *havladdar*.

A copy, non-commissioned officer, corresponding to a serjeant, and wearing the chevrons of a serjeant. The dating from about the middle of the 18th century is the only modern use of the term in that form. It is a corruption of Pers. *havladdar*, or *havladdar*, 'one holding an office of trust'; and in this form it had, in other times, a variety of applications to different charges and subordinate officers. Thus among the Marhattas the commandant of a fort was so styled; whilst in

Eastern Bengal the term was, and perhaps still is, applied to the holder of a *hawalla*, an intermediate tenure between those of zemindar and ryot.

1672.—Regarding the *Cowle* obtained from the Nabob of Golcondah for the Fort and Town of Clinapatnam. 11,000 Pagodas to be paid in full of all demands for the past, and in future Pagodas 1200 per annum rent, "and so to hold the Fort and Town free from any *Avildar* or *Divan's* People, or any other imposition for ever."—*Fort St. George Consn.*, April 11, in *Notes and Exts.*, No. 1. 25.

1673.—"We landed at about Nine in the Morning, and were civilly treated by the Customer in his *Choultry*, till the *Havildar* could be acquainted of my arrival."—*Fryer*, 123.

[1680.—"*Avaldar*." See under *JUNCA-MEER*.]

1696.—". . . the *havildar* of St. Thomé and Pulicat."—*Wheeler*, i. 308.

[1763.—"Three *avildars* (*avaldares*) or receivers."—India Office MSS. *Conselho, Ultramarino*, vol. i.

[1773.—"One or two *Hircars*, one *Havildar*, and a company of *repps*. . . ."—*Ives*, 67.]

1821.—"Curcom Musseeh was, I believe, a *havildar* in the Company's army, and his sword and sash were still hung up, with a not unpleasing vanity, over the desk where he now presided as catechist."—*Heber*, i. 149.

HAVILDAR'S GUARD, *s.* There is a common way of cooking the fry of fresh-water fish (a little larger than whitebait) as a breakfast dish, by frying them in rows of a dozen or so, spitted on a small skewer. On the Bombay side this dish is known by the whimsical name in question.

HAZREE, *s.* This word is commonly used in Anglo-Indian households in the Bengal Presidency for 'breakfast.' It is not clear how it got this meaning. [The earlier sense was religious, as below.] It is properly *haziri*, 'muster,' from the *Ar. hazir*, 'ready or present.' (See *CHOTA-HAZRY*.)

[1832.—"The Sheeahs prepare *hazree* (breakfast) in the name of his holiness Abba's Allee Ullum-burda, Hovein's step-brother; i.e. they cook *polao*, *roti*, curries, &c., and distribute them."—*Herklots, Qanoon-Islam*, ed. 1863, p. 183.]

HENDRY KENDRY, *n.p.* Two islands off the coast of the Concan, about 7 m. south of the entrance to Bombay Harbour, and now belonging

to Kolāba District. The names, according to Ph. Anderson, are *Haneri* and *Khaneri*; in the Admy. chart they are *Oonari*, and *Khundari*. They are also variously written (the one) *Hundry*, *Ondera*, *Hunarcy*, *Henery*, and (the other) *Kundra*, *Cundry*, *Cunarey*, *Kenery*. The real names are given in the *Bombay Gazetteer* as *Underi* and *Khanderi*. Both islands were piratically occupied as late as the beginning of the 19th century. *Khanderi* passed to us in 1818 as part of the Peshwa's territory; *Underi* lapsed in 1840. (Sir G. Birdwood (*Rep. on Old Records*, 83), describing the "Consultations" of 1679, writes: "At page 60, notice of 'Savages' fortifying 'Hendry Kendry,' the twin islets, now called *Henery* (i.e. *Pondari*, 'Mouse-like,' *Kenery* (i.e. *Khandari*), i.e. 'Sacred to Khandaroo.' The former is thus derived from *Skt. undaru*, *unduru*, 'a rat'; the latter from *Mahr. Khanderar*, 'Lord of the Sword,' a form of *Siva*.)

1673.—"These islands are in number seven; viz. *Bombaim*, *Canoren*, *Trumbay*, *Elephanto*, the *Phulchors*, *Munchumbay*, and *Keranjau*, with the Rock of *Henry Kenry*. . . ."—*Fryer*, 61.

1681.—"Although we have formerly wrote you that we will have no war for *Hendry Kendry*, yet all war is so contrary to our constitution, as well as our interest, that we cannot too often inculcate to you our aversion thereto."—*Court of Directors to Surat*, quoted in *Anderson's Western India*, p. 175.

1727.—". . . four Leagues south of *Bombay*, are two small Islands *Undra*, and *Cundra*. The first has a Fortress belonging to the *Sader*, and the other is fortified by the *Srajee*, and is now in the Hands of *Connajeer Angria*."—*J. Humilton*, i. 213; [ed. 1711].

c. 1760.—"At the harbor's mouth lie two small fortified rocks, called *Henara* and *Canara*. . . These were formerly in the hands of *Angria*, and the *Sadder*, or *Moors*, which last have long been dispossessed of them."—*Gros*, i. 58.

HERBED, *s.* A Parsee priest, not specially engaged in priestly duties. *Pers. hirbad*, from *Pahlavi ahrpat*.

1630.—"The *Herbood* or ordinary Churchman."—*Lord's Display*, ch. viii.

HICKMAT, *s.* *Ar.*—*H. hikmat*; an ingenious device or contrivance. (See under *HAKIM*.)

1838.—"The house has been roofed in, and my relative has come up from Meerut,

to have the states put on after some peculiar hikmat of his own."—*Wanderings of a Pilgrim*, ii. 210.

HIDGELEE, n.p. The tract so called was under native rule a *challa*, or district, of Orissa, and under our rule formerly a *zilla* of Bengal; but now it is a part of the Midnapur Zilla, of which it constitutes the S.E. portion, viz. the low coast lands on the west side of the Hoogly estuary, and below the junction of the Rupaiaayan. The name is properly *Hijili*; but it has gone through many strange phases in European records.

1553.—"The first of these rivers (from the E. side of the Ghats) rises from two sources to the east of Chaul, about 15 leagues distant, and in an altitude of 18 to 19 degrees. The river from the most northerly of these sources is called *Crona*, and the more southerly *Bakiri*, and when they combine they are called *Gangri*, and this river discharges into the illustrious stream of the Ganges between the two places called Angell and Picholda in about 22 degrees."—*Barris*, I. ix. 1.

1586.—"An haven which is called Angell in the Country of Oriza."—*Pitch*, in *Hall*, ii. 389.

1686.—"Chamok, on the 15th December (1686) . . . burned and destroyed all the magazines of salt, and granaries of rice, which he found in the way between Hughley and the island of Ingelee."—*Orise* (reprint), ii. 12.

1726.—"Hingeli."—*Valentyn*, v. 153.

1727.—" . . . inhabited by Fishers, as are also Ingellie and Kidgerie (see KEDGE-REE), two neighbouring Islands on the West Side of the Mouth of the Ganges."—*A. Hamilton*, i. 275, [ed. 1711, ii. 2].

1758.—In apprehension of a French Fleet the Select Committee at Fort William recommend: "That the pagoda at Ingellie should be washed black, the great tree at the place cut down, and the moys removed."—*In Long*, 153.

1781.—"Ships laying at Kedgerree. Ingellies, or any other parts of the great River."—*In Stan-Karr*, i. 37.

HILSA, s. Hind. *hilsa*, Skt. *ilisa*, *ilisha*; a rich and savoury fish of the shad kind (*Clupea ilisha*, Day), called in books the 'sable-fish' (a name, from the Port. *savel*, quite obsolete in India) and on the Indus *pulla* (*galla*). The large shad which of late has been commonly sold by London fishmongers in the beginning of summer, is very near the *hilsa*, but not so rich. The

hilsa is a sea-fish, ascending the river to spawn, and is taken as high as Delhi on the Jumna, as high as Mandalay on the Irrawadi (*Day*). It is also taken in the Guzerat rivers, though not in the short and shallow streams of the Concan, nor in the Deccan rivers, from which it seems to be excluded by the rocky obstructions. It is the special fish of Sind under the name of *palla*, and monopolizes the name of fish, just as salmon does on the Scotch rivers (*Dr. Macdonald's Acct. of Bombay Fisheries*, 1843).

1559.—" . . . A little Island, called *Apo-fagua* (*Apo-Fagua*) . . . inhabited by poor people who live by the fishing of *peixes* (*peixe de la peçaria dos savelis*)."—*Pinto* (orig. cap. xviii.), *Cogor*, p. 22.

1613.—"Na quella costa marittima occidental do Viontana (*Ujung-Tana*, Malay Peninsula) habitavaõ Sáltes pescadores que não tinham outro tráfego . . . salvo de sua peçaria de savelis, donde se aproveitavão das orcas chamadas *Tentus* passadas por salmeiras."—*Leão de Góes*, 22. [On this Mr. Skeat points out that "Sáltes pescadores" must mean "Fishermen of the Straits" (Mal. *selat*, "strait"); and when he calls them "*Tentus*" he is trying to reproduce the Malay name of this fish, *terele* (pron. *ter-le*).]

1810.—"The *hilsa* (or *sable-fish*) seems to be midway between a prickel and a salmon."—*Williamson*, V. M. ii. 151-5.

1813.—Forbes calls it the *savel* or *savelis* fish, and says "It a little resembles the European fish (salmon) from which it is name'd."—*O. Merri*, i. 53; [2nd ed. i. 53].

1821.—"The fishery, we were told by these people, was of the '*Hilsa*' or '*Sable-fish*.'"—*Herd*, ed. 1811, i. 51.

HIMALAYA, n.p. This is the common pronunciation of the name of the great range

"Where snowy ridges the roving Tartar bounds,"

properly *Himadaya*, 'the Abode of Snow'; also called *Himavat*, 'the Snowy'; *Himageri* and *Himadula*; *Himadri*, *Himadita*, &c., from various forms of which the ancients made *Imaus*, *Emodus*, &c. Pliny had got somewhere the true meaning of the name: " . . . a montibus Hemodis, quorum promontorium Imaus vocatur nivosum significante . . ." (vi. 17). We do not know how far back the use of the modern name is to be found. [The references in early Hindu literature are collected by Atkinson (*Hima-*

ayan Gazetteer, ii. 273 seqq.)] We do not find it in Baber, who gives *Siwalak* as the Indian name of the mountains (see **SIWALIK**). The oldest occurrence we know of is in the *Āin*, which gives in the Geographical Tables, under the Third Climate, *Koh-i-Himālah* (orig. ii. 36); [ed. Jarrett, iii. 69]. This is disguised in Gladwin's version by a wrong reading into *Kerdehmalch* (ed. 1800, ii. 367).^{*} This form (**Himmaleh**) is used by Major Rennell, but hardly as if it was yet a familiar term. In Elphinstone's Letters **Himāleh** or some other spelling of that form is always used (see below). When we get to Bishop Heber we find **Himalaya**, the established English form.

1822.—“What pleases me most is the contrast between your present enjoyment, and your former sickness and dependency. Depend upon it England will turn out as well as **Hemmaleh**.”—*Elphinstone* to Major Close, in *Litt.* ii. 139; see also i. 336, where it is written **Himaleh**.

HINDEE, s. This is the Pers. adjective form from *Hind*, ‘India,’ and illustration of its use for a native of India will be found under **HINDOO**. By Europeans it is most commonly used for those dialects of Hindustani speech which are less modified by P. vocables than the usual Hindustani, and which are spoken by the rural population of the N.W. Provinces and its outskirts. The earliest literary work in Hindi is the great poem of Chhand Bardi (c. 1200), which records the deeds of Prithirāja, the last Hindu sovereign of Delhi. [On this literature see Dr. G. A. Grierson, *The Modern Vernacular Literature of Hindustan*, in *J.A.S.B.* Part I, 1888.] The term **Hinduwi** appears to have been formerly used, in the Madras Presidency, for the Marāṭhi language. (See a note in *Sir A. Arnhuthnot’s* ed. of *Munro’s Minutes*, i. 133.)

^{*} *Hemāchal* and *Hemākūl* also occur in the *Āin* (see *Gladwin*, ii. 342, 343; [ed. Jarrett, iii. 30, 31]). *Karāchal* is the name used by Ibn Batūta in the 14th century, and by Al-Birūnī 200 years earlier. 17th century writers often call the Himalāya the “Mountains of Naggar-Cote” (q.v.). [Mr. Tassney writes: “We have in Rig Veda (x. 121) *imhīmānta jaratāh*, ‘the snowy mountains,’ spoken of as abiding by the night of Prajāpati. In the Bhagavadgītā, an episode of the Mahābhārata, Kṛishna says that he is ‘the *Himālaya* among stable things,’ and the word *Himālaya* is found in the Kumāra Sambhava of Kālidāsa, about the date of which opinions differ. Perhaps the Greek *Ἰμαὶος* is *hīmānt*; *ἱμῶδός*, *hīmōdrī*.”]

HINDKĪ, HINDEKĪ, n.p. This modification of the name is applied to people of Indian descent, but converted to Islam, on the Peshawar frontier, and scattered over other parts of Afghanistan. They do the banking business, and hold a large part of the trade in their hands.

[1812.—“The inhabitants of Peshawar are of Indian origin, but speak Pushtoo as well as **Hindkes**.”—*Elphinstone*, *Cambul*, i. 74.]

HINDOO, n.p. *P. Hindū*. A person of Indian religion and race. This is a term derived from the use of the Mahommedan conquerors (see under **INDIA**). The word in this form is Persian; *Hindī* is that used in Arabic, c.g.

c. 910.—“An inhabitant of Mansūra in Sind, among the most illustrious and powerful of that city . . . had brought up a young Indian or Sindian slave (**Hindī** aw **Sindī**).”—*Maṣʿūdī*, vi. 261.

In the following quotation from a writer in Persian observe the distinction made between **Hindū** and **Hindī**:

c. 1290.—“Whatever live **Hindū** fell into the King’s hands was pounded into bits under the feet of elephants. The *Musal-māns*, who were **Hindīs** (country born), had their lives spared.”—*Amir Khosrū*, in *Elliot*, iii. 539.

1563.—“ . . . moreover if people of Arabia or Persia would ask of the men of this country whether they are Moors or Gentooes, they ask in these words: ‘Art thou *Mosalmān* or *Indu*?’”—*Garcia*, f. 137b.

1653.—“Les *Indous* gardent soigneusement dans leurs Pagodes les Reliques de Ram, Schita (Sita), et les autres personnes illustres de l’antiquité.”—*De la Boultaye-le-Gouz*, ed. 1657, 191.

Hindu is often used on the Peshawar frontier as synonymous with **bunya** (see under **BANYAN**). A soldier (of the tribes) will say: ‘I am going to the **Hindu**,’ i.e. to the **bunya** of the company.

HINDOO KOOSH, n.p. *Hindū-Kūsh*; a term applied by our geographers to the whole of the Alpine range which separates the basins of the Kabul River and the Helmand from that of the Oxus. It is, as Rennell points out, properly that part of the range immediately north of Kabul, the *Caucasus* of the historians of Alexander, who crossed and recrossed it somewhere not far from the

longitude of that city. The real origin of the name is not known; [the most plausible explanation is perhaps that it is a corruption of *Indicus Caucasus*]. It is, as far as we know, first used in literature by Ibn Batuta, and the explanation of the name which he gives, however doubtful, is still popular. The name has been by some later writers modified into *Hindu Koh* (mountain), but this is factitious, and throws no light on the origin of the name.

c. 1371.—"Another motive for our stoppage was the fear of snow; for there is midway on the road a mountain called *Hindû-Kûsh*, i.e. 'the Hindu-Killer,' because so many of the slaves, male and female, brought from India, die in the passage of this mountain, owing to the severe cold and quantity of snow."—*Ibn Batuta*, iii. 84.

1501.—"The country of Kâbul is very strong, and of difficult access. . . . Between Balkh, Kandez, and Badakhân on the one side, and Kâbul on the other, is interposed the mountain of *Hindû-Kûsh*, the passes over which are seven in number."—*Herber*, p. 139.

1518.—"From this place marched, and entered the mountains called *Hindû-Kush*."—*Mem. of Emp. Humayun*, 89.

"It was therefore determined to invade Badakhshan. . . . The Emperor, passing over the heel of the *Hindû-Kush*, encamped at Shergardu."—*Tabiakht-i-Albani*, in *Elliot*, v. 223.

1753.—"Les montagnes qui donnent naissance à l'Indus, et à plusieurs de ses rivières qu'il reçoit, se nomment *Hendon Kesh*, et c'est l'histoire de Timur qui m'instruit de cette denomination. Elle est composée du nom d'*Hindou* ou *Hind*, qui désigne l'Inde . . . et de *kush* ou *kesh* . . . que je remarque être propre à diverses montagnes."—*D'Ancville*, p. 16.

1783.—"The term *Hindoo-Kho*, or *Hindoo-Kush*, is not applied to the ridge throughout its full extent; but seems confined to that part of it which forms the N.W. boundary of Cabul; and this is the *INDIAN CAUCASUS* of Alexander."—*Rennell*, *Mem.* 3rd ed. 160.

1817.—" . . . those
Who dwell beyond the everlasting snows
Of *Hindoo Koosh*, in stormy freedom
bred."—*Molanna*.

HINDOSTAN, n.p. Pers. *Hindû-stân*. (a) 'The country of the *Hindûs*,' India. In modern native parlance this word indicates distinctively (b) India north of the Nerbudda, and exclusive of Bengal and Behar. The latter provinces are regarded as *pûrb* (see **POORUB**), and all south of the Nerbudda as *Dakhân* (see **DECCAN**). But the word is used in older Mahom-

edan authors just as it is used in English school-books and atlases, viz. as (a) the equivalent of India Proper. Thus Baber says of Hindustân: "On the East, the South, and the West it is bounded by the Ocean" (310).

a.—

1553.—" . . . and so the Persian nation adjacent to it give it as at present its proper name that of *Indostân*."—*Barrow*, I. iv. 7.

1567.—" . . . and common usage in Persia, and Comagene, and Arabia, and Turkey, calls this country *Industân* . . . for *indû* is as much as to say 'region,' and *istân* 'India.'"
—*Garcia*, f. 137b.

1663.—"And thus it came to pass that the Persians called it *Indostân*."—*Faria y Souza*, i. 33.

1665.—"La dernière parti est la plus connue: c'est celle que l'on appelle *Indostân*, et dont les bornes naturelles au Couchant et au Levant, sont le Gange et l'*Indus*."—*Théracot*, v. 9.

1672.—"It has been from old time divided into two parts, i.e. the Eastern, which is India beyond the Ganges, and the Western India within the Ganges, now called *Indostân*."—*Baharî*, i.

1770.—"By *Indostan* is properly meant a country lying between two celebrated rivers, the Indus and the Ganges. . . . A ridge of mountains runs across this long tract from north to south, and dividing it into two equal parts, extends as far as Cape Comorin."—*Haynal* (tr.), i. 31.

1783.—"In Macassar *Indostan* is called *Seeger Telings*."—*Forsk.*, I. to *Mergui*, 82.

b.—

1803.—"I feared that the dawk direct through *Hindostan* would have been stopped."—*Wellington*, ed. 1837, ii. 209.

1821.—"One of my servants called out to them,—'Aha! dandee folk, take care! You are now in *Hindostan*! The people of this country know well how to fight, and are not afraid.'"—*Herber*, i. 121. See also pp. 268, 269.

In the following stanza of the good bishop's the application is apparently the same; but the accentuation is ex-cruciating—'*Hindostân*,' as if rhyming to 'Boston.'

1821.—

"Then on! then on! where duty leads,
My course be onward still,
O'er broad *Hindostan's* sultry meads,
Or bleak Almora's hill."—*Ibid.* 113.

1831.—"It may be as well to state that Mr. H. G. Keene's forthcoming *History of Hindustan* . . . will be limited in its scope to the strict meaning of the word '*Hindustan*'—India north of the Deccan."—*Academy*, April 26, p. 291.

HINDOSTANEE, s. *Hindustānī*, properly an adjective, but used substantively in two senses, viz. (a) a native of Hindustān, and (b) (*Hindūstānī zabān*) 'the language of that country,' but in fact the language of the Mahommedans of Upper India, and eventually of the Mahommedans of the Deccan, developed out of the Hindi dialect of the Doab chiefly, and of the territory round Agra and Delhi, with a mixture of Persian vocables and phrases, and a readiness to adopt other foreign words. It is also called Oordoo, i.e. the language of the Urdū ('Horde') or Camp. This language was for a long time a kind of Mahommedan *lingua franca* over all India, and still possesses that character over a large part of the country, and among certain classes. Even in Madras, where it least prevails, it is still recognised in native regiments as the language of intercourse between officers and men. Old-fashioned Anglo-Indians used to call it the Moors (q.v.).

a.—

1658.—(applied to a native.) "Indistanni est vn Mahometan noir des Indes, ce nom est composé de *Indou*, Indien, et *stan*, habitation."—*De la Bouillaye-le-Gouz*, ed. 1657, 543.

b.—

1616.—"After this he (Tom Coryate) got a great mastery in the Indostan, or more vulgar language; there was a woman, a landress, belonging to my Lord Ambassador's house, who had such a freedom and liberty of speech, that she would sometimes scould, brawl, and rail from the sun-rising to the sun-set; one day he undertook her in her own language. And by eight of the clock he so silenced her, that she had not one word more to speak."—*Terry, Extracts relating to T. C.*

1673.—"The Language at Court is *Persian*, that commonly spoke is *Indostan* (for which they have no proper Character, the writton Language being called *Banyan*), which is a mixture of *Persian* and *Sclavonian*, as are all the dialects of India."—*Fryer*, 201. This intelligent traveller's reference to *Sclavonian* is remarkable, and shows a notable perspicacity, which would have delighted the late Lord Strangford, had he noticed the passage.

1677.—In Court's letter of 12th Dec. to Ft. St. Geo. they renew the offer of a reward of £20, for proficiency in the Gentoo or Indostan languages, and sanction a reward of £10 each for proficiency in the Persian language, "and that fit persons to teach the said language be entertained."—*Notes and Eccts.*, No. i. 22.

1685.—" . . . so applied myself to a Portuguese mariner who spoke Indostan (ye current language of all these Islands)" [Maldives].—*Hedges, Diary*, March 9; [Hak. Soc. i. 191].

1697.—"Questions addressed to Khodja Movaad, Ambassador from Abyssinia."

4.—"What language he, in his audience made use of?"

"The Hindustani language (*Hindoestanee taal*), which the late Hon. Paulus de Roo, then Secretary of their Excellencies the High Government of Batavia, interpreted."—*Valentijn*, iv. 327.

[1699.—"He is expert in the Hindorstand or Moores Language."—In *Fule, Hedges' Diary*, Hak. Soc. ii. cxcvii.]

1726.—"The language here is *Hindustans* or *Moors* (so 'tis called there), though he who can't speak any Arabic and Persian passes for an ignoramus."—*Valentijn, Chor.* i. 37.

1727.—"This Persian . . . and I, were discoursing one Day of my Affairs in the Industan Language, which is the established Language spoken in the Mogul's large Dominions."—*A. Hamilton*, ii. 183; [ed. 1744, ii. 182]

1745.—"Benjamini Schulzii Missionarii Evangelici, Grammatica Hindostanica . . . Edidit, et de suscipienda barbaricarum linguarum culturâ præfatus est D. Jo. Henr. Callenberg, Halæ Saxoniæ."—Title from Catalogue of M. Garcin de Tassy's Books, 1879. This is the earliest we have heard of.

1763.—"Two of the Council of Pondicherry went to the camp, one of them was well versed in the Indostan and Persic languages, which are the only tongues used in the Courts of the Mahomedan Princes."—*Orme*, i. 144 (ed. 1803).

1772.—"Manuscripts have indeed been handed about, ill spelt, with a confused mixture of Persian, Indostane, and Bengals."—Preface to *Hadley's Grammar*, xi. (See under MOORS.)

1777.—"Alphabetum Brammanicum seu Indostanum."—*Romæ*.

1778.—"Grammatica Indostana—A mais Vulgar—Quo se pratica no Imperio do gram Mogol—Offeroide—Aos murtos Reverendos—Padres Missionarios—Do dito Imperio. Em Roma MDCCLXXVIII.—Na Estamperia da Sagrada Congregação—de Propaganda Fide."—(Title transcribed.) There is a reprint of this (apparently) of 1865, in the Catalogue of Garcin de Tassy's books.

c. 1830.—"Cet ignoble patois d'*Hindoustani*, qui ne servira jamais à rien quand je serai retourné en Europe, est difficile."—*V. Jacquemont, Correspondance*, i. 95.

1844.—"Hd. Quarters, Kurrachee, 12th February, 1844. The Governor unfortunately does not understand Hindoostanee, nor Persian, nor Maharrati, nor any other eastern dialect. He therefore will feel particularly obliged to Collectors, sub-

Collectors, and officers writing the proceedings of Courts-Martial, and all Staff Officers, to indite their various papers in English, larded with as small a portion of the to him unknown tongues as they conveniently can, instead of those he generally receives—namely, papers written in Hindostanee larded with occasional words in English.

"Any Indent made for English Dictionaries shall be duly attended to, if such be in the stores at Kurrachee; if not, gentlemen who have forgotten the vulgar tongue are requested to procure the requisite assistance from England."—*GG. OO.*, by Sir Charles Napier, 85.

[Compare the following:

1817.—(In answer to a letter from the Court not now extant). "Wee have forbidden the severall Factoryes from wrighting words in this languadge and retrayned itt our selues, though in bookes of Coppies wee feare there are many which by wante of tyme for perusall wee cannot rectifie or expresse."—*Surat Factors to Court*, February 28, 1817. (*J.O. Records*: O. C., No. 450.))

1856.—

"... they sound strange
As Hindostanee to an Ind-born man
Accustomed many years to English
speech."

E. B. Broening, *Aurora Leigh*.

HING, s. *Asafoetida*. Skt. *hingū*, Hind. *hing*, Dakh. *hingū*. A repulsively smelling gum-resin which forms a favourite Hindu condiment, and is used also by Europeans in Western and Southern India as an ingredient in certain cakes eaten with curry. (See **POPPER-CAKE**). This product affords a curious example of the uncertainty which sometimes besets the origin of drugs which are the objects even of a large traffic. Hanbury and Fluckiger, whilst describing Falconer's *Narthea Asafoetida* (*Ferula Narthea*, Boiss.) and *Scorodosma foetidum*, Bunge; (*F. asafoetida*, Boiss.) two umbelliferous plants, both cited as the source of this drug, say that neither has been proved to furnish the *asafoetida* of commerce. Yet the plant producing it has been described and drawn by Kaempfer, who saw the gum-resin collected in the Persian Province of Lāristān (near the eastern shore of the P. Gulf); and in recent years (1857) Surgeon-Major Bellew has described the collection of the drug near Kandahar. *Asafoetida* has been identified with the *σάφρον* or *laserpitium* of the ancients. The substance is probably yielded not only by the species mentioned above, but by other allied plants, e.g. *Ferula Jaeschkei*.

ana, Vatke, of Kashmir and Turkistan. The *hing* of the Bombay market is the produce of *F. alliacea*, Boiss. [See *Watt, Econ. Dict.* iii. 328 seqq.]

c. 645.—"This kingdom of Tsao-ku-teha (Tsiukūta?) has about 7000 li of compass,—the compass of the capital called *Ho-si-na* (Ghazna) is 30 li. . . . The soil is favourable to the plant *Y'o-k'in* (Careuma, or turmeric) and to that called *Hing-ku*."—*Peterins Bouda*, iii. 187.

1563.—"A Portuguese in Bishnagar had a horse of great value, but which exhibited a deal of flatulency, and on that account the King would not buy it. The Portuguese cured it by giving it this ymgu mixt with flour: the King then bought it, finding it thoroughly well, and asked him how he had cured it. When the man said it was with ymgu, the King replied: 'Tis nothing then to marvel at, for you have given it to eat the food of the gods' (or, as the poets say, nectar). Whereupon the Portuguese made answer *sotto voce* and in Portuguese: 'Better call it the food of the devils!'"—*Garcia*, t. 21b. The Germans do worse than this Portuguese, for they call the drug *Teufels dreck*, i.e. *diaboli non edis sed steruus*!

1586.—"I went from Agra to Satagam (see **CHITTAGONG**) in Bengale in the companie of one hundred and four score Boates, laden with Salt, Opium, Hinge, Lead, Carpets, and divers other commodities down the River Jemena."—*R. Fitch*, in *Hakl.* ii. 386.

1611.—"In the Kingdom of Gujarat and Cambaya, the natives put in all their food Ingu, which is *Asafoetida*."—*Teixeira, Relaciones*, 20.

1631.—"... ut totas aedas foetore repleant, qui inusuetis vix tolerandus esset. Quod Javani et Malaii et caeteri Indiarum incolae negabant se quicquam odoratius nariibus unquam percipisse. Apud hos Hin hic succus nominatur."—*Jac. Pontii*, lib. iv. p. 41.

1638.—"Le Hingh, que nos droguistes et apotecaires appellent *Asa foetida*, vient en plus part de Perse, mais celle que la Province d'Vtrād (?) produit dans les Indes est bien meilleur."—*Mandelslo*, 230.

1673.—"In this Country *Asa Foetida* is gathered at a place called *Deecoon*; some deliver it to be the Juice of a Cane or Reed inspissated; others, of a Tree wounded: It differs much from the stinking Stuff called *Hing*, it being of the Province of *Carmania*; this latter is that the *Indians* perfume themselves with, mixing it in all their Pulse, and make it up in Waters to correct the Windiness of their Food."—*Fryer*, 239.

1689.—"The Natives at Saratt are much taken with *Asa Foetida*, which they call *Hin*, and mix a little with the Cakes that they eat."—*Orington*, 397.

1712.—"... substantiam obtinet ponde- rosam, instar rapae solidam candidissi- mamque, plenam succi pinguis, albisimi,

foetidissim, porraceo odore nares horridé ferientis; qui ex ea collectus, Persis Indisque Hingh, Europais Asa foetida appellatur."—*Eng. Kaempfer Amoen. Exotic.* 637.

1726.—"Hing or Asa Foetida, otherwise called Devil's-dung (*Duiveldreck*)."—*Valentijn*, iv. 146.

1857.—"Whilst riding in the plain to the N.E. of the city (Candahar) we noticed several assafœtida plants. The assafœtida, called *hang* or *hing* by the natives, grows wild in the sandy or gravelly plains that form the western part of Afghanistan. It is never cultivated, but its peculiar gum-resin is collected from the plants on the deserts where they grow. The produce is for the most part exported to Hindustan."—*Bellw, Journal of a Pol. Mission*, &c., p. 270.

HIRAVA, n.p. Malayäl. *Iraya*. The name of a very low caste in Malabar. [The *Iraya* form one section of the *Cherumar*, and are of slightly higher social standing than the *Pulayar* (see **POLEA**). "Their name is derived from the fact that they are allowed to come only as far as the eaves (*ira*) of their employers' houses." (*Logan, Malabar*, i. 148.)]

1510.—"La sexta sorte (do' Gentili) se chiamäo Hirava, e questi seminano o racoglieno il riso."—*Varthema* (ed. 1517, f. 43v).

[**HIRRAWEN**, s. The Musulman pilgrim dress; a corruption of the Ar. *ihram*. Burton writes: "*Al-Ihram*, literally meaning 'prohibition' or 'making unlawful,' equivalent to our 'mortification,' is applied to the ceremony of the toilette, and also to the dress itself. The vulgar pronounce the word '*heram*,' or '*pehräm*.' It is opposed to *ihlal*, 'making lawful,' or 'returning to laical life.' The further from Mecca it is assumed, provided that it be during the three months of Hajj, the greater is the religious merit of the pilgrim; consequently some come from India and Egypt in the dangerous attire" (*Pilgrimage*, ed. 1893, ii. 138, note).

[1813.—". . . the ceremonies and penances mentioned by Pitts, when the *hajes*, or pilgrims, enter into Hirrawen, a ceremony from which the females are exempted; but the men, taking off all their clothes, cover themselves with two *hirrawens* or large white wrappers. . . ."—*Forbes, Or. Mem.* ii. 101, 2nd ed.]

HOBSON-JOBSON, s. A native festal excitement; a *tamasha* (see

TUMASHA); but especially the **Moharram** ceremonies. This phrase may be taken as a typical one of the most highly assimilated class of Anglo-Indian argot, and we have ventured to borrow from it a concise alternative title for this Glossary. It is peculiar to the British soldier and his surroundings, with whom it probably originated, and with whom it is by no means obsolete, as we once supposed. My friend Major John Trotter tells me that he has repeatedly heard it used by British soldiers in the Punjab; and has heard it also from a regimental Moonshee. It is in fact an Anglo-Saxon version of the wailings of the Mahommedans as they beat their breasts in the procession of the *Moharram*—"Yä Hasan! Yä Hosain!" It is to be remembered that these observances are in India by no means confined to Shi'as. Except at Lucknow and Murshidäbäd, the great majority of Mahommedans in that country are professed Sunnis. Yet here is a statement of the facts from an unexceptionable authority:

"The commonalty of the Mussalmans, and especially the women, have more regard for the memory of Hasan and Hussein, than for that of Muhammad and his khalifs. The heresy of making Th'ziyas (see **TAZEEA**) on the anniversary of the two latter imams, is most common throughout India: so much so that opposition to it is ascribed by the ignorant to blasphemy. This example is followed by many of the Hindus, especially the Mahrattas. The Muharram is celebrated throughout the Dekhan and Malwa, with greater enthusiasm than in other parts of India. Grand preparations are made in every town on the occasion, as if for a festival of rejoicing, rather than of observing the rites of mourning, as they ought. The observance of this custom has so strong a hold on the mind of the commonalty of the Mussulmans that they believe Muhammadanism to depend merely on keeping the memory of the imams in the above manner."—*Mir Shahämat 'Ali*, in *J.R. As. Soc.* xiii. 369.

We find no literary quotation to exemplify the phrase as it stands. [But see those from the *Orient. Sporting Mag.* and *Nineteenth Century* below.] Those which follow show it in the process of evolution:

1618.—". . . e particolarmente delle donne che, battendosi il petto e facendo gesti di grandissima compassione replicano spesso con gran dolore quegli ultimi versi di certi loro cantici: Vah Hussein! sciah Hussein!"—*P. della Valle*, i. 552.

c. 1630.—"Nine dayes they wander up and downe (phaving all that while neither head nor beard, nor seeming joyfull), incessantly calling out Hussan, Hussan! in a melancholy note, so long, so fiercely, that many can neither howle longer, nor for a month's space recover their voices."—*Sir T. Herbert*, 201.

1653.—". . . ils dressent dans les rues des Sepulchres de pierres, qu'ils couronnent de Lampes ardentes, et les soirs ils y vont dancier et sauter criant Hussan. Houssain, Houssain, Hassan. . . ."—*De la Boulaye-Gouz*, ed. 1657, p. 111.

c. 1665.—". . . ainsi j'eus tout le loisir dont j'eus besoin pour y voir celebrer la Fête de Hussein Fils d'Ally. . . . Les Moors de Golconde le celebrent avec encore beaucoup plus de folies qu'on Perse. . . d'autres font des dances en rond, tenant des Epées nues la pointe en haut, qu'ils touchent les uns contre les autres, en criant de toute leur force Hussein."—*Theriot*, v. 320.

1673.—"About this time the Moors solemnize the Exequies of Hossein Gossien, a time of ten days Mourning for two Unfortunate Champions of theirs."—*Fryer*, p. 108.

"On the Days of their Feasts and Jubilees, Gladiators were approved and licensed; but feeling afterwards the Evils that attended that Liberty, which was chiefly used in their Hossy Gossy, any private Grudge being then openly revenged: it never was forbid, but it passed into an Edict by the following King, that it should be lawful to Kill any found with Naked Swords in that Solemnity."—*Ibid.* 357.

[1710.—"And they sing around them Saucem Saucem."—*Orient Conquiste*, vol. ii.; *Conquista*, i. Div. 2, sec. 69.]

1720.—"Under these promising circumstances the time came round for the Mussulman feast called Hossein Jossen . . . better known as the Mohurrun."—In *Heller*, ii. 317.

1726.—"In their month Moharram they have a season of mourning for the two brothers Hassan and Hussein. . . . They name this mourning-time in Arabic *As'ur*, or the 10 days; but the Hollanders call it *Jaksom Baksom*."—*Valentyn*, *Choro*, 107.

1763.—"It was the 14th of November, and the festival which commemorates the murder of the brothers Hassan and Hussein happened to fall out at this time."—*Orme*, i. 193.

[1773.—"The Moors likewise are not without their feasts and processions . . . particularly of their Hassan Hassan. . . ."—*Ives*, 28.

[1829.—"Them paper boxes are purty looking concerns, but then the folks makes sich a noise, firing and troompeting and shouting Hobson Jobson, Hobson Jobson."—*Oriental Sporting Mag.*, reprint 1873, i. 129.

[1830.—"The ceremony of Husen Hasen . . . here passes by almost without notice."—*Raffles*, *Hist. Java*, 2nd ed. ii. 4.]

1832.—". . . they kindle fires in these pits every evening during the festival; and the ignorant, old as well as young, amuse themselves in fencing across them with sticks or swords; or only in running and playing round them, calling out, *Ya Allah! Ya Allah! . . . Shah Hussan! Shah Hussan! . . . Shah Hosein! Shah Hosein! . . . Doolha! Doolha!* (bridegroom! . . .); *Har-don! Har-don!* (alas, friend! . . .); *Ruh-ro! Ruh-ro!* (Stay! Stay!). Every two of these words are repeated probably a hundred times over as loud as they can bawl out."—*Jaffier Shereef*, *Qanoon-e-Islam*, tr. by *Hertford*, p. 173.

1853.—". . . a long procession . . . followed and preceded by the volunteer mourners and breast-beaters shouting their cry of *Hous-s-e-l-n H-as-san Hous-s-e-l-n H-a-s-san*, and a simultaneous blow is struck vigorously by hundreds of heavy hands on the bare breasts at the last syllable of each name."—*Wills' Modern Persia*, 252.

[1902.—"The Hobson-Jobson." By Miss A. Goodrich-Freer, in *The Nineteenth Century and After*, April 1902.]

HODGETT, s. This is used among the English in Turkey and Egypt for a title-deed of land. It is Arabic *hujjat*, 'evidence.' *Hajat*, perhaps a corruption of the same word, is used in Western India for an account current between landlord and tenant. [Molesworth, *Mahr. Diet.*, gives "*Hujjat*, Ar., a Government acknowledgment or receipt."]

[1871.—". . . the Kadeo attends, and writes a document (*hogget-el-lahr*) to attest the fact of the river's having risen to the height sufficient for the opening of the Canal. . . ."—*Lane*, *Mod. Egypt*, 5th ed. ii. 233.]

[HOG-BEAR, s. Another name for the sloth-bear, *Melursus ursinus* (Blanford, *Mammalia*, 201). The word does not appear in the *N.E.L.*

[1895.—"Between the tree-stems he heard a hog-bear digging hard in the moist warm earth."—*R. Kipling*, *The Jungle Book*, 171.]

HOG-DEER, s. The Anglo-Indian popular name of the *Axis porcinus*, Jerd.; [*Cervus porcinus* (Blanford, *Mammalia*, 519)], the *Pard* of Hindustan. The name is nearly the same as that which Coenias (c. 545) applies to an animal (*Χοιρδαφος*) which he draws (see under **BABI-ROUSSA**), but the two have no other relation. The Hog-deer is abundant in the grassy openings of forests throughout the Gangetic valley and further east. "It runs with its head low, and in a somewhat ungainly

manner; hence its popular appellation."—*Jerdon, Mammals*, 263.

[1885.—"Two hog-deer were brought forward, very curious-shaped animals that I had never seen before."—*Lady Dufferin, Viceregal Life*, 146.]

HOG-PLUM, s. The austere fruit of the *amra* (Hind.), *Spondias mangifera*, Pers. (Ord. *Tercbinthaceae*), is sometimes so called; also called the wild mango. It is used in curries, pickles, and tarts. It is a native of various parts of India, and is cultivated in many tropical climates.

1852.—"The Karens have a tradition that in those golden days when God dwelt with men, all nations came before him on a certain day, each with an offering from the fruits of their lands, and the Karens selected the hog's plum for this oblation; which gave such offence that God cursed the Karen nation and placed it lowest. . . ."—*Mason's Burma*, ed. 1860, p. 461.

HOKCHEW, HOKSIEU, AU-CHEO, etc., n.p. These are forms which the names of the great Chinese port of *Fuh-chau*, the capital of Fuh-kien, takes in many old works. They, in fact, imitate the pronunciation in the Fuh-kien dialect, which is *Hok-chiu*; Fuh-kien similarly being called *Hoh-kien*.

1585.—"After they had travelled more than halfe a league in the suburbs of the citie of Aucheo, they met with a post that came from the vizroy."—*Mendoza*, ii. 78.

1616.—"Also this day arrived a small China bark or *soma* from Hoecheu, laden with silk and stufes."—*Cocks*, i. 219.

HOME. In Anglo-Indian and colonial speech this means England.

1837.—"Home always means England; nobody calls India *home*—not even those who have been here thirty years or more, and are never likely to return to Europe."—*Letters from Madras*, 92.

1865.—"You may perhaps remember how often in times past we debated, with a seriousness becoming the gravity of the subject, what article of food we should each of us respectfully indulge in, on our first arrival at home."—*Waring, Tropical Resident*, 154.

So also in the West Indies :

c. 1830.—". . . 'Oh, your cousin Mary, I forgot—fine girl, Tom—may do for you at home yonder' [all Creoles speak of England as home, although they may never have seen it]."—*Tom Cringle*, ed. 1863, 238.

HONG, s. The Chinese word is *hang*, meaning 'a row or rank'; a house of business; at Canton a warehouse, a factory, and particularly applied to the establishments of the European nations ("Foreign Hongs"), and to those of the so-called "**Hong-Merchants**." These were a body of merchants who had the monopoly of trade with foreigners, in return for which privilege they became security for the good behaviour of the foreigners, and for their payment of dues. The guild of these merchants was called "**The Hong**." The monopoly seems to have been first established about 1720-30, and it was terminated under the Treaty of Nanking, in 1842. The *Hong* merchants are of course not mentioned in Lockyer (1711), nor by A. Hamilton (in China previous to and after 1700, pubd. 1727). The latter uses the word, however, and the rudiments of the institution may be traced not only in this narrative, but in that of Ibn Batuta.

c. 1345.—"When a Musulman trader arrives in a Chinese city, he is allowed to choose whether he will take up his quarters with one of the merchants of his own faith settled in the country, or will go to an inn. If he prefers to go and lodge with a merchant, they count all his money and confide it to the merchant of his choice; the latter then takes charge of all expenditure on account of the stranger's wants, but acts with perfect integrity. . . ."—*Ibn Batuta*, iv. 265-6.

1727.—"When I arrived at Canton the *Hapoa* (see **HOPPO**) ordered me lodgings for myself, my Men, and Cargo, in (a) *Haung* or Inn belonging to one of his Merchants . . . and when I went abroad, I had always some Servants belonging to the *Haung* to follow me at a Distance."—*A. Hamilton*, ii. 227; [ed. 1744].

1782.—". . . *L'Opron* (see **HOPPO**) . . . s'embarque en grande cerémonie dans une galère paroisée, emmenant ordinairement avec lui trois ou quatre *Haristes*."—*Sonnerat*, ii. 236.

" . . . Les loges Européennes s'appellent *hams*."—*Ibid.* 245.

1783.—"It is stated indeed that a monopolizing Company in Canton, called the *Cohong*, had reduced commerce there to a desperate state."—*Report of Com. on Affairs of India*, Burke, vi. 461.

1797.—"A Society of *Hong*, or united merchants, who are answerable for one another, both to the Government and the foreign nations."—*Sir G. Staunton, Embassy to China*, ii. 565.

1882.—"The *Hong* merchants (collectively the *Co-hong*) of a body corporate, date from 1720."—*The Panksee at Canton*, p. 31.

Cohong is, we believe, though speaking with diffidence, an exogamous union between the Latin co- and the Chinese *hong*. [Mr. G. T. Gardner confirms this explanation, and writes: "The term used in Canton itself is invariable: 'The Thirteen *Hong*,' or 'The Thirteen Firms'; and as these thirteen firms formed an association that had at one time the monopoly of the foreign trade, and as they were collectively responsible to the Chinese Government for the conduct of the trade, and to the foreign merchants for goods supplied to any one of the firms, some collective expression was required to denote the co-operation of the Thirteen Firms, and the word *Cohang*, I presume, was found most expressive."]

HONG-BOAT, s. A kind of sampan (q.v.) or boat, with a small wooden house in the middle, used by foreigners at Canton. "A public passenger-boat (all over China, I believe) is called *Hang-chwen*, where *chwen* is generically 'vessel,' and *hang* is perhaps used in the sense of 'plying regularly.' Boats built for this purpose, used as private boats by merchants and others, probably gave the English name *Hong-boat* to those used by our countrymen at Canton" (Note by Bp. Moule).

[1878.—"The *Koong-Sze Teng*, or *Hong-Mee-Teng*, or *hong* boats are from thirty to forty feet in length, and are somewhat like the gondolas of Venice. They are in many instances carved and gilded, and the saloon is so spacious as to afford sitting room for eight or ten persons. Aboard the saloon there is a cabin for the boatmen. The boats are propelled by a large scull, which works on a pivot made fast in the stern post."—Gray, *China*, ii. 273.]

HONG KONG, n.p. The name of this flourishing settlement is *hiang-kiang*, 'fragrant waterway' (Bp. Moule).

HONORE, ONORE, n.p. *Hondrar*, a town and port of Canara, of ancient standing and long of piratical repute. The etymology is unknown to us (see what Barbosa gives as the native name below). [A place of the same name in the Bellary District is said to be Can. *Honnāru*, *honnū*, 'gold,' *aru*, 'village.'] Vincent has supposed it to be the *Náorpa* of the *Periplus*, "the first part of the pepper-country *Διμυρική*,"—for which read *Διμυρική*, the

Tamil country or Malabar. But this can hardly be accepted, for *Honore* is less than 6000 stadia from Barygaza, instead of being 7000 as it ought to be by the *Periplus*, nor is it in the *Tamil* region. The true *Náorpa* must have been Cannanore, or Pudopatana, a little south of the last. [The *Madras Gloss.* explains *Náorpa* as the country of the *Nairs*.] The long defence of *Honore* by Captain Torriano, of the Bombay Artillery, against the forces of Tippee, in 1783-1784, is one of the most noble records of the Indian army. (See an account of it in *Forbes, Or. Mem.* iv. 109 seq.; [2nd ed. ii. 455 seq.].)

c. 1343.—"Next day we arrived at the city of *Hinnar*, beside a great estuary which big ships enter. . . . The women of *Hinnar* are beautiful and chaste . . . they all know the Kurān al-'Asm by heart. I saw at *Hinnar* 19 schools for the instruction of girls and 23 for boys,—such a thing as I have seen nowhere else. The inhabitants of *Maleilār* pay the Sultan . . . a fixed annual sum from fear of his maritime power."—*Ibn Batuta*, iv. 65-67.

1616.—". . . there is another river on which stand a good town called *Honor*; the inhabitants use the language of the country, and the Malabars call it *Ponwararam* (or *Ponwaru*, in *Ramusa*); here the Malabars carry on much traffic. . . . In this town of *Onor* are two *Gentoo* corsairs patronised by the Lord of the Land, one called *Timoja* and the other *Rangy*, each of whom has 6 or 6 very big ships with large and well-armed crews."—*Barbous*, Lisbon, ed. 291.

1553.—"This port (*Onor*) and that of *Baticals* . . . belonged to the King of *Hinnaga*, and to this King of *Onor* his tributary, and these ports, less than 40 years before were the most famous of all that coast, not only for the fertility of the soil and its abundance in provisions . . . but for being the ingress and egress of all merchandise for the kingdom of *Hinnaga*, from which the King had a great revenue; and principally of horses from Arabia. . . ."—*Barros*, l. viii. cap. x. [And see *P. della Valle*, Hak. Soc. ii. 292; *Comm. Dalboquerque*, Hak. Soc. i. 145.]

HOOGLY, HOUGHLEY, n.p. Properly *Hogly*, [and said to take its name from Beng. *hogli*, 'the elephant grass' (*Typha angustifolia*); a town on the right bank of the Western Delta Branch of the Ganges, that which has long been known from this place as the *Hoogly River*, and on which Calcutta also stands, on the other bank, and 25 miles nearer the sea. *Hoogly* was one of the first places occupied

by Europeans in the interior of Bengal; first by the Portuguese in the first half of the 16th century. An English factory was established here in 1640; and it was for some time their chief settlement in Bengal. In 1688 a quarrel with the Nawab led to armed action, and the English abandoned Hoogly; but on the arrangement of peace they settled at Chatānati (Chuttanuttty), now Calcutta.

[c. 1590.—"In the Sarkār of Sātghōn, there are two ports at a distance of half a *kā* from each other; the one is Sātghōn, the other Hūglī: the latter the chief; both are in possession of the Europeans."—*Atn*, ed. *Jarrett*, ii. 125.]

1616.—"After the force of dom Francisco de Menezes arrived at Sundivā as we have related, there came a few days later to the same island 3 *sanguicels*, right well equipped with arms and soldiers, at the charge of Manuel Viegas, a householder and resident of Gogolim, or Porto Pequeno, where dwelt in Bengala many Portuguese, 80 leagues up the Ganges, in the territory of the Mogor, under his ill faith that every hour threatened their destruction."—*Boerrio*, *Decada*, 476.

c. 1532.—"Under the rule of the Bengālīs a party of Frank merchants . . . came trading to Sātghāw (see PORTO PEQUENO); one *ka* above that place they occupied some ground on the bank of the estuary. . . . In course of time, through the ignorance and negligence of the rulers of Bengal, these Europeans increased in number, and erected substantial buildings, which they fortified. . . . In due course a considerable place grew up, which was known by the name of the Port of Hūglī. . . . These proceedings had come to the notice of the Emperor (Shāh Jahan), and he resolved to put an end to them, &c.—*Abdul Hamid Lahori*, in *Elliot*, vii. 31-32.

1611.—"The other important voyage which used to be made from Cochim was that to Bengala, when the port and town of Ugoliz were still standing, and much more when we had the Porto Grando (q.v.) and the town of Diangā; this used to be made by so many ships that often in one monsoon there came 80 or more from Bengala to Cochim, all laden with rice, sugar, lace, iron, salt-petre, and many kinds of cloths both of grass and cotton, ghee (*mantegga*), long pepper, a great quantity of wax, besides wheat and many things besides, such as quilts and rich bedding; so that every ship brought a capital of more than 20,000 *reals*. But since these two possessions were lost, and the two ports were closed, therefore barely one or two vessels to Oriza."—*Boerrio*, *MS.*, i. 315.

1665.—"O Rey do Arração nos tomou a fortaleza do Srão em Pegh; O grão Mogor a cidade do Olim em Bengala."—*P. Manoel Godinho*, *Relato*, &c.

c. 1660.—"The rest they kept for their service to make Bowers of them; and such Christians as they were themselves, bringing them up to robbing and killing; or else they sold them to the Portuguese of Goa, Ceilan, St. Thomas, and others, and even to those that were remaining in Bengall at Ogooll, who were come thither to settle themselves there by favour of *Jehan-Guyre*, the Grandfather of *Aurang-Zebe*. . . ."—*Bernier*, *E.T.* 64; [ed. *Constable*, 176].

1727.—"Hughly is a Town of large Extent, but ill built. It reaches about 2 Miles along the River's Side, from the *Chinchura* before mentioned to the *Bandel*, a Colony formerly settled by the Portuguese, but the *Mogul's Fowzdar* governs both at present."—*A. Hamilton*, ii. 19; [ed. 1744].

1753.—"Ugl est une forteresse des Maures. . . . Ce lieu étant le plus considérable de la contrée, des Européens qui remontent le Gange, lui ont donné le nom de rivière d'Ugl dans sa partie inférieure. . . ."—*D'Anville*, p. 61.

HOOGLY RIVER, n.p. See preceding. The stream to which we give this name is formed by the combination of the delta branches of the Ganges, viz., the Baugheruttee, Jalinghee, and Matalanga (*Bhagirathi*, *Jalangi*, and *Matābhāngā*), known as the Nuddeca (Nadiyā) Rivers.

HOOKA, s. Hind. from Arab. *huklah*, properly 'a round casket.' The Indian pipe for smoking through water, the elaborated bubble-bubble (q.v.). That which is smoked in the hooka is a curious compound of tobacco, spice, molasses, fruit, &c. [See *Daden-Porell*, *Panjab Products*, i. 290.] In 1840 the hooka was still very common at Calcutta dinner-tables, as well as regimental mess-tables, and its bubble-bubble was heard from various quarters before the cloth was removed—as was customary in those days. Going back further some twelve or fifteen years it was not very uncommon to see the use of the hooka kept up by old Indians after their return to Europe; one such at least, in the recollection of the elder of the present writers in his childhood, being a lady who continued its use in Scotland for several years. When the second of the present writers landed first at Madras, in 1860, there were perhaps half-a-dozen Europeans at the Presidency who still used the hooka; there is not one now (c. 1878). A few gentlemen at Hyderabad are said still to keep it up. [Mrs. Mackenzie writing in 1860

says: "There was a dinner party in the evening (at Agra), mostly civilians, as I quickly discovered by their *hugas*. I have never seen the *huga* smoked save at Delhi and Agra, except by a very old general officer at Calcutta." (*Life in the Mission*, ii. 196). In 1837 Miss Eden says: "the aides-de-camp and doctor get their newspapers and *hookahs* in a cluster on their side of the street." (*Up the Country*, i. 70). The rules for the Calcutta Subscription Dances in 1792 provide: "That *hookers* be not admitted to the ball room during any part of the night. But *hookers* might be admitted to the supper rooms, to the card rooms, to the boxes in the theatre, and to each side of the assembly room, between the large pillars and the walls."—*Carey, Good Old Days*, i. 98.] "In former days it was a dire offence to step over another person's *hooka*-carpet and *hooka*-snake. Men who did so intentionally were called out." (*M.-Gen. Keatinge*).

1788. — "This last Season I have been without Company (except that of my Pipe or *Hooker*), and when employed in the innocent diversion of smoking it, have often thought of you, and Old England."—*M.S. Letter of James Rennell*, July 1.

1782. — "When he observes that the gentlemen introduce their *hookas* and smook in the company of ladies, why did he not add that the mixture of sweet-scented Persian tobacco, sweet herbs, coarse sugar, spice, etc., which they inhale . . . comes through clean water, and is so very pleasant, that many ladies take the tube, and draw a little of the smook into their mouths."—*Price's Trade*, vol. i. p. 78.

1783. — "For my part, in thirty years' residence, I never could find out one single luxury of the East, so much talked of here, except sitting in an arm-chair, smooking a *hooka*, drinking cool water (when I could get it), and wearing clean linen."—(*Jos. Price*), *Some Observations on a late Publication*, &c., 79.

1789. — "When the cloth is removed, all the servants except the *hookerbedar* retire, and make way for the sea breeze to circulate, which is very refreshing to the Company, whilst they drink their wine, and smoke the *hooker*, a machine not easily described. . . ."—*Munro's Narrative*, 53.

1828. — "Every one was hushed, but the noise of that wind . . . and the occasional bubbling of my own *hookah*, which had just been furnished with another chillum."—*The Kuzilbash*, i. 2.

c. 1849. — See Sir C. Napier, quoted under **GRAM-FED**.

c. 1858. —

"Son *houka* bigarré d'arabesques flouries."
Leconte de Lisle, Poèmes Barbares.

1872. — ". . . in the background the carcass of a bear with a cluster of villagers sitting by it, passing a *hookah* of primitive form round, for each to take a pull in turn."—*A True Reformer*, ch. i.

1874. — ". . . des *houkas* d'argent émaillé et ciselé. . . ."—*Franz, Souvenir d'une Cosaque*, ch. iv.

HOOKA-BURDAR, s. Hind. from Pers. *hukka-bardār*, 'hooka-bearer'; the servant whose duty it was to attend to his master's *hooka*, and who considered that duty sufficient to occupy his time. See *Williamson*, *V.M.* i. 220.

[1779. — "Mr. and Mrs. Hastings present their compliments to Mr. — and request the favour of his company to a concert, and supper on Thursday next. Mr. — is requested to bring no servants except his *Houccaburdar*."—In *Carey, Good Old Days*, i. 71.]

1789. — "*Hookerbedar*." (See under **HOOKA**.)

1801. — "The Resident . . . tells a strange story how his *hookah-burdar*, after eating and robbing him, proceeded to England, and set up as the Prince of Sylhet, took in everybody, was waited upon by Pitt, and with the Duke of York, and was presented to the King."—*Elphinstone*, in *Life*, i. 34.

HOOKUM, s. An order; Ar. *hukm*. (See under **HAKIM**.)

[1678. — "The King's *hookim* is of as small value as an ordinary Governor's."—In *Fule, Hedges' Diary*, Hak. Soc. ii. xlv.

[1880. — "Of course Raja Joe *Hokham* will preside."—*Ali Baba*, 106.]

HOOLUCK, s. Beng. *hulak*. The word is not in the Dicts. [but it is possibly connected with *ulak*, Skt. *ulāka*, 'an owl,' both bird and animal taking their name from their wailing note]. The black gibbon (*Hylobates hoolook*, *Jerd.*; [*Blanford, Mammalia*, 55]), not unfrequently tamed or our E. frontier, and from its gentle engaging ways, and plaintive cries, often becoming a great pet. In the forests of the Kasia Hills, when there was neither sound nor sign of a living creature, by calling out hoo! hoo! one sometimes could wake a clamour in response from the *hoolucks*, as if hunted had suddenly started to life, each shouting hoo! hoo! hoo! at the top of his voice.

c. 1809. — "The *Hoolucks* live in considerable herds; and although exceedingly noisy, it is difficult to procure a view, their activity in springing from tree to tree being very great; and they are very shy."—*Buchanan's Rungpoor*, in *Eastern India*, ii. 563.

1868.—“Our only captive this time was a huluq monkey, a shy little beast, and very rarely seen or caught. They have black fur with white breasts, and go about usually in pairs, swinging from branch to branch with incredible agility, and making the forest resound with their strange cackinatory cry. . . .”—*T. Lewin, A Fly on the Wheel*, 374.

1881.—“He then . . . describes a gibbon he had (not an historian nor a book, but a specimen of *Hylobates hooluck*) who must have been wholly delightful. This engaging anthropoid used to put his arm through Mr. Sterndale's, was extremely clean in his habits ('which,' says Mr. Sterndale thoughtfully and truthfully, 'cannot be said of all the monkey tribe'), and would not go to sleep without a pillow. Of course he died of consumption. The gibbon, however, as a pet has one weakness, that of 'howling in a piercing and somewhat hysterical fashion for some minutes till exhausted.'”—*Saty. Review*, May 31, on *Sterndale's Nat. Hist. of Mammalia of India*, &c.

HOOLY, s. Hind. *holi* (Skt. *holdā*), [perhaps from the sound made in singing]. The spring festival, held at the approach of the vernal equinox, during the 10 days preceding the full moon of the month *Phalgunā*. It is a sort of carnival in honour of Krishna and the milkmaids. Passers-by are chaffed, and pelted with red powder, or drenched with yellow liquids from squirts. Songs, mostly obscene, are sung in praise of Krishna, and dances performed round fires. In Bengal the feast is called *dol jatra*, or 'Swing-cradle festival.' [On the idea underlying the rite, see *Frazer, Golden Bough*, 2nd ed. iii. 306 seq.]

c. 1590.—“Here is also a place called Choramutty, where, during the feast of the Hooly, flames issue out of the ground in a most astonishing manner.”—*Gladwin's Lycen Albery*, ii. 34; [ed. *Jarrett*, ii. 173].

[1671.—“In Feb. or March they have a feast the Romanists call Carnival, the Indians Whoolye.”—In *Fule, Hedgrs' Diary*, Hak. Soc. ii. cccxiv.]

1673.—“... their Hooly, which is at their other Seed-Time.”—*Fryer*, 180.

1727.—“One (Feast) they kept on Sight of a New Moon in February, exceeded the rest in ridiculous Actions and Exports; and this they called the Feast of Wooly, who was . . . a fierce fellow in a War with some Giants that infested Sindy. . . .”—*A. Hamilton*, i. 128; [ed. 1744, i. 129].

1808.—“I have delivered your message to Mr. H. about April day, but he says he understands the learned to place the Hooly as according with May day, and he believes they have no occasion in India to set apart a particular day in the year for the manu-

facture. . . .”—*Letter from Mrs. Halked to W. Hastings*, in *Cal. Review*, xxvi. 93.

1809.—“... We paid the Muha Raj (Sindhia) the customary visit at the Hohlee. Everything was prepared for playing; but at Captain C.'s particular request, that part of the ceremony was dispensed with. Playing the Hohlee consists in throwing about a quantity of flour, made from a water-nut called singara, and dyed with red sanders; it is called *aberr*; and the principal sport is to cast it into the eyes, mouth, and nose of the players, and to splash them all over with water tinged of an orange colour with the flowers of the *dak* (see *DHAWK*) tree.”—*Broughton's Letters*, p. 87; [ed. 1892, p. 65 seq.].

HOON, s. A gold Pagoda (coin), q.v. Hind. *hān*, “perhaps from Canar. *honnu* (gold)” — *Wilson*. [See *Rice, Mysore*, i. 801.]

1617.—“A wonderfully large diamond from a mine in the territory of Golkonda had fallen into the hands of Kutub-ul-Mulk; whereupon an order was issued, directing him to forward the same to Court; when its estimated value would be taken into account as part of the two *lacs* of *huns* which was the stipulated amount of his annual tribute.”—*Indragt Khan*, in *Elliot*, vii. 81.

1879.—“In Exhibit 320 Ramji engages to pay five *hons* (=Rs. 20) to Vithoba, besides paying the Government assessment.”—*Bamkay High Court Judgment*, Jan. 27, p. 121.

HOONDY, s. Hind. *hundi*, *hundari*; Mahr. and Guj. *hundi*. A bill of exchange in a native language.

1810.—“Hoondies (i.e. bankers' drafts) would be of no use whatever to them.”—*Williamson*, l' *M.* ii. 530.

HOONIMAUN, s. The great ape; also called *Lungoor*.

1653.—“Hemand est vn singe que les Indou tiennent pour Saint.”—*De la Boulaye-le-Gouz*, p. 541.

HOOWA. A peculiar call (*hūwa*) used by the Singhalese, and thence applied to the distance over which this call can be heard. Compare the Australian *roo-ee*.

HOPPER, s. A colloquial term in S. India for cakes (usually of rice-flour), somewhat resembling the wheaten *chupatties* (q.v.) of Upper India. It is the Tamil *appam*, [from *appu*, ‘to clap with the hand.’ In Bombay the form used is *ap*.]

1682.—“Thus having talked a while, he gave him very good entertainment, and

commanded to give him certain cakes, made of the flower of Wheate, which the Malabars do call Apes, and with the same bonnie."—*Castañeda* (by N.L.), f. 38.

1606.—"Great dishes of apas."—*Gouvea*, f. 48r.

1672.—"These cakes are called Apen by the Malabars."—*Baldneus, Affoderye* (Dutch ed.), 39.

c. 1690.—"Ex iis (the chestnuts of the Jack fruit) in sole siccatis farinam, ex eaque placentas, apas dictas, conficiunt."—*Rherde*, iii.

1707.—"Those who bake oppers without permission will be subject to severe penalty."—*The savaleme* (Tamil Laws of Jaffna), 700.

[1826.—"He sat down beside me, and shared between us his coarse brown apas."—*Pandurang Hari*, ed. 1873, i. 81.]

1860.—"Appas (called hoppers by the English) . . . supply their morning repast."—*Tennent's Ceylon*, ii. 161.

HOPPO, s. The Chinese Superintendent of Customs at Canton. Giles says: "The term is said to be a corruption of *Hoo poo*, the Board of Revenue, with which office the *Hoppe*, or Collector of duties, is in direct communication." Dr. Williams gives a different account (see below). Neither affords much satisfaction. [The *N.E.D.* accepts the account given in the quotation from Williams.]

1711.—"The Hoppos, who look on Europe Ships as a great Branch of their Profits, will give you all the fair words imaginable."—*Lockyer*, 101.

1727.—"I have staid about a Week, and found no Merchants come near me, which made me suspect, that there were some underhand dealings between the Hapos and his Chaps, to my Prejudice."—*A. Hamilton*, ii. 228; [ed. 1744, ii. 227]. (See also under **HONG**.)

1743.—". . . just as he (Mr. Anson) was ready to embark, the Hoppe or Chinese Custom-house officer of Alacac refused to grant a permit to the boat."—*Anson's Voyage*, 9th ed. 1766, p. 355.

1750-52.—"The hoppo, happa, or first inspector of customs . . . came to see us to-day."—*Osbeck*, i. 359.

1782.—"La charge d'Opeou répond à celle d'intendant de province."—*Sonnarut*, ii. 236.

1797.—". . . the Hoppe or mandarine more immediately connected with Europeans."—*Sir G. Staunton*, i. 239.

1842 (?).—"The term hoppo is confined to Canton, and is a corruption of the term *hoi-po-sho*, the name of the officer who has control over the boats on the river, strangely applied to the Collector of Customs by foreigners."—*Wells Williams, Chinese Commercial Guide*, 221.

[1878.—"The second board or tribunal is named hoopoo, and to it is entrusted the care and keeping of the imperial revenue."—*Gray, China*, i. 19.]

1882.—"It may be as well to mention here that the 'Hoppe' (as he was incorrectly styled) filled an office especially created for the foreign trade at Canton. . . . The Board of Revenue is in Chinese 'Hoo-poo,' and the office was locally misapplied to the officer in question."—*The Farquhar at Canton*, p. 36.

HORSE-KEEPER, s. An old provincial English term, used in the Madras Presidency and in Ceylon, for 'groom.' The usual corresponding words are, in N. India, *syce* (q.v.), and in Bombay *ghorwāld* (see **GORAWALLAH**).

1555.—"There in the reste of the Cophine made for the nones thei bewrie one of his diereſt lemmans, a waiting manne, a Cooke, a Horse-keeper, a Lacquie, a Butler, and a Horse, whiche thei al at first strangle, and thruste in."—*W. Watreman, Fardle of Facious*, N. 1.

1609.—"Watermen, Lackeyes, Horse-keepers."—*Hackins, in Purchas*, i. 216.

1673.—"On St. George's Day I was commanded by the Honourable *Gerald Aungier* . . . to embarque on a Bombaim Boat . . . waited on by two of the Governor's servants . . . an Horsekeeper. . . ."—*Fryer*, 123.

1698.—". . . followed by his boy . . . and his horsekeeper."—*In Wheeler*, i. 300.

1829.—"In my English buggy, with lamps lighted and an English sort of a nag, I might almost have fancied myself in England, but for the black horse-keeper alongside of me."—*Mem. of Col. Mountain*, 87.

1897.—"Even my horse pretends he is too fine to switch off his own flies with his own long tail, but turns his head round to order the horsekeeper . . . to wipe them off for him."—*Letters from Madras*, 50.

HORSE-RADISH TREE, s. This is a common name, in both N. and S. India, for the tree called in Hind. *sa-hajna*; *Moringa pterygosperma*, Gaertn., *Hyperanthera Moringa*, Vahl. (N. O. *Moringaceae*), in Skt. *sobhanjana*. Sir G. Birdwood says: "A marvellous tree botanically, as no one knows in what order to put it; it has links with so many; and it is evidently a 'head-centre' in the progressive development of forms." The name is given because the scraped root is used in place of horse-radish, which it closely resembles in flavour. In S. India the same plant is called the *Drumstick-tree* (q.v.), from the shape of the long slender fruit, which is used as a vegetable, or in curry, or made into a native pickle

"most nauseous to Europeans" (*Punjab Plants*). It is a native of N.W. India, and also extensively cultivated in India and other tropical countries, and is used also for many purposes in the native pharmacopœia. [See MYROBALAN.]

HOSBOLHOOKUM, &c. Properly (Ar. used in Hind.) *hasb-ul-hukm*, literally 'according to order'; these words forming the initial formula of a document issued by officers of State on royal authority, and thence applied as the title of such a document.

[1678.—"Had it bin another King, as Shajohann, whose phirmaund (see FIRMAUN) and hasbulhookums were of such great force and binding."—In *Jule, Hedges' Diary*, Hak. Soc. ii. xlv.]

"... the other given in the 10th year of Oranzeeb, for the English to pay 2 per cent. at Surat, which the Mogul interpreted by his order, and **Husbul Hookum** (*id est*, a word of command by word of mouth) to his Devan in Bengall, that the English were to pay 2 per cent. customs at Surat, and in all other his dominions to be custom free."—*Fl. St. Gro. Conna.*, 17th Dec., in *Notes and Exts.*, Pt. I. pp. 97-98.

1702.—"The Nabob told me that the great God knows that he had ever a hearty respect for the English... saying, here is the **Hosbulhookum**, which the king has sent me to seize Factories and all their effects."—In *Wheeler*, i. 387.

1727.—"The *Phirmaund* is presented (by the *Goosberdaar* (*Goorzburdar*), or **Hosbulhookum**, or, in *English*, the King's Messenger) and the Governor of the Province or City makes a short speech."—*A. Hamilton*, i. 230; [ed. 1744, i. 233].

1757.—"This Treaty was conceived in the following Terms. I. Whatever Rights and Privileges the King had granted the English Company, in their *Phirmaund*, and the **Husbulhookums** (*sic*), sent from Dely, shall not be disputed."—*Mem. of the Revolution in Bengal*, pp. 21-22.

1759.—"**Housbul-hookum** (under the great seal of the Nabob Vizier, *Ulmah Maleck*, *Nizam al Muluck Bahadour*. Be peace unto the high and renowned Mr. John Spencer...")—In *Cambridge's Act. of the War*, &c., 229.

1761.—"A grant signed by the Mogul is called a *Phirmaund* (*Jarmân*). By the Mogul's Son, a *Nushawn* (*nishân*). By the Nabob a *Perwanna* (*parwana*). By the Vizier, a *Housebul-hookum*."—*Ibid.* 226.

1769.—"Besides it is obvious, that as great a sum might have been drawn from that Company without affecting property... or running into his golden dream of cockets on the Ganges, or visions of Stamp duties, *Perwannas*, *Duticks*, *Kinbundees* and **Husbulhookums**."—*Burk.*, *Obsns.* on a late

Publication called "The Present State of the Nation."

HOT-WINDS, s. This may almost be termed the name of one of the seasons of the year in Upper India, when the hot dry westerly winds prevail, and such aids to coolness as the *tatty* and *thermantidote* (q.v.) are brought into use. May is the typical month of such winds.

1801.—"Holkar appears to me to wish to avoid the contest at present; and so does Gen. Lake, possibly from a desire to give his troops some repose, and not to expose the Europeans to the hot winds in Hindustan."—*Wellington*, iii. 180.

1873.—"It's no use thinking of lunch in this roaring hot wind that's getting up, so we shall be all light and fresh for another shy at the pigs this afternoon."—*The True Reformer*, i. p. 8.

HOWDAH, vulg. **HOWDER**, &c., s. Hind. modified from Ar. *haudaj*. A great chair or framed seat carried by an elephant. The original Arabic word *haudaj* is applied to litters carried by camels.

c. 1663.—"At other times he rideth on an Elephant in a *Mil-dember* or *Hauze*... the *Mil-dember* being a little square House or Turret of Wood, is always painted and gilded; and the *Hauze*, which is an Oval seat, having a Canopy with Pillars over it, is so likewise."—*Hemier*, E.T. 119; [ed. *Constable*, 370].

c. 1785.—"Colonel Smith... reviewed his troops from the *haudaj* of his elephant."—*Curraetoli's L. of Clive*, iii. 133.

A popular rhyme which was applied in India successively to Warren Hastings' escape from Benares in 1781, and to Col. Monson's retreat from Malwa in 1804, and which was perhaps much older than either, runs:

"Ghoré par hauda, hūthi par jin
Jaldt bhūg-gaya { Warren Hastin'
Kornal Munin I"

which may be rendered with some anachronism in expression:

"Horses with **howdahs**, and elephants
saddled
Off holtter skoltter the Sahibs skeddaddled."
[1805.—"*Houza*, *howda*." See under **AMBAREE**.]

1831.—

"And when they talked of Elephants,
And riding in my **Howder**,
(So it was called by all my aunts)
I prouder grow and prouder."

H. M. Parker, in *Bengal Annual*, 119.

1856.—
"But she, the gallant lady, holding fast
With one soft arm the jewelled howdah's
side,
Still with the other circles tight the babe
Sore smitten by a cruel shaft . . ."

The Banyan Tree, a Poem.

1863.—"Elephants are also liable to be disabled . . . ulcers arise from neglect or carelessness in fitting on the howdah."—*Sat. Review*, Sept. 6, 312.

HUBBA, s. A grain; a jot or tittle.
Ar. habba.

1786—"For two years we have not received a hubba on account of our tunkaw, though the ministers have annually charged a lac of rupees, and never paid us anything."—*In Art. agst. Hastings, Hurk*, vii. 141.

[1836.—"The habbeh (or grain of barley) is the 48th part of dirhem, or third of a keerat . . . or in commerce fully equal to an English grain."—*Lane, Mod. Egypt*, ii. 326.]

HUBBLE-BUBBLE, s. An onomatopoeia applied to the *hooka* in its rudimentary form, as used by the masses in India. Tobacco, or a mixture containing tobacco amongst other things, is placed with embers in a terra-cotta chillum (q.v.), from which a reed carries the smoke into a coconut shell half full of water, and the smoke is drawn through a hole in the side, generally without any kind of mouth-piece, making a bubbling or gurgling sound. An elaborate description is given in Terry's *Voyage* (see below), and another in *Gorinda Samanta*, i. 29 (1872).

1616.—". . . they have little Earthen Pots . . . having a narrow neck and an open round top, out of the belly of which comes a small spout, to the lower part of which spout they fill the Pot with water: then putting their Tobacco loose in the top, and a burning coal upon it, they having first fastened a very small strait hollow Cane or Reed . . . within that spout . . . the Pot standing on the ground, draw that smoke into their mouths, which first falls upon the Superficies of the water, and much discolours it. And this way of taking their Tobacco, they believe makes it much more cool and wholesome."—*Terry*, ed. 1665, p. 363.

c. 1830.—"Tobacco is of great account here; not strong (as our men love), but weak and leafy; sucked out of long canes call'd hubble-bubbles . . ."—*Sir. T. Herbert*, 28.

1873.—"Coming back I found my troublesome Comrade very merry, and packing up his Household Stuff, his Bang bowl, and Hubble-bubble, to go along with me."—*Fryer*, 127.

1673.—". . . bolstered up with embroidered Cushions, smoking out of a silver Hubble-bubble."—*Fryer*, 131.

1697.—". . . Yesterday the King's Down, and this day the King's Buxee . . . arrived . . . to each of whom sent two bottles of Rose-water, and a glass Hubble-bubble, with a compliment."—*In Wheeler*, i. 318.

c. 1700.—*See Gros*, i. 146.

1811.—"Cetto maniere de fumer est extrêmement commune . . . on la nomme Hubbel de Bubbel."—*Solyma*, tom. iii.

1868.—"His (the Dyak's) favourite pipe is a huge Hubble-bubble."—*Wallace, Mal. Archip.*, ed. 1880, p. 80.

HUBSHEE, n.p. *Ar. Habashi*, P. *Habshi*, 'an Abyssinian,' an Ethiopian, a negro. The name is often specifically applied to the chief of Jinjira on the western coast, who is the descendant of an Abyssinian family.

1208.—"There are numerous cities and villages in this province of Abash, and many merchants."—*Marco Polo*, 2nd ed. ii. 425.

[c. 1316.—"Habshia." See under **COLOMBO**.]

1553.—"At this time, among certain Moors, who came to sell provisions to the ships, had come three Abeshis (*Abesjis*) of the country of the Prester John . . ."—*Barros*, I. iv. 4.

[1612.—"Sent away the Thomas towards the Habash coast."—*Dancers, Letters*, i. 166; "The Habesh shore."—*Ibid*. i. 131.

[c. 1661.—". . . on my way to Gonder, the capital of Habesh, or Kingdom of Ethiopia."—*Bernier, ed. Constant*, 2.]

1673.—"Covis Cawn, an Hobsy or Arabian Coffery (Caffer)."—*Fryer*, 147.

1681.—"*Habssini* . . . nunc passim nominantur; vocabulo ab Arabibus indito, quibus Habeshi colluvium vel mixturam gentium denotat."—*Ludolphi, Hist. Aethiop.* lib. i. c. i.

1750-60.—"The Moors are also fond of having Abyssinian slaves known in India by the name of Hobsay Coffere."—*Gros*, i. 148.

1789.—"In India Negroes, *Habissinians*, *Nobis* (i.e. Nubians) &c. &c. are promiscuously called *Habashes* or *Habissians*, although the two latter are no negroes; and the *Nobies* and *Habashes* differ greatly from one another."—*Note to Sir Mutasherin*, iii. 36.

[1813.—". . . the master of a family adopts a slave, frequently a *Hafshee* Abyssinian, of the darkest hue, for his heir."—*Forbes, Or. Mem.* 2nd ed. ii. 473.]

1884.—"One of my Tibetan ponies had short curly brown hair, and was called both by my servants, and by Dr. Campbell, 'a Eubashee.'

"I understood that the name was specific for that description of pony amongst the traders."—*Note by Sir Joseph Hooker.*

HUCK. Properly *Ar. hak̄k*. A just right; a lawful claim; a perquisite claimable by established usage.

[1866.—"The difference between the bazar price, and the amount price of the article sold, is the *hug* of the Dullal (Deloll)."—*Confessions of an Orderly*, 50.]

HUCKEEM, s. *Ar.*—*H. hakim*; a physician. (See note under **HAKIM**.)

1622.—"I, who was thinking little or nothing about myself, was forthwith put by them into the hands of an excellent physician, a native of Shiraz, who then happened to be at Lar, and whose name was *Hekim Abul fetah*. The word *hekim* signifies 'wise'; it is a title which it is the custom to give to all those learned in medical matters."—*P. della Valle*, ii. 318.

1673.—"My Attendance is engaged, and a Million of Promises, could I restore him to his Health, laid down from his Wives, Children, and Relations, who all (with the Citizens, as I could hear going along) pray to God that the *Hackin Fringi*, the *Frank Doctor*, might kill him . . ."—*Fryer*, 312.

1837.—"I had the native works on *Materia Medica* collated by competent *Hakeems* and *Moonshers*."—*Royle, Hindoo Medicine*, 25.

HULLIA, s. *Canarese Holeyā*; the same as *Polea (pulayan)* (q.v.), equivalent to *Pariah* (q.v.). ["*Holeyā* field-labourers and agrestic serfs of S. Canara; *Pulayan* being the Malayālam and *Paraiyan* the Tamil form of the same word. *Brahmans* derive it from *hole*, 'pollution'; others from *hola*, 'land' or 'soil,' as being thought to be autochthones" (*Sturrock, Man. of S. Canara*, i. 173). The last derivation is accepted in the *Madras Gloss*. For an illustration of these people, see *Richter, Man. of Coorg*, 112.]

1817.—". . . a *Hullia* or *Paria* King."—*Wilks, Hist. Sketches*, i. 151.

1874.—"At Melkotta, the chief seat of the followers of Rāmānya [Rāmānuja] Achārya, and at the Brāhman temple at Baihur, the *Hōlēyars* or *Parōyars* have the right of entering the temple on three days in the year, especially set apart for them."—*M. J. Waghore, in Ind. Antiq.* iii. 191.

HULWA, s. *Ar. halwā* and *haldwa* is generic for sweetmeat, and the word is in use from Constantinople to Calcutta. In II. the word represents a particular class, of which the in-

gredients are milk, sugar, almond paste, and ghee flavoured with cardamom. "The best at Bombay is imported from Muskat" (*Birāwood*).

1672.—"Ce qui estoit plus lo plaisant, c'estoit un homme qui précédoit le corps des constituers, lequel avoit une chemise qui luy descendoit aux talons, toute couverte d'alva, c'est à dire, de confiture."—*Journ. d'Ant. Galland*, i. 118.

1673.—". . . the Widow once a Moon (to) go to the Grave with her Acquaintance to repeat the doleful Dirge, after which she bestows *Holway*, a kind of Sacramental Wafer; and entreates their Prayers for the Soul of the Departed."—*Fryer*, 91.

1836.—"A curious cry of the seller of a kind of sweetmeat ('*halāweh*'), composed of treacle fried with some other ingredients, is 'For a nail! O sweetmeat! . . . children and servants often steal implements of iron, &c., from the house . . . and give them to him in exchange. . . ."—*Lane, Mod. Egypt*, ed. 1871, ii. 15.

HUMMAUL, s. *Ar. hammāl*, a porter. The use of the word in India is confined to the west, and there now commonly indicates a palankin-bearer. The word still survives in parts of Sicily in the form *camallu*=It. 'facchino,' a relic of the Saracenic occupation. In Andalusia *alhamel* now means a man who lets out a baggage horse; and the word is also used in Morocco in the same way (*Dozy*).

c. 1350.—"Those rustics whom they call *camalls* (*amallus*), whose business it is to carry burdens, and also to carry men and women on their shoulders in litters, such as are mentioned in Canticles: '*Ferulum fecit sibi Solomon de lignis Libani*,' whereby is meant a portable litter such as I used to be carried in at Zayton, and in India."—*John de Marignolli, in Cathay, &c.*, 366.

1551.—"To the *Xabandar* (see **SHABUNDER**) (at Ormuz) for the vessels employed in discharging stores, and for the *amals* who serve in the custom-house."—*S. Botelho, Tombo*, 103.

1691.—"His honour was carried by the *Amaals*, i.e. the Palankyn bearers 12 in number, sitting in his Palankyn."—*Valdetijn*, v. 256.

1711.—"*Hamalage*, or Cooloy-hire, at 1 oz (see **GOSBECK**) for every maund *Tubrees*."—*Tariff in Lockyer*, 213.

1750-60.—"The *Hamauls* or porters, who make a livelihood of carrying goods to and from the warehouses."—*Grose*, i. 120.

1809.—"The palankeen-bearers are here called *hamauls* (a word signifying carrier) . . . these people come chiefly from the Mahratta country, and are of the *coombie* or agricultural caste."—*Maria Graham*, 2.

1813.—For Hamauls at Bussora, see *Milburn*, i. 126.

1810.—“The hamals groaned under the weight of their precious load, the Apostle of the Ganges” (Dr. Duff to wit).—*Smith's Life of Dr. John Wilson*, 1878, p. 282.

1877.—“The stately iron gate enclosing the front garden of the Russian Embassy was beset by a motley crowd. . . . Hamals, or street porters, bent double under the burden of heavy trunks and boxes, would come now and then up one or other of the two semicircular avenues.”—*Letter from Constantinople*, in *Times*, May 7.

HUMMING-BIRD, s. This name is popularly applied in some parts of India to the sun-birds (sub-fam. *Nectariniinae*).

HUMP, s. ‘Calcutta humps’ are the salted humps of Indian oxen exported from that city. (See under **BUFFALO**.)

HURCARRA, HIRCARRA, &c., s. Hind. *harkārā*, ‘a messenger, a courier; an emissary, a spy’ (*Wilson*). The etymology, according to the same authority, is *har*, ‘every,’ *kār*, ‘business.’ The word became very familiar in the Gilchristian spelling *Hurkaru*, from the existence of a Calcutta newspaper bearing that title (*Bengal Hurkaru*, generally enunciated by non-Indians as *Hurkēros*), for the first 60 years of last century, or thereabouts.

1747.—“Given to the Ircaras for bringing news of the Engagement. (Pag.) 4 3 0.”—*Fort St David, Expenses of the Paymaster*, under January. MS. Records in India Office.

1748.—“The city of Dacca is in the utmost confusion on account of . . . advices of a large force of Mahrattas coming by way of the Sunderbunds, and that they were advanced as far as Sundra Col, when first derided by their Hircarrahs.”—*In Long*, 4.

1757.—“I beg you to send me a good alcara who understands the Portuguese language.”—*Letter in Ives*, 159.

“Hircars or Spies.”—*Ibid.* 161; [and comp. 67].

1761.—“The head Hircar returned, and told me this as well as several other secrets very useful to me, which I got from him by dint of money and some rum.”—*Letter of Capt. Martin White*, in *Long*, 260.

1772.—“Hercarras.” (See under **DALO-YET**.)

1780.—“One day upon the march a Hircarra came up and delivered him a letter from Colonel Baillie.”—*Letter of T. Munro*, in *Life*, i. 26.

1803.—“The hircarras reported the enomy to be at Bokerdun.”—*Letter of A. Welleley*, *ibid.* 318.

c. 1810.—“We were met at the entrance of Tippoo’s dominions by four hircarrahs, or soldiers, whom the Sultan sent as a guard to conduct us safely.”—*Mis: Edgeworth, Lame Jerras*. Miss Edgeworth has oddly misused the word here.

1813.—“The contrivances of the native hircarrahs and spies to conceal a letter are extremely clever, and the measures they frequently adopt to elude the vigilance of an enemy are equally extraordinary.”—*Forbes, Or. Mem.* iv. 129; [compare 2nd ed. i. 64; ii. 201].

HURTAUL, s. Hind. from Skt. *hari-talaka*, *hariṭṭā*, *hariṭṭā*, yellow arsenic, orpiment.

c. 1347.—Ibn Batuta seems oddly to confound it with camphor. “The best (camphor) called in the country itself *al-hardāla*, is that which attains the highest degree of cold.”—*iv.* 241.

c. 1750.—“. . . *hartal* and *Cotch*, Earth-Oil and Wood-Oil. . . .”—*List of Burmeso Products*, in *Dalrymple’s Or. Reper.* i. 109.

HUZĀRA, n.p. This name has two quite distinct uses.

(a.) Pers. *Hazāra*. It is used as a generic name for a number of tribes occupying some of the wildest parts of Afghanistan, chiefly N.W. and S.W. of Kabul. These tribes are in no respect Afghan, but are in fact most or all of them Mongol in features, and some of them also in language. The term at one time appears to have been used more generally for a variety of the wilder clans in the higher hill countries of Afghanistan and the Oxus basin, much as in Scotland of a century and a half ago they spoke of “the clans.” It appears to be merely from the Pers. *hazār*, 1000. The regiments, so to speak, of the Mongol hosts of Chinghiz and his immediate successors were called *hazāras*, and if we accept the belief that the *Hazāras* of Afghanistan were predatory bands of those hosts who settled in that region (in favour of which there is a good deal to be said), this name is intelligible. If so, its application to the non-Mongol people of Wakhān, &c., must have been a later transfer. [See the discussion by Bellew, who points out that “amongst themselves this people never use the term *Hazārah* as their national appellation, and yet they have no name for their people as a nation.

They are only known amongst themselves by the names of their principal tribes and the clans subordinate to them respectively." (*Races of Afghanistan*, 114.)

c. 1480.—"The Hazāra, Takdari, and all the other tribes having seen this, quietly submitted to his authority."—*Tarikh-i-Nāma*, in *Elliot*, i. 303. For *Takdari* we should probably read *Nakudari*; and see *Marco Polo*, Bk. I. ch. 18, notes on *Nigudaris*.

c. 1605.—Kabul "on the west has the mountain districts, in which are situated Karnūd and Ghūr. This mountainous tract is at present occupied and inhabited by the Hazāra and Nukdari tribes."—*Baber*, p. 136.

1508.—"Mirza Ababeker, the ruler and tyrant of Kāshghar, had seized all the Upper Hazāras of Badakhshān."—*Erskine's Baber and Humāyun*, i. 237. "*Hazārajāt bādāst*. The upper districts in Badakhshān were called *Hazāras*," *Erskine's* note. He is using the *Tarikh Rashidi*. But is not the word *Hazāras* here, 'the clans,' used elliptically for the highland districts occupied by them?

[c. 1590.—"The Hazārahs are the descendants of the Chaghatai army, sent by Manku Khān to the assistance of Hulāku Khān. . . . They possess horses, sheep and goats. They are divided into factions, each covetous of what they can obtain, deceptive in their common intercourse and their conventions of amity savour of the wolf."—*Atn*, ed. *Jarrett*, ii. 402.]

(b.) A mountain district in the extreme N.W. of the Punjab, of which *Abbottābād*, called after its founder, General James Abbott, is the British head-quarter. The name of this region apparently has nothing to do with *Hazāras* in the tribal sense, but is probably a survival of the ancient name of a territory in this quarter, called in Sanskrit *Abhisāra*, and figuring in Ptolemy, Arrian and Curtius as the kingdom of King *Abisaris*. [See *McCrindle, Invasion of India*, 69.]

HUZOOR, s. Ar. *ḥuẓūr*, 'the presence'; used by natives as a respectful way of talking of or to exalted personages, or to their master, or occasionally of any European gentleman in presence of another European. [The allied words *ḥazrat* and *ḥuẓūrī* are used in kindred senses as in the examples.]

[1787.—"You will send to the Huzoor an account particular of the assessment payable by each ryot."—*Parwana of Tippoo*, in *Logan, Malabar*, iii. 125.

[1813.—"The Mahratta cavalry are divided into several classes: the *Hasserat*, or house-

hold troops called the *kassey-pagah*, are reckoned very superior to the ordinary horse. . . ."—*Forbes, Or. Mem.* 2nd ed. i. 344.

[1824.—"The employment of that singular description of officers called Huzooriah, or servants of the presence, by the Mahratta princes of Central India, has been borrowed from the usages of the Poona court. *Huzooriahs* are personal attendants of the chief, generally of his own tribe, and are usually of respectable parentage; a great proportion are hereditary followers of the family of the prince they serve. . . . They are the usual envoys to subjects on occasions of importance. . . . Their appearance supersedes all other authority, and disobedience to the orders they convey is termed an act of rebellion."—*Malcolm, Central India*, 2nd ed. i. 536 *seq.*

[1826.—"These men of authority being aware that I was a Hoogorie, or one attached to the suite of a great man, received me with due respect."—*Pandurang Hari*, ed. 1873, i. 40.]

HYSON. (See under TEA.)

I

IDALCAN, HIDALCAN, and sometimes IDALXA, n.p. The title by which the Portuguese distinguished the kings of the Mahomedan dynasty of Bijapur which rose at the end of the 15th century on the dissolution of the Bahmani kingdom of the Deccan. These names represented *ʿAdil Khān*, the title of the founder before he became king, more generally called by the Portuguese the *Sabaio* (q.v.), and *ʿAdil Shāh*, the distinctive style of all the kings of the dynasty. The Portuguese commonly called their kingdom *Balaghaut* (q.v.).

1510.—"The Hidalcan entered the city (Goa) with great festivity and rejoicings, and went to the castle to see what the ships were doing, and there, inside and out, he found the dead Moors, whom Timoja had slain; and round about them the brothers and parents and wives, raising great wailings and lamentations, thus the festivity of the Hidalcan was celebrated by weepings and wailings . . . so that he sent João Machado to the Governor to speak about terms of peace. . . . The Governor replied that Goa belonged to his lord the K. of Portugal, and that he would hold no peace with him (Hidalcan) unless he delivered up the city with all its territories. . . . With which reply back went João Machado, and the Hidalcan on hearing it was left amazed, saying that our people were sons of the devil. . . ."—*Correa*, ii. 98.

1516.—“Hydalcen.” See under SABAIO.

1546.—“Trolado do contrato que ho Governador Dom João de Castro fez com o Idalraa, que d’antes se chamava Idalcão.”—*Tomba, in Subsídios*, 39.

1563.—“And as those Governors grow weary of obeying the King of Daquem (Deccan), they conspired among themselves that each should appropriate his own lands . . . and the great-grandfather of this Adolham who now reigns was one of those captains who revolted; he was a Turk by nation and died in the year 1535; a very powerful man he was always, but it was from him that we twice took by force of arms this city of Goa. . . .”—*Garcia, l. 35r*. [And comp. *Lincolnton, Hak. Soc. ii. 199*.] N.B.—It was the second of the dynasty who died in 1535; the original ‘Adil Khān (or Sabaio) died in 1510, just before the attack of Goa by the Portuguese.

1594-5.—“There are three distinct States in the Dakhin. The Nizām-ul-Mulkīya, ‘Adil Khāniya, and Kutub-ul-Mulkīya. The settled rule among them was, that if a foreign army entered their country, they united their forces and fought, notwithstanding the dissensions and quarrels they had among themselves. It was also the rule, that when their forces were united, Nizām-ul-Mulk commanded the centre, ‘Adil Khān the right, and Kutub-ul-Mulk the left. This rule was now observed, and an immense force had been collected.”—*Akbar-Nāma, in Elliot, vi. 131*.

IMAUM, s. Ar. *Imām*, ‘an exemplar, a leader’ (from a root signifying ‘to aim at, to follow after’), a title technically applied to the Caliph (*Khalīfa*) or ‘Vicegerent,’ or Successor, who is the head of Islām. The title “is also given—in its religious import only—to the heads of the four orthodox sects . . . and in a more restricted sense still, to the ordinary functionary of a mosque who leads in the daily prayers of the congregation” (*Dr. Badger, Omān, App. A.*). The title has been perhaps most familiar to Anglo-Indians as that of the Princes of ‘Omān, or “Imaums of Muscat,” as they were commonly termed. This title they derived from being the heads of a sect (*Ibādhiya*) holding peculiar doctrine as to the Imamate, and rejecting the Caliphate of Ali or his successors. It has not been assumed by the Princes themselves since Sa’īd bin Ahmad who died in the early part of last century, but was always applied by the English to Saiyid Sa’īd, who reigned for 52 years, dying in 1856. Since then, and since the separation of the dominions of the dynasty in Omān and in Africa, the title *Imām* has no longer been used.

It is a singular thing that in an article on Zanzibar in the *J. R. Geog. Soc.* vol. xxiii. by the late Col. Sykes, the Sultan is always called the *Imaun*, [of which other examples will be found below].

1673.—“At night we saw *Muschat*, whose vast and horrid Mountains no Shade but Heaven does hide. . . . The Prince of this country is called *Imaun*, who is guardian at *Mahomet’s Tomb*, and on whom is devolved the right of *Caliphship* according to the Ottoman belief.”—*Fryer*, 220.

[1753.—“These people are Mahomedans of a particular sect . . . they are subject to an *Iman*, who has absolute authority over them.”—*Harcay, iii. 67*.

[1801.—Of the Bombay Koja, “there were only 12 *Imans*, the last of the number . . . having disappeared without issue.”—*Times*, April 12.]

IMAUMBARRA, s. This is a hybrid word *Imām-bārā*, in which the last part is the Hindi *bārā*, ‘an enclosure,’ &c. It is applied to a building maintained by Shi’a communities in India for the express purpose of celebrating the *mohurrum* ceremonies (see HOBSON-JOBSON). The sepulchre of the Founder and his family is often combined with this object. The *Imām-bārā* of the Nawāb Asaf-ud-daula at Lucknow is, or was till the siege of 1858, probably the most magnificent modern Oriental structure in India. It united with the objects already mentioned a mosque, a college, and apartments for the members of the religious establishment. The great hall is “conceived on so grand a scale,” says Ferguson, “as to entitle it to rank with the buildings of an earlier age.” The central part of it forms a vaulted apartment of 162 feet long by 53½ wide.

[1837.—“In the afternoon we went to see the *Emaunberra*.”—*Miss Eden, Up the Country, l. 87*.]

IMPALE, v. It is startling to find an injunction to impale criminals given by an English governor (Vansittart, apparently) little more than a century ago. [See CALUETE.]

1764.—“I request that you will give orders to the Naib of Dacca to send some of the Factory Sepoys along with some of his own people, to apprehend the said murderers and to impale them, which will be very serviceable to traders.”—*The Governor of Fort William to the Nawab, in Long, 389*.

1768-71.—“The punishments inflicted at Batavia are excessively severe, especially

such as fall upon the Indians. **Impalement** is the chief and most terrible."—*Stavorinus*, i. 238. This writer proceeds to give a description of the horrible process, which he witnessed.

INAUM, ENAUM, s. Ar. *in'am*, 'a gift' (from a superior), 'a favour', but especially in India a gift of rent-free land; also land so held. **In'amdār**, the holder of such lands. A full detail of the different kinds of *in'am*, especially among the Mahrattas, will be found in *Wilson*, s.v. The word is also used in Western India for *bucksheesh* (q.v.). This use is said to have given rise to a little mistake on the part of an English political traveller some 30 or 40 years ago, when there had been some agitation regarding the *in'am* lands and the alleged harshness of the Government in dealing with such claims. The traveller reported that the public feeling in the west of India was so strong on this subject that his very palankin-bearers at the end of their stage invariably joined their hands in supplication, shouting, "In'am! In'am! Sahib!"

INDIA, INDIES, n.p. A book might be written on this name. We can only notice a few points in connection with it.

It is not easy, if it be possible, to find a truly native (i.e. Hindu) name for the whole country which we call India; but the conception certainly existed from an early date. *Bhāratavarsha* is used apparently in the Purāṇas with something like this conception. *Jambudvīpa*, a term belonging to the mythical cosmography, is used in the Buddhist books, and sometimes, by the natives of the south, even now. The accuracy of the definitions of India in some of the Greek and Roman authors shows the existence of the same conception of the country that we have now; a conception also obvious in the modes of speech of Hwen Tsang and the other Chinese pilgrims. The Aśoka inscriptions, c. B.C. 250, had enumerated Indian kingdoms covering a considerable part of the conception, and in the great inscription at Tanjore, of the 11th century A.D., which incidentally mentions the conquest (real or imaginary) of a great part of India, by the king of Tanjore, Virā-Chōla, the same system is followed. In a

copperplate of the 11th century, by the Chalukya dynasty of Kalyāṇa, we find the expression "from the Hīmālaya to the Bridge" (*Ind. Antig.* i. 81), i.e. the Bridge of Rāma, or 'Adam's Bridge,' as our maps have it. And Mahommedan definitions as old, and with the name, will be found below. Under the Hindu kings of Vijayanagara also (from the 14th century) inscriptions indicate all India by like expressions.

The origin of the name is without doubt (Skt.) *Sindhu*, 'the sea,' and thence the Great River on the West, and the country on its banks, which we still call *Sindh*.* By a change common in many parts of the world, and in various parts of India itself, this name exchanged the initial sibilant for an aspirate, and became (eventually) in Persia *Hindū*, and so passed on to the Greeks and Latins, viz. *Ἰνδός* for the people, *Ἰνδός* for the river, *Ἰνδική* and India for the country on its banks. Given this name for the western tract, and the conception of the country as a whole to which we have alluded, the name in the mouths of foreigners naturally but gradually spread to the whole.

Some have imagined that the name of the land of *Nod* ('wandering'), to which Cain is said to have migrated, and which has the same consonants, is but a form of this; which is worth noting, as this idea may have had to do with the curious statement in some medieval writers (e.g. John Marignolli) that certain eastern races were "the descendants of Cain." In the form *Hidhu* [*Hindus*, see *Encycl. Bibl.* ii. 2169] India appears in the great cuneiform inscription on the tomb of Darius Hystaspes near Persepolis, coupled with *Gadāra* (i.e. *Gandhara*, or the Peshawar country), and no doubt still in some degree restricted in its application. In the Hebrew of Esther i. 1, and viii. 9, the form is *Hod(d)ā*, or perhaps rather *Hiddā* (see also *Perilsol* below). The first Greek writers to speak of India and the Indians were Hecataeus of Miletus, Herodotus, and Ctesias (n.c. c. 500, c.

* In most of the important Asiatic languages the same word indicates the Sea or a River of the first class; e.g. *Sindhu* as here; in Western Tibet *Gyantsa* and *Samandrang* (corr. of Skt. *samudra*) 'the Sea,' which are applied to the Indus and Sutlej (see *J. R. Geog. Soc.* xxiii. 34-35); Hebrew *yam*, applied both to the sea and to the Nile; Ar. *bahr*; Pers. *daryā*; Mongol. *dalai*, &c. Compare the Homeric *Ἰνκαρπός*.

440, c. 400). The last, though repeating more fables than Herodotus, shows a truer conception of what India was.

Before going further, we ought to point out that India itself is a Latin form, and does not appear in a Greek writer, we believe, before Lucian and Polyænus, both writers of the middle of the 2nd century. The Greek form is $\frac{1}{2}$ Ἰνδία, or else 'The Land of the Indians.'

The name of 'India' spread not only from its original application, as denoting the country on the banks of the Indus, to the whole peninsula between (and including) the valleys of Indus and Ganges; but also in a vaguer way to all the regions beyond. The compromise between the vaguer and the more precise use of the term is seen in Ptolemy, where the boundaries of the true India are defined, on the whole, with surprising exactness, as 'India within the Ganges,' whilst the darker regions beyond appear as 'India beyond the Ganges.' And this double conception of India, as 'India Proper' (as we may call it), and India in the vaguer sense, has descended to our own time.

So vague became the conception in the 'dark ages' that the name is sometimes found to be used as synonymous with Asia, 'Europe, Africa, and India,' forming the three parts of the world. Earlier than this, however, we find a tendency to discriminate different Indias, in a form distinct from Ptolemy's *Intra et extra Gangem*; and the terms *India Major*, *India Minor* can be traced back to the 4th century. As was natural where there was so little knowledge, the application of these terms was various and oscillating, but they continued to hold their ground for 1000 years, and in the later centuries of that period we generally find a third India also, and a tendency (of which the roots go back as far at least as Virgil's time) to place one of the three in Africa.

It is this conception of a twofold or threefold India that has given us and the other nations of Europe the vernacular expressions in plural form which hold their ground to this day: the *Indies*, les *Indes*, (It.) le *Indie*, &c.

And we may add further, that China is called by Friar Odoric Upper India (*India Superior*), whilst Marignolli calls it *India Magna* and *Maxima*, and calls

Malabar *India Parva*, and *India Inferior*.

There was yet another, and an Oriental, application of the term India to the country at the mouth of the Tigris and Euphrates, which the people of Basra still call *Hind*; and which Sir H. Rawlinson connects with the fact that the Talmudic writers confounded Obillah in that region with the *Havila* of Genesis. (See *Cathay*, &c., 55, note.)

In the work of the Chinese traveller Hwen Tsang again we find that by him and his co-religionists a plurality of Indias was recognised, i.e. five, viz. North, Central, East, South, and West.

Here we may remark how two names grew out of the original *Sindhu*. The aspirated and Persianised form *Hind*, as applied to the great country beyond the Indus, passed to the Arabs. But when they invaded the valley of the Indus and found it called *Sindhu*, they adopted that name in the form *Sind*, and thenceforward '*Hind* and *Sind*' were habitually distinguished, though generally coupled, and conceived as two parts of a great whole.

Of the application of *India* to an Ethiopian region, an application of which indications extend over 1500 years, we have not space to speak here. On this and on the medieval plurality of Indias reference may be made to two notes on *Marco Polo*, 2nd ed. vol. ii. pp. 419 and 425.

The vague extension of the term India to which we have referred, survives in another form besides that in the use of '*Indies*.' *India*, to each European nation which has possessions in the East, may be said, without much inaccuracy, to mean in colloquial use that part of the East in which their own possessions lie. Thus to the Portuguese, *India* was, and probably still is, the West Coast only. In their writers of the 16th and 17th century a distinction is made between *India*, the territory of the Portuguese and their immediate neighbours on the West Coast, and *Mogor*, the dominions of the Great Mogul. To the Dutchman *India* means Java and its dependencies. To the Spaniard, if we mistake not, *India* is Manila. To the Gaul are not les *Indes* Pondicherry, Chander-nagore, and Réunion?

As regards the West Indies, this expression originates in the misconception of the great Admiral himself, who

in his memorable enterprise was seeking, and thought he had found, a new route to the 'Indians' by sailing west instead of east. His discoveries were to Spain the Indies, until it gradually became manifest that they were not identical with the ancient lands of the east, and then they became the *West-Indies*.

Indian is a name which has been carried still further abroad; from being applied, as a matter of course, to the natives of the islands, supposed of India, discovered by Columbus, it naturally passed to the natives of the adjoining continent, till it came to be the familiar name of all the tribes between (and sometimes even including) the Esquimaux of the North and the Patagonians of the South.

This abuse no doubt has led to our hesitation in applying the term to a native of India itself. We use the adjective *Indian*, but no modern Englishman who has had to do with India ever speaks of a man of that country as 'an Indian.' Forrest, in his *Poyage to Mergui*, uses the inelegant word *Indo-laners*; but in India itself a *Hindustani* means, as has been indicated under that word, a native of the upper Gangetic valley and adjoining districts. Among the Greeks 'an Indian' (*Ἰνδός*) acquired a notable specific application, viz. to an elephant driver or mahout (q.v.).

B.C. c. 486.—"Says Darius the King: By the grace of Ormazd these (are) the countries which I have acquired besides Persia. I have established my power over them. They have brought tribute to me. That which has been said to them by me they have done. They have obeyed my law. Medea . . . Arachotia (*Harauratsh*), Sattagydia (*Thatagush*), Gandaria (*Radaria*), India (*Hidush*). . . .—On the Tomb of Darius at Nakhi-i-Rustam, see Rawlinson's *Hered.* iv. 250.

B.C. c. 410.—"Eastward of India lies a tract which is entirely sand. Indeed, of all the inhabitants of Asia, concerning whom anything is known, the Indians dwell nearest to the east, and the rising of the Sun."—*Herodotus*, iii. c. 98 (*Rawlinson*).

B.C. c. 300.—"India then (*ἡ τολμή Ἰνδική*) being four-sided in plan, the side which looks to the Orient and that to the South, the Great Sea compasseth; and towards the Arctic is divided by the mountain chain of Hæmodus from Scythia, inhabited by that tribe of Scythians who are called Sakai; and on the fourth side, turned towards the West, the Indus marks the boundary, the biggest or nearly so of all rivers after the Nile."

—*Megasthenes*, in *Diodorus*, ii. 35. (From Müller's *Fragm. Hist. Græc.*, ii. 402.)

A.D. c. 140.—"Τὰ δὲ ἀπὸ τοῦ Ἰνδοῦ πρὸς ἑω, τοῦτ' ἐστὶ τὸ Ἰνδὸν γῆ, καὶ Ἰνδοὶ οὖτοι ἱστανται."—*Arrian*, *Indica*, ch. ii.

c. 690.—"As for the land of the Hind it is bounded on the East by the Persian Sea (i.e. the Indian Ocean), on the W. and S. by the countries of Islam, and on the N. by the Chinese Empire. . . . The length of the land of the Hind from the government of Mokran, the country of Manyūm and Bodha and the rest of Sind, till thou comest to Kannūj and thence passest on to Toblat (see TIBET), is about 4 months, and its breadth from the Indian Ocean to the country of Kannū about three months."—*Istakhrī*, pp. 6 and 11.

c. 650.—"The name of *Tien-chu* (India) has gone through various and confused forms. . . . Anciently they said *Shin-tu*; whilst some authors called it *Hien-tou*. Now conforming to the true pronunciation one should say *In-tu*."—*Huen Tsang*, in *Pil. Buddh.*, ii. 67.

c. 611.—"For the nonce let us confine ourselves to summary notices concerning the kings of Sind and Hind. The language of Sind is different from that of Hind. . . ."—*Al-Birūnī*, i. 351.

c. 1020.—"India (Al-Hind) is one of those plains bounded on the south by the Sea of the Indians. Lofty mountains bound it on all the other quarters. Through this plain the waters descending from the mountains are discharged. Moreover, if thou wilt examine this country with thine eyes, if thou wilt regard the rounded and worn stones that are found in the soil, however deep thou mayest dig,—stones which near the mountains, where the rivers roll down violently, are large; but small at a distance from the mountains, where the current slackens; and which become mere sand where the currents are at rest, where the waters sink into the soil, and where the sea is at hand—then thou wilt be tempted to believe that this country was at a former period only a sea which the debris washed down by the torrents hath filled up. . . ."—*Al-Birūnī*, in *Renard's Extracts, Journ. As.* ser. 4. 1814.

"Hind is surrounded on the East by Chin and Māchin, on the West by Sind and Kābul, and on the South by the Sea."—*Ibid.* in *Elliot*, i. 15.

1205.—"The whole country of Hind, from Peshawar to the shores of the Ocean, and in the other direction, from Bihistan to the hills of Chin. . . ."—*Mosam Nizāmī*, in *Elliot*, ii. 239. That is, from Peshawar in the north, to the Indian Ocean in the south; from Schwan (on the west bank of the Indus) to the mountains on the east dividing from China.

c. 1500.—"Hodu quao est India extra et intra Gangem."—*Itinera Mundi* (in Holbroow), by *Abu Perizot*, in *Hyde, Syntagma Dissert.*, Oxon, 1707, l. 74.

1553.—“And had Vasco da Gama belonged to a nation so glorious as the Romans he would perchance have added to the style of his family, noble as that is, the surname ‘Of India,’ since we know that those symbols of honour that a man wins are more glorious than those that he inherits, and that Scipio gloried more in the achievement which gave him the surname of ‘Africanus,’ than in the name of Cornelius, which was that of his family.”—*Barros*, l. iv. 12.

1572.—Defined, without being named, by Camoens:

“Alem do Indo faz, e aquem do Gango
Hu terreno muy grido, e assaz famoso,
Que pela parte Austral o mar abrango,
E para o Norte o Emodio cavernoso.”
Lusiadas, vii. 17.

Englished by Burton:

“Outside of Indus, inside Ganges, lies
a wide-spread country, famed enough
of yore;
northward the peaks of caved Emodus
rise,
and southward Ocean doth confine the
shore.”

1577.—“India is properly called that great Province of Asia, in the which great Alexander kept his warres, and was so named of the ryuer Indus.”—*Eden*, *Hist. of Trauayle*, f. 3r.

The distinct Indias.

c. 650.—“The circumference of the Five Indias is about 90,000 li; on three sides it is bounded by a great sea; on the north it is backed by snowy mountains. It is wide at the north and narrow at the south; its figure is that of a half-moon.”—*Huen Tsang*, in *Pel. Boudh.*, ii. 53.

1298.—“India the Greater is that which extends from Maabar to Kesmacoran (i.e. from Coromandel to Mekran), and it contains 13 great kingdoms. . . . India the Lesser extends from the Province of Champa to Mufili (i.e. from Cochinchina to the Kistna Delta), and contains 8 great Kingdoms. . . . Abash (Abyssinia) is a very great province, and you must know that it constitutes the Middle India.”—*Marco Polo*, Bk. iii. ch. 84, 35.

c. 1328.—“What shall I say? The greatness of this India is beyond description. But let this much suffice concerning India the Greater and the Less. Of India Tertia I will say this, that I have not indeed seen its many marvels, not having been there. . . .”—*Friar Jordanus*, p. 41.

India Minor, in *Clavijs*, looks as if it were applied to Afghanistan:

1404.—“And this same Thursday that the said Ambassadors arrived at this great River (the Oxus) they crossed to the other side. And the same day . . . came in the evening to a great city which is called *Tenmit* (Tormedh), and this used to belong to India Minor, but now belongs to the empire of

Samarkand, having been conquered by Tamurbec.”—*Clavijs*, § ciii. (*Markham*, 119).

Indies.

c. 1601.—“He does smile his face into more lines than are in the new map with the augmentation of the Indiaes.”—*Twelfth Night*, Act iii. sc. 2.

1653.—“I was thirteen times captive and seventeen times sold in the Indies.”—*Trans. of Pinto*, by H. Cogan, p. 1.

1826.—“ . . . Like a French lady of my acquaintance, who had so general a notion of the East, that upon taking leave of her, she enjoined me to get acquainted with a friend of hers, living as she said *quelque part dans les Indes*, and whom, to my astonishment, I found residing at the Cape of Good Hope.”—*Hajji Baba*, Introd. Epistle, ed. 1835, p. ix.

India of the Portuguese.

c. 1567.—“Di qui (Colan) a Cao Comeri si fanno settanta due miglia, e qui si finisce la costa dell’ India.”—*Ces. Federici*, in *Ramusio*, iii. 390.

1593.—“At the ende of the countrey of Cambaia beginneth India and the landes of Decam and Cuncam . . . from the island called Das Vaguas (read *Vaguas*) . . . which is the righte coast that in all the East Countreys is called India. . . . Now you must vnderstande that this coast of India beginneth at *Daman*, or the Island *Das Vaguas*, and stretched South and by East, to the Cape of *Comorin*, where it endeth.”—*Linschoten*, ch. ix.-x.; [Hak. Soc. i. 62. See also under *ABADA*].

c. 1610.—“Il y a grand nombre des Portugais qui demeurent es ports du cotto coste do Bengale . . . ils n’osient retourner on l’Inde, pour quelques fautes qu’ils y ont commis.”—*Pyrard de Laval*, i. 239; [Hak. Soc. i. 331].

1615.—“Sociorum literis, qui Mogoris Regiam incolunt auditum est in India de celeberrimo Regno illo quod Saraceni Cataium vocant.”—*Trigautius*, *De Christiana Expeditione apud Sinas*, p. 544.

1644.—(Speaking of the Daman district above Bombay.)—“The fruits are nearly all the same as those that you get in India, and especially many *Mangas* and *Cassaras* (l), which are like chestnuts.”—*Bourrois*, *M.S.*

It is remarkable to find the term used, in a similar restricted sense, by the Court of the E.I.C. in writing to Fort St. George. They certainly mean some part of the west coast.

1670.—They desire that dungearees may be supplied thence if possible, as “they were not procurable on the Coast of India, by reason of the disturbances of *Soujaee*.”—*Notes and Exts.*, Pt. i. 2.

1673.—“The Portugals . . . might have subdued India by this time, had not we fallen out with them, and given them the

first Blow at Ormuz . . . they have added some Christians to those formerly converted by St. Thomas, but it is a loud Report to say all India."—*Fryer*, 187.

1881.—In a correspondence with Sir R. Morier, we observe the Portuguese Minister of Foreign Affairs calls their Gov. Viceroy "The Governor General of India."

India of the Dutch.

1876.—The Dorian "is common throughout all India."—*Filet, Plant-Kundung Woordenboek*, 196.

Indies applied to America.

1663.—"And please to tell me . . . which is better, this (*Radix Chinæ*) or the *guaiaco* of our Indies as we call them. . . ."—*Garcia*, f. 177.

INDIAN. This word in English first occurs, according to Dr. Guest, in the following passage:—

A.D. 433-440.

"Mid israelum ic waes
Mid obreum and indeum, and mid
egyptum."

In *Guest's English Rhythms*, ii. 86-87.

But it may be queried whether *indrum* is not here an error for *indrum*; the converse error to that supposed to have been made in the printing of Othello's death-speech—

"Of one whose hand

Like the base Judean threw a pearl away."

Indian used for Mahout.

b.c. ? 116-105.—"And upon the beasts (the elephants) there were strong towers of wood, which covered every one of them, and were girt fast unto them with devices; there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled them."—*I. Maccabees*, vi. 37.

n.c. c. 150.—"Of Beasts (*i.e.* elephants) taken with all their Indians there were ten; and of all the rest, which had thrown their Indians, he got possession after the battle by driving them together."—*Polybius*, Bk. i. ch. 40; see also iii. 46, and xi. 1. It is very curious to see the drivers of *Carthaginian* elephants thus called *Indians*, though it may be presumed that this is only a Greek application of the term, not a Carthaginian use.

n.c. c. 20.—"Tertio die . . . ad Thabusion castellum imminens fluvio Indo ventum est; cui fecerat nomen Indus ab elephanto dejectus."—*Livy*, Bk. xxxviii. 14. This Indus or "Indian" river, named after the Mahout thrown into it by his elephant, was somewhere on the borders of Phrygia.

A.D. c. 210.—"Along with this elephant was brought up a female one called Nikala. And the wife of their Indian being near death placed her child of 30 days old beside this one. And when the woman died a certain marvellous attachment grew up of

the Beast towards the child. . . ."—*Athenæus*, xiii. ch. 8.

Indian, for Anglo-Indian.

1816.—" . . . our best Indians. In the idleness and obscurity of home they look back with fondness to the country where they have been useful and distinguished, like the ghosts of Homer's heroes, who prefer the exertions of a labourer on the earth to all the listless enjoyments of Elysium."—*Elphinstone*, in *Life*, i. 367.

INDIGO, s. The plant *Indigofera tinctoria*, L. (N.O. *Leguminosæ*), and the dark blue dye made from it. Greek *Ἰνδικόν*. This word appears from Hippocrates to have been applied in his time to pepper. It is also applied by Dioscorides to the mineral substance (a variety of the red oxide of iron) called Indian red (*F. Adams*, Appendix to *Dunbar's Lexicon*). [*Liddell & Scott* call it "a dark-blue dye, indigo." The dye was used in Egyptian mummy-cloths (*Wilkinson*, *Ancient Egypt*, ed. 1878, ii. 163).]

A.D. c. 60.—"Of that which is called *Ἰνδικόν* one kind is produced spontaneously, being as it were a scum thrown out by the Indian reeds; but that used for dyeing is a purple efflorescence which floats on the brazen cauldrons, which the craftsmen skim off and dry. That is deemed best which is blue in colour, succulent, and smooth to the touch."—*Dioscorides*, v. cap. 107.

c. 70.—"After this . . . *Indiceo* (*Indicum*) is a colour most esteemed; out of India it cometh; whereupon it took the name; and it is nothing else but a slimy mud cleaving to the foam that gathereth about canes and reeds; while it is panned or ground, it looketh blacke, but being dissolved it yeeldeth a wonderfull lovely mixture of purple and azur . . . *Indiceo* is valued at 20 denarii the pound. In physicks there is use of this *Indiceo*; for it doth assuage swellings that doe stretch the skin."—*Plinie*, by *Ph. Holland*, ii. 631.

c. 80-90.—"This river (*Sinthus*, *i.e.* Indus) has 7 mouths . . . and it has none of them navigable except the middle one only, on which there is a coast mart called *Barbaricon*. . . . The articles imported into this mart are. . . . On the other hand there are exported *Cotinus*, *Indellum* . . . and *Indian Black* (*Ἰνδικόν μέλας*, *i.e.* *Indigo*)."—*Periplus*, 38, 39.

1298.—(At *Collum*) "They have also abundance of very fine indigo (*yndé*). This is made of a certain herb which is gathered and [after the roots have been removed] is put into great vessels upon which they pour water, and then leave it till the whole of the plant is decomposed. . . ."—*Marco Polo*, Bk. iii. ch. 22.

1584.—"Indieo from Zindi and Cambala."
—Barrett, in *Hall*, ii. 413.

[1605-6.—"... for all which we shall
buie Ryse, Indico, Lapes Bezar which theare
in abundances are to be hadd."—Birdwood,
First Letter Book, 77.

[1609.—"... to buy such Comodities
as they shall finde there as Indico, of
Laber (Lahore), here worth viijth the pounce
Serchis and the best *Belondri*. . . ."—*Ibid*.
287. *Serchis* is Sarkhaj, the *Sercaze* of
Forbes (*Or. Mem.*, 2nd ed. ii. 204) near
Ahmadabad; Sir G. Birdwood with some
hesitation identifies *Belondri* with Valabhi,
20 m. N.W. of Bhavnagar.

[1610.—"*Anil* or Indigue, which is a
violet-blue dye."—*Pyrard de Laval*, Hak.
Soc. ii. 246.]

1610.—"In the country thereabouts is
made some Indigo."—*Sir H. Middleton*, in
Purchas, i. 259.

[1616.—"Indigo is made thus. In the
prime June they sow it, which the rains
bring up about the prime September: thus
they cut and it is called the *Neety* (H.
naudha, 'a young plant'), formerly men-
tioned, and is a good sort. Next year it
sprouts again in the prime August, which
they cut and is the best Indigo, called *Jerry*
(H. *jari*, 'growing from the root (*jar*).'"—
Foster, Letters, iv. 241.]

c. 1670.—Tavernier gives a detailed ac-
count of the manufacture as it was in his
time. "They that sift this Indigo must
be careful to keep a Linnen-cloth before
their faces, and that their nostrils be well
stoppt. . . . Yet . . . they that have sifted
Indigo for 9 or 10 days shall spit nothing
but blew for a good while together. Once
I laid an egg in the morning among the
sifters, and when I came to break it in the
evening it was all blew within."—*E.T.* ii.
128-9; [ed. *Ball*, ii. 11].

We have no conception what is
meant by the following singular (ap-
parently sarcastic) entry in the *Indian*
Vocabulary:—

1788.—"Indergo—a drug of no estima-
tion that grows wild in the woods." [This is
H. *indaryan*, Skt. *indra-yava*, "barley of
Indra," the *H'rightia tinctoria*, from the
leaves of which a sort of indigo is made.
See *Watt, Econ. Dict.* VI. pt. iv. 316.
"Inderbj of the species of warm bitters."—
Halked, Code, ed. 1781, p. 9.]

1881.—"Découvertes et Inventions.—Dé-
cidément le cabinet Gladstone est poursuivi
par la malchance. Voici un savant chimiste
de Munich qui vient de trouver le moyen de
préparer artificiellement et à très bon marché
le bleu Indigo. Cette découverte peut
amener la ruine du gouvernement des Indes
anglaises, qui est déjà menacé de la banque-
route. L'Indigo, en effet, est le principal
article de commerce des Indes (!); dans
l'Allemagne, seulement, on en importe par
an pour plus de cent cinquante millions de
francs."—*Havre Commercial Paper*, quoted
in *Pioneer Mail*, Feb. 3.

INGLEES, s. Hind. *Inglis* and
Inglis. Wilson gives as the explana-
tion of this: "Invalid soldiers and
sipahis, to whom allotments of land
were assigned as pensions; the lands
so granted." But the word is now
used as the equivalent of (sepoys')
pension simply. Mr. Carnegie, [who
is followed by Platts], says the word
is "probably a corruption of *English*,
as pensions were unknown among
native Governments, whose rewards
invariably took the shape of land
assignments." This, however, is quite
unsatisfactory; and Sir H. Elliot's
suggestion (mentioned by Wilson) that
the word was a corruption of *invalid*
(which the sepoys may have con-
founded in some way with *English*) is
most probable.

INTERLOPER, s. One in former
days who traded without the license,
or outside the service, of a company
(such as the E.I.C.) which had a
charter of monopoly. The etymology
of the word remains obscure. It looks
like Dutch, but intelligent Dutch
friends have sought in vain for a
Dutch original. *Underloopen*, the
nearest word we can find, means 'to
be inundated.' The hybrid etymology
given by Bailey, though allowed by
Skeat, seems hardly possible. Perhaps
it is an English corruption from *ont-
loopen*, 'to evade, escape, run away
from.' [The *N.E.D.* without hesita-
tion gives *interlope*, a form of *leap*.
Skeat, in his *Concise Dict.*, 2nd ed.,
agrees, and quotes Low Germ. and
Dutch *enterloper*, 'a runner between.']

1627.—"Interlopers in trade, ¶ Attur
Acad. pa. 54."—*Minsheu*. (What is the
meaning of the reference?) [It refers to
"The *Attorneys Academie*" by Thomas
Powell or Powel, for which see 9 ser. *Notes*
and *Queries*, vii. 198, 392].

1680.—"The commissions relating to the
Interloper, or private trader, being con-
sidered, it is resolved that a notice be
fixed up warning all the Inhabitants of the
Towne, not, directly or indirectly, to trade,
negotiate, aid, assist, countenance, or hold
any correspondence, with Captain William
Alley or any person belonging to him or
his ship without the license of the Honorable
Company. Whoever shall offend herein
shall answer it at their Perill."—*Notes and*
Exts., Pt. iii. 29.

1681.—"The Shippe EXPECTATION, Capt.
Ally Comand', an Interloper, arrived in
yo Downes from Porto Novo."—*Hedges*,
Diary, Jan. 4; [Hak. Soc. i. 15].

[1682.—"The Agent having notice of an Interloper lying in Titicorin Bay, immediately sent for ye Council to consult about it. . . ."—*Pringle, Diary of Ft. St. Geo.* 1st ser. i. 69.]

"The Spirit of Commerce, which sees its drifts with eagle's eyes, formed associations at the risque of trying the consequence at law . . . since the statutes did not authorize the Company to seize or stop the ships of these adventurers, whom they called Interlopers."—*Orme's Fragments*, 127.

1683.—"If God gives me life to get this *Phirmaund* into my possession, ye Honble. Compy. shall never more be much troubled with Interlopers."—*Melges, Diary*, Jan. 6; [*Hak. Soc.* i. 62].

"May 28. About 9 this morning Mr. Littleton, Mr. Nedham, and Mr. Douglass came to ye factory, and being sent for, were asked Whether they did now, or over intended, directly or indirectly, to trade with any Interlopers that shall arrive in the Bay of Bengall?"

"Mr. Littleton answered that, 'he did not, nor over intended to trade with any Interloper.'

"Mr. Nedham answered, 'that at present he did not, and that he came to gett money, and if any such offer should happen, he would not refuse it.'

"Mr. Douglass answered, he did not, nor over intended to trade with them; but he said 'what Estate he should gett here he would not scruple to send it home upon any Interloper.'

"And having given their respective answers they were dismiss."—*Ibid.* *Hak. Soc.* i. 90-91.

1691.—"Whether ye souldiers lately sent up hath created any jealousy in ye Interlopers: or their own Actions or guilt I know not, but they are so cautious ye every 2 or 3 bales ye are packt they immediately send on board."—*MS. Letter from Edred. Herra at Hugley to the Rt. Worship^l Charles Eyre Esq. Agent for Affaires of the Honble. East India Compy. in Bengall, &c.* (9th Sept.). *MS. Record in India Office*.

1719.—" . . . their business in the South Seas was to sweep those coasts clear of the French Interlopers, which they did very effectually."—*Shelrocke's Voyage*, 29.

"I wish you would explain yourself; I cannot imagine what reason I have to be afraid of any of the Company's ships, or Dutch ships, I am no Interloper."—*Robinson Crusoe*, Pt. ii.

1730.—"To Interlope [of *inter*, I. between, and *loppen*, Du. to run, q. d. to run in between, and intercept the Commerce of others], to trade without proper Authority, or interfore with a Company in Commerce."—*Bailey's English Dict.* s.v.

1760.—"Enterloper. Terme de Commerce de Mer, fort en usage parmi les Compagnies des Pays du Nord, comme l'Angleterre, la Hollande, Hambourg, le Danemark, &c. Il signifie un vaisseau d'un particulier qui pratique et fréquente les

Côtes, et les Havres ou Ports de Mer éloignés, pour y faire un commerce clandestin, au préjudice des Compagnies qui sont autorisées elles seules à le faire dans ces mêmes lieux. . . . Ce mot se prononce comme s'il étoit écrit Eintrelopre. Il est emprunté de l'Anglois, de *enter* qui signifie entrer et *entreprendre*, et de *Looper*, Courreur."—*Savary des Bruslons, Dict. Univ. de Commerce*, Nouv. éd., Copenhague, s.v.

a. 1812.—"The fault lies in the clause which gives the Company power to send home interlopers . . . and is just as reasonable as one which should forbid all the people of England, except a select few, to look at the moon."—*Letter of Dr. Carey, in William Carey*, by James Culross, D.D., 1881, p. 165.

IPECACUANHA (WILD), s. The garden name of a plant (*Asclepias curassavica*, L.) naturalised in all tropical countries. It has nothing to do with the true ipecacuanha, but its root is a powerful emetic, whence the name. The true ipecacuanha is cultivated in India.

IRON-WOOD. This name is applied to several trees in different parts; e.g. to *Mesua ferrea*, L. (N.O. *Clusiaceae*), Hind. *nagkesar*; and in the Burmese provinces to *Xylia dolabriformis*, Benth.

I-SAY. The Chinese mob used to call the English soldiers *A'says* or *Isays*, from the frequency of this apostrophe in their mouths. (The French gamins, it is said, do the same at Boulogne.) At Amoy the Chinese used to call out after foreigners Akee! Akee! a tradition from the Portuguese *Aqui!* 'Here!' In Java the French are called by the natives *Orang deedong*, i.e. the *dites-donc* people. (See *Fortune's Two Visits to the Tea Countries*, 1853, p. 52; and *Notes and Queries in China and Japan*, ii. 175.)

[1863.—"The Sopos were . . . invariably called 'Achas.' *Acha* or good is the constantly recurring answer of a Sopo when spoken to. . . ."—*Fisher, Three Years in China*, 146.]

ISKAT, s. Ratlines. A marine term from Port. *escada* (*Roebuck*).

[ISLAM, s. Infn. of Ar. *salm*, 'to be or become safe'; the word generally used by Mahommedans for their religion.

[1616.—"Dated in Achen 1625 according to the rate of Siam."—*Foster, Letters*, iv. 125.

[1617.—"I demanded the debts . . . one [of the debtors] for the value of 110 r[ials] is termed *Siam*."—*Letter of E. Young, from Jacatra, Oct. 3, I.O. Records: O.C. No. 541.*]

ISTOOP, s. Oakum. A marine term from Port. *estopa* (*Roebeck*).

ISTUBBUL, s. This usual Hind. word for 'stable' may naturally be imagined to be a corruption of the English word. But it is really Ar. *istabl*, though that no doubt came in old times from the Latin *stabulum* through some Byzantine Greek form.

ITZEBOO, s. A Japanese coin, the smallest silver denomination. *Itsi-bu*, 'one drachm.' [The *N.E.D.* gives *itse*, *itche*, 'one,' *bu*, 'division, part, quarter']. Present value about 1s. *Marsden* says: "Itzebo, a small gold piece of oblong form, being 0·8 inch long, and 0·3 broad. Two specimens weighed 2 dwt. 3 gra. only" (*Numism. Orient.*, 814-5). See *Cocks's Diary*, i. 176, ii. 77. [The coin does not appear in the last currency list; see *Chamberlain, Things Japanese*, 3rd ed. 99.]

[1616.—"Ichibos." (See under **KO-BANG**.)]

[1839.—"We found the greatest difficulty in obtaining specimens of the currency of the country, and I came away at last the possessor of a solitary *Itzibu*. These are either of gold or silver: the gold *Itzibu* is a small oblong piece of money, intrinsically worth about seven and sixpence. The intrinsic value of the gold half-*Itzibu*, which is not too large to convert into a shirt-stud, is about one and tenpence."—*L. Oliphant, Narr. of Mission*, ii. 232.]

IZAM MALUCCO, n.p. We often find this form in *Correa*, instead of *Nizamaluco* (q.v.).

J

JACK, s. Short for *Jack-Sepoy*; in former days a familiar style for the native soldier; kindly, rather than otherwise.

1853.—" . . . he should be leading the *Jacks*."—*Oakfeld*, ii. 66.

JACK, s. The tree called by botanists *Artocarpus integrifolia*, L. fil.,

and its fruit. The name, says *Drury*, is "a corruption of the Skt. word *Tchackka*, which means the fruit of the tree" (*Useful Plants*, p. 55). There is, however, no such Skt. word; the Skt. names are *Kantaka*, *Phala*, *Panasa*, and *Phalasa*. [But the Malayâl. *chakka* is from the Skt. *chakra*, 'round.'] *Rheede* rightly gives *Tajaka* (*chukka*) as the Malayâlam name, and from this no doubt the Portuguese took *jaca* and handed it on to us. "They call it," says *Garcia Orta*, "in Malabar *jacas*, in Canarese and Guzerati *panas*" (f. 111). "The Tamil form is *sakkei*, the meaning of which, as may be adduced from various uses to which the word is put in Tamil, is 'the fruit abounding in rind and refuse.'" (*Letter from Bp. Caldwell*.)

We can hardly doubt that this is the fruit of which *Pliny* writes: "Major alia pomo et suavitate præcellentior; quo sapientiores Indorum vivunt. (Folium alas avium imitatur longitudine trium cubitorum, latitudine duum). Fructum e cortice mittit admirabilem succi dulcedine; ut uno quaternos satiet. Arbori nomen *pala*, pomo *arienae*; plurima est in Sydraci, expeditionum Alexandri termino. Est et alia similis huic; dulcior pomo; sed interaneorum valetudini infesta" (*Hist. Nat.* xii. 12). Thus rendered, not too faithfully, by *Philemon Holland*: "Another tree there is in India, greater yet than the former; bearing a fruit much fairer, bigger, and sweeter than the figs aforesaid; and whereof the Indian Sages and Philosophers do ordinarily live. The leaf resembleth birds' wings, carrying three cubits in length, and two in breadth. The fruit it putteth forth at the bark, having within it a wonderful pleasant juice: insomuch as one of them is sufficient to give four men a competent and full refection. The tree's name is *Pala*, and the fruit is called *Ariena*. Great plenty of them is in the country of the Sydraci, the utmost limit of *Alexander* the Great his expeditions and voyages. And yet there is another tree much like to this, and beareth a fruit more delectable than this *Ariena*, albeit the guts in a man's belly it wringeth and breeds the bloudie flux" (i. 361).

Strange to say, the fruit thus described has been generally identified with the plantain: so generally that

(we presume) the Linnaean name of the plantain *Musa sapientum*, was founded upon the interpretation of this passage. (It was, I find, the excellent Rumphius who originated the erroneous identification of the *ariena* with the plantain). Lassen, at first hesitatingly (i. 262), and then more positively (ii. 678), adopts this interpretation, and seeks *ariena* in the Skt. *vāraṇa*. The shrewder Gilde-meister does the like, for he, *sans phrase*, uses *ariene* as Latin for 'plantains.' Ritter, too, accepts it, and is not staggered even by the *uno quaternos satiet*. Humboldt, quoth he, often saw Indians make their meal with a very little manioc and three bananas of the big kind (*Platano-arten*). Still less sufficed the Indian Brahmins (*sapientes*), when one fruit was enough for four of them (v. 876, 877). Bless the venerable Prince of Geographers! Would one *Kartoffel*, even "of the big kind," make a dinner for four German Professors? Just as little would one plantain suffice four Indian Sages.

The words which we have italicised in the passage from Pliny are quite enough to show that the *jack* is intended; the fruit growing *e cortice* (i.e. piercing the bark of the stem, not pendent from twigs like other fruit), the sweetness, the monstrous size, are in combination infallible. And as regards its being the fruit of the *sages*, we may observe that the *jack* fruit is at this day in Travancore one of the staples of life. But that Pliny, after his manner, has jumbled things, is also manifest. The first two clauses of his description (*Major alia*, &c.; *Folium alas*, &c.) are found in Theophrastus, but apply to *two different trees*. Hence we get rid of the puzzle about the big leaves, which led scholars astray after plantains, and originated *Musa sapientum*. And it is clear from Theophrastus that the fruit which caused dysentery in the Macedonian army was yet another. So Pliny has rolled three plants into one. Here are the passages of Theophrastus:—

"(1) And there is another tree which is both itself a tree of great size, and produces a fruit that is wonderfully big and sweet. This is used for food by the Indian Sages, who wear no clothes. (2) And there is yet another which has the leaf of a very long shape, and resembling the wings of birds, and this they set upon helmets; the length

is about two cubits. . . . (3) There is another tree the fruit of which is long, and not straight but crooked, and sweet to the taste. But this gives rise to colic and dysentery ("Ἄλλο τέ ἐστιν οὗ ὁ καρπὸς μακρὸς καὶ οὐκ εὐθεὶς ἀλλὰ σκολιός, ἐσθίόμενος δὲ γλυκὺς. Οὗτος ἐν τῇ κοιλίᾳ διγμὸν ποιεῖ καὶ δυσεντήριον . . .") wherefore Alexander published a general order against eating it."—(*Hist. Plant.* iv. 4-5).

It is plain that Pliny and Theophrastus were using the same authority, but neither copying the whole of what he found in it.

The second tree, whose leaves were like birds' wings and were used to fix upon helmets, is hard to identify. The first was, when we combine the additional characters quoted by Pliny but omitted by Theophrastus, certainly the *jack*; the third was, we suspect, the *mango* (q.v.). The terms long and crooked would, perhaps, answer better to the plantain, but hardly the unwholesome effect. As regards the *uno quaternos satiet*, compare Friar Jordanus below, on the *jack*: "Sufficiet circiter pro quinque personis." Indeed the whole of the Friar's account is worth comparing with Pliny's. Pliny says that it took four men to eat a *jack*, Jordanus says five. But an Englishman who had a plantation in Central Java told one of the present writers that he once cut a *jack* on his ground which took three men—not to eat—but to carry!

As regards the names given by Pliny it is hard to say anything to the purpose, because we do not know to which of the three trees jumbled together the names really applied. If *pala* really applied to the *jack*, possibly it may be the Skt. *phalasa*, or *panasa*. Or it may be merely *phala*, 'a fruit,' and the passage would then be a comical illustration of the persistence of Indian habits of mind. For a stranger in India, on asking the question, 'What on earth is that?' as he well might on his first sight of a *jack*-tree with its fruit, would at the present day almost certainly receive for answer: '*Phal hai khudāvand!*'—'It is a fruit, my lord!' *Ariena* looks like *hiranya*, 'golden,' which might be an epithet of the *jack*, but we find no such specific application of the word.

Omitting Theophrastus and Pliny, the oldest foreign description of the

jack that we find is that by Hwen T'sang, who met with it in Bengal:—

c. A.D. 650.—“Although the fruit of the *pan-ua-so* (*panasa*) is gathered in great quantities, it is held in high esteem. These fruits are as big as a pumpkin; when ripe they are of a reddish yellow. Split in two they disclose inside a quantity of little fruits as big as crane's eggs; and when these are broken there exudes a juice of reddish-yellow colour and delicious flavour. Sometimes the fruit hangs on the branches, as with other trees; but sometimes it grows from the roots, like the *fo-ling* (*Radix Chinæ*), which is found under the ground.”—*Julien*, iii. 75.

c. 1328.—“There are some trees that bear a very big fruit called *chaqui*; and the fruit is of such size that one is enough for about five persons. There is another tree that has a fruit like that just named, and it is called *Bloqui* [a corruption of *Malayal. varikka*, ‘superior fruit’], quite as big and as sweet, but not of the same species. These fruits never grow upon the twigs, for these are not able to bear their weight, but only from the main branches, and even from the trunk of the tree itself, down to the very roots.”—*Friar Jordanus*, 13-14.

A unique MS. of the travels of Friar Odoric, in the Palatine Library at Florence, contains the following curious passage:—

c. 1330.—“And there be also trees which produce fruits so big that two will be a load for a strong man. And when they are eaten you must oil your hands and your mouth; they are of a fragrant odour and very savoury; the fruit is called *chabassi*.” The name is probably corrupt (perhaps *chacassi*). But the passage about oiling the hands and lips is aptly elucidated by the description in Baber's *Memoirs* (see below), a description matchless in its way, and which falls off sadly in the new translation by M. Pavet de Courteille, which quite omits the “haggises.”

c. 1335.—“The Shaki and *Barli*. This name is given to certain trees which live to a great age. Their leaves are like those of the walnut, and the fruit grows direct out of the stem of the tree. The fruits borne nearest to the ground are the *barli*; they are sweeter and better-flavoured than the Shaki . . .” etc. (much to the same effect as before).—*Ibn Batuta*, iii. 127; see also iv. 228.

c. 1350.—“There is again another wonderful tree called *Chake-Barut*, as big as an oak. Its fruit is produced from the trunk, and not from the branches, and is something marvellous to see, being as big as a great lamb, or a child of three years old. It has a hard rind like that of our pine-cones, so that you have to cut it open with a hatchet; inside it has a pulp of surpassing flavour, with the sweetness of honey, and of the best Italian melon; and this also contains some 500 chestnuts of like flavour, which are

capital eating when roasted.”—*John de Marignolli*, in *Cathay*, &c., 363.

c. 1440.—“There is a tree commonly found, the trunk of which bears a fruit resembling a pine-cone, but so big that a man can hardly lift it; the rind is green and hard, but still yields to the pressure of the finger. Inside there are some 250 or 300 pippins, as big as figs, very sweet in taste, and contained in separate membranes. These have each a kernel within, of a windy quality, of the consistence and taste of chestnuts, and which are roasted like chestnuts. And when cast among embers (to roast), unless you make a cut in them they will explode and jump out. The outer rind of the fruit is given to cattle. Sometimes the fruit is also found growing from the roots of the tree underground, and these fruits excel the others in flavour, wherefore they are sent as presents to kings and petty princes. These (moreover) have no kernels inside them. The tree itself resembles a large fig-tree, and the leaves are cut into fingers like the hand. The wood resembles box, and so it is esteemed for many uses. The name of the tree is *Cachi*” (i.e. *Çachi* or *Tzacchi*).—*Nicolo de Conti*.

The description of the leaves . . . “*foliis da modum palmi intercis*”—is the only slip in this admirable description. Conti must, in memory, have confounded the Jack with its congener the bread-fruit (*Artocarpus incisa* or *incisifolia*). We have translated from Poggio's Latin, as the version by Mr. Winter Jones in *India in the XVth Century* is far from accurate.

1530.—“Another is the *kadhil*. This has a very bad look and flavour (odour?). It looks like a sheep's stomach stuffed and made into a haggis. It has a sweet sickly taste. Within it are stones like a filbert. . . . The fruit is very adhesive, and on account of this adhesive quality many rub their mouths with oil before eating them. They grow not only from the branches and trunk, but from its root. You would say that the tree was all hung round with haggises!”—*Leyden and Erskine's Baber*, 325. Here *kadhil* represents the Hind. name *kāḥal*. The practice of oiling the lips on account of the “adhesive quality” (or as modern mortals would call it, ‘stickiness’) of the jack, is still usual among natives, and is the cause of a proverb on premature precautions: *Gāḥ'h meṇ Kāḥ'al, honth meṇ tel!* “You have oiled your lips while the jack still hangs on the tree!” We may observe that the call of the Indian cuckoo is in some of the Gangetic districts rendered by the natives as *Kāḥ'al pākā!* *Kāḥ'al pākā!* i.e. “Jack's ripo,” the bird appearing at that season.

[1547.—“I consider it right to make over to them in perpetuity . . . one palm grove and an area for planting certain mango trees and jack trees (*manguoiras* o *jaqueiras*) situate in the village of Colanguta. . . .”—*Archiv. Port. Orient.*, fasc. 5, No. 86.]

c. 1590.—“In Sircar Hajypoor there are plenty of the fruits called *Kathul* and

Budhul; some of the first are so large as to be too heavy for one man to carry."—*Gladwin's Agern*, ii. 25. In Blochmann's ed. of the Persian text he reads *barhal*, [and so in Jarrott's trans. (ii. 152),] which is a Hind. name for the *Artocarpus Lakoocha* of Roxb.

1563.—"R. What fruit is that which is as big as the largest (coco) nuts?

"O. You just now ate the *chestnuts* from inside of it, and you said that roasted they were like real chestnuts. Now you shall eat the envelopes of these . . .

"R. They taste like a melon; but not so good as the better melons.

"O. True. And owing to their viscous nature they are ill to digest; or say rather they are not digested at all, and often issue from the body quite unchanged. I don't much use them. They are called in Malabar *jacas*; in Canara and Guzerat *pande*. . . The tree is a great and tall one; and the fruit grow from the wood of the stem, right up to it, and not on the branches like other fruits."—*Garcia*, l. 111.

[1598.—"A certain fruit that in Malabar is called *inca*, in Canara and Guzerat *Panar* and *Panaza*, by the Arabians *Panax*, by the Persians *Panax*."—*Linschoten*, Hak. Soc. ii. 20.

[c. 1610.—"The *Jaques* is a tree of the height of a chestnut."—*Pyrrard de Laval*, Hak. Soc. ii. 366.

[1623.—"We had *Ziacche*, a fruit very rare at this time."—*P. della Valle*, Hak. Soc. ii. 261.]

1673.—"Without the town (Madras) grows their Rice . . . *Jawka*, a Coat of Armour over it, like an Hodge-hog's, guards its weighty Fruit."—*Fryer*, 40.

1810.—"The jack-wood . . . at first yellow, becomes on exposure to the air of the colour of mahogany, and is of as fine a grain."—*Maria Graham*, 101.

1878.—"The monstrous jack that in its eccentric bulk contains a whole magazine of tastes and smells."—*Ph. Robinson*, *In My Indian Garden*, 49-50.

It will be observed that the older authorities mention two varieties of the fruit by the names of *shakt* and *barli*, or modifications of these, different kinds according to Jordanus, only from different parts of the tree according to Ibn Batuta. P. Vincenzo Maria (1672) also distinguishes two kinds, one of which he calls *Giacha Barca*, the other *Giacha papa* or *girazole*. And Rheede, the great authority on Malabar plants, says (iii. 19):

"Of this tree, however, they reckon more than 30 varieties, distinguished by the quality of their fruit, but all may be reduced to two kinds; the fruit of one kind distinguished by plump and succulent pulp of delicious honey flavour, being the *varaka*; that of the other, filled with softer and more

flabby pulp of inferior flavour, being the *Tajkapu*."

More modern writers seem to have less perception in such matters than the old travellers, who entered more fully and sympathetically into native tastes. Drury says, however, "There are several varieties, but what is called the Honey-jack is by far the sweetest and best."

"He that desireth to see more hereof let him reade Ludovicus Romanus, in his fifth Booke and fiftene Chapter of his Navigaciouns, and Christopherus a Costa in his cap. of Iaca, and Gracia ab Horto, in the Second Booke and fourth Chapter," saith the learned Paludanus . . . And if there be anybody so unreasonable, so say we too—by all means let him do so! [A part of this article is derived from the notes to Jordanus by one of the present writers. We may also add, in aid of such further investigation, that Paludanus is the Latinised name of v.d. Broecke, the commentator on Linschoten. "Ludovicus Romanus" is our old friend Varthema, and "Gracia ab Horto" is Garcia De Orta.]

JACKAL, s. The *Canis aureus*, L., seldom seen in the daytime, unless it be fighting with the vultures for carrion, but in shrieking multitudes, or rather what seem multitudes from the noise they make, entering the precincts of villages, towns, of Calcutta itself, after dark, and startling the newcomer with their hideous yells. Our word is not apparently Anglo-Indian, being taken from the Turkish *chakal*. But the Pers. *shaghul* is close, and Skt. *fridda*, 'the howler,' is probably the first form. The common Hind. word is *gidar*, ['the greedy one,' Skt. *grah*]. The jackal takes the place of the fox as the object of hunting 'meets' in India; the indigenous fox being too small for sport.

1551.—"Non procul inde audio magnum clamorem et velut hominum irridendum insultantiumque voces. Interrogo quid sit; . . . narrant mihi ululatum esse bestiarum, quas Turcae Ciacales vocant. . . ."—*Buseby Epist.* i. p. 78.

1616.—"The inhabitants do nightly house their goates and sheepe for feare of Iacals (in my opinion no other than Foxes), whereof an infinite number do lurke in the obscure vaults."—*Santys, Relation*, &c., 205.

1616.—" . . . these jackalls seem to be wild Dogges, who in great companies run up and down in the silent night, much

disquieting the peace thereof, by their most hideous noise."—*Terry*, ed. 1665, p. 371.

1653.—"Le schekal est un espèce de chien sauvage, lequel demeure tout le jour en terre, et sort la nuit criant trois ou quatre fois à certaines heures."—*De la Nouvelle-Gou.*, ed. 1657, p. 251.

1672.—"There is yet another kind of beast which they call Jackhalz; they are horribly greedy of man's flesh, so the inhabitants beset the graves of their dead with heavy stones."—*Balderns* (Germ. ed.), 422.

1673.—"An Hellish concert of Jackals (a kind of Fox)."—*Fryer*, 53.

1681.—"For here are many Jackalls, which catch their Hennes, some *Tigres* that destroy their Cattle; but the greatest of all is the King; whose endeavour is to keep them poor and in want."—*Knox, Ceylon*, 87. On p. 20 he writes *Jacols*.

1711.—"Jackcalls are remarkable for Howling in the Night; one alone making as much noise as three or four Cur Dogs, and in different Notes, as if there were half a Dozen of them got together."—*Lockyer*, 332.

1810.—Colebrookoo (*Essays*, ii. 100, [Life, 155]) spelt shakal. But *Jacul* was already English.

c. 1816.—

"The jackal's troop, in gather'd cry,
Lay'd from afar, complainingly."

Siege of Corinth, xxxiii.

1830.—"The mention of Jackal-hunting in one of the letters (of Lord Minto) may remind some Anglo-Indians still living, of the days when the Calcutta hounds used to throw off at gun-fire."—*Sat. Rev.* Feb. 11.

JACK-SNIPE of English sportsmen is *Gallinago gallinula*, Linn., smaller than the common snipe, *G. scolopacina*, Bonap.

JACKASS COPAL. This is a trade name, and is a capital specimen of *Hobson-Jobson*. It is, according to Sir R. Burton, [*Zanzibar*, i. 357], a corruption of *chakazi*. There are three qualities of copal in the Zanzibar market. 1. *Sandarusi m'ti*, or 'Tree Copal,' gathered directly from the tree which exudes it (*Trachylobium Mossambicense*). 2. *Chakazi* or *chaka-z*, dug from the soil, but seeming of recent origin, and priced on a par with No. 1. 3. The genuine *Sandarusi*, or true Copal (the *Animé* of the English market), which is also fossil, but of ancient production, and bears more than twice the price of 1 and 2 (see Sir J. Kirk in *J. Linn. Soc.* (Botany) for 1871). Of the meaning of *chakazi* we have no authentic information. But consider-

ing that a pitch made of copal and oil is used in Kutch, and that the cheaper copal would naturally be used for such a purpose, we may suggest as probable that the word is a corr. of *jahdzi*, and = 'ship-copal.'

JACQUETE, Town and Cape, n.p. The name, properly *Jakad*, formerly attached to a place at the extreme west horn of the Kāthiawār Peninsula, where stands the temple of *Dwarka* (q.v.). Also applied by the Portuguese to the Gulf of Cutch. (See quotation from Camoens under *DIUL-SIND*.) The last important map which gives this name, so far as we are aware, is Aaron Arrow-smith's great Map of India, 1816, in which *Dwarka* appears under the name of *Juggut*.

1523.—(Molequayaz) "hold the revenue of Crystna, which is in a town called *Zaguete* where there is a place of Pilgrimage of gentoos which is called *Cruma*. . . ."—*L'embrança das Cidades da Índia*, 35.

1553.—"From the Diul estuary to the Point of *Jacquete* 33 leagues; and from the same *Jacquete*, which is the site of one of the principal temples of that heathenism, with a noble town, to our city Diu of the Kingdom of Guzarat, 63 leagues."—*Barrus*, I. ix. 1.

1555.—"Whilst the tide was at its greatest height we arrived at the gulf of *Chakad*, where we descried signs of fine weather, such as sea-horses, great snakes, turtles, and sea-needs."—*Sidi 'Ali*, p. 77.

[1561.—"Passed the point of *Jacquete*, where is that famous temple of the *Rehbatos* (see *RAJPOOT*)."—*Barrus*, IV. iv. 4.]

1725.—In Valentyn's map we find *Jacquete* marked as a town (at the west point of Kāthiawār) and *Encada da Jacquete* for the Gulf of Cutch.

1727.—"The next sea-port town to *Dart*, is *Jigat*. It stands on a Point of low Land, called *Cape Jigat*. The City makes a good Figure from the Sea, showing 4 or 5 high Steeples."—A. Hamilton, i. 133; [ed. 1744].

1813.—"*Jigat Point* . . . on it is a pagoda; the place where it stands was formerly called *Jigat Mow*, but now by the Hindoos *Dorecur* (i.e. *Dwarka*, q.v.). At a distance the pagoda has very much the appearance of a ship under sail. . . . Great numbers of pilgrims from the interior visit *Jigat pagoda*. . . ."—*Milburn*, i. 150.

1811.—"*Jigat Point* called also *Dwarka*, from the large temple of *Dwarka* standing near the coast."—*Morshburgh, Directory*, 6th ed., i. 480.

JADE, s. The well-known mineral, so much prized in China, and so wonderfully wrought in that and

other Asiatic countries; the *yashm* of the Persians; *nephrite* of mineralogists.

The derivation of the word has been the subject of a good deal of controversy. We were at one time inclined to connect it with the *yada-tash*, the *yada* stone used by the nomads of Central Asia in conjuring for rain. The stone so used was however, according to P. Hyacinth, quoted in a note with which we were favoured by the lamented Prof. Anton Schiefner, a bezoar (q.v.).

Major Raverty, in his translation of the *Tabakāt-i-Nāsirī*, in a passage referring to the regions of Tukhārīstān and Bāmīān, has the following: "That tract of country has also been famed and celebrated, to the uttermost parts of the countries of the world, for its mines of gold, silver, rubies, and crystal, bejādah [jade], and other [precious] things" (p. 421). On *be-jādah* his note runs: "The name of a gem, by some said to be a species of ruby, and by others a species of sapphire; but jade is no doubt meant." This interpretation seems however chiefly, if not altogether, suggested by the name; whilst the epithets compounded of *bejāda*, as given in dictionaries, suggest a red mineral, which jade rarely is. And Prof. Max Müller, in an interesting letter to the *Times*, dated Jan. 10, 1880, states that the name *jade* was not known in Europe till after the discovery of America, and that the jade brought from America was called by the Spaniards *pedra de ijada*, because it was supposed to cure pain in the groin (Sp. *yada*); for like reasons to which it was called *lapis nephriticus*, whence *nephrite* (see *Bailey*, below). Skeat, s.v. says: "It is of unknown origin; but probably Oriental. Prof. Cowell finds *yelā* a material out of which ornaments are made, in the *Divyāvadāna*; but it does not seem to be Sanskrit." Prof. Müller's etymology seems incontrovertible; but the present work has afforded various examples of curious etymological coincidences of this kind. [Prof. Max Müller's etymology is now accepted by the *N.E.D.* and by Prof. Skeat in the new edition of his *Concise Dict.* The latter adds that *ijada* is connected with the Latin *ilia*.]

[1595.—"A kinde of greene stones, which the Spaniards call Piedras hijadas, and we use for spleene stones."—*Raleigh, Discov. Guiana*, 24 (quoted in *N.E.D.*).]

1730.—"Jade, a greenish Stone, bordering on the colour of Olive, esteemed for its Hardness and Virtues by the *Turks* and *Poles*, who adorn their fine Sabres with it; and said to be a preservative against the nephritick Colick."—*Bailey's Eng. Dict.* s.v.

JADOO, s. Hind. from Pers. *jādā*, Skt. *yajñ*, conjuring, magic, hocus-pocus.

[1823.—" 'Pray, sir,' said the barber, 'is that Sanscrit, or what language?' 'May be it is jadoo,' I replied, in a solemn and deep voice."—*Pandurang Hari*, ed. 1873, i. 127.]

JADOOGUR, s. Properly Hind. *jādūghar*, 'conjuring-house' (see the last). The term commonly applied by natives to a Freemasons' Lodge, when there is one, at an English station. On the Bombay side it is also called *Shaitān khāna* (see Burton's *Sind Revisited*), a name consonant to the ideas of an Italian priest who intimated to one of the present writers that he had heard the raising of the devil was practised at Masonic meetings, and asked his friend's opinion as to the fact. In S. India the Lodge is called *Talai-veṭṭa-Kovil*, 'Cut-head Temple,' because part of the rite of initiation is supposed to consist in the candidate's head being cut off and put on again.

JAFNA, JAFNAPATĀM, n.p. The very ancient Tamil settlement, and capital of the Tamil kings on the singular peninsula which forms the northernmost part of Ceylon. The real name is, according to Emerson Tennent, *Yalpannan*, and it is on the whole probable that this name is identical with the *Gulaba* (Prom.) of Ptolemy. [The *Madras Gloss.* gives the Tamil name as *Yāzhippānam*, from *yāzh-pānan*, 'a late-player'; 'called after a blind minstrel of that name from the Chola country, who by permission of the Singhaliese king obtained possession of Jafna, then uninhabited, and introduced there a colony of the Tamil people.']

1553.—" . . . the Kingdom Triquinamā, which at the upper end of its coast adjoins another called Jafanapatam, which stands at the northern part of the island."—*Barros*, III. ii. cap. i.

c. 1566.—In Cosarò de' Federici it is written *Gianfanpatan*.—*Ramusio*, iii. 390r.

[**JAFFRY**, s. A screen or lattice-work, made generally of bamboo, used for various purposes, such as a fence, a support for climbing plants, &c. The ordinary Pers. *ja'fari* is derived from a person of the name of *Ja'far*; but Mr. Platts suggests that in the sense under consideration it may be a corr. of Ar. *ṣaṣīrat*, *ṣaṣīr*, 'a braided lock.'

[1832.—"Of vines, the branches must also be equally spread over the jaffry, so that light and heat may have access to the whole."—*Trans. Agri. Hort. Soc. Ind.* ii. 202.]

JAGGERY, s. Coarse brown (or almost black) sugar, made from the sap of various palms. The wild date tree (*Phoenix sylvestris*, Roxb.), Hind. *khajūr*, is that which chiefly supplies palm-sugar in Guzerat and Coromandel, and almost alone in Bengal. But the palmyra, the caryota, and the coco-palm all give it; the first as the staple of Tinnevely and northern Ceylon; the second chiefly in southern Ceylon, where it is known to Europeans as the *Jaggery Palm* (*kitāl* of natives); the third is much drawn for toddy (q.v.) in the coast districts of Western India, and this is occasionally boiled for sugar. Jaggery is usually made in the form of small round cakes. Great quantities are produced in Tinnevely, where the cakes used to pass as a kind of currency (as cakes of salt used to pass in parts of Africa, and in Western China), and do even yet to some small extent. In Bombay all rough unrefined sugar-stuff is known by this name; and it is the title under which all kinds of half-prepared sugar is classified in the tariff of the Railways there. The word *jaggery* is only another form of sugar (q.v.), being like it a corr. of the Skt. *śarkarā*, Konkani *saklara*, [Malayāl. *chakkara*, whence it passed into Port. *jagara*, *jagra*].

1516.—"Sugar of palms, which they call *xagara*."—*Barbosa*, 69.

"1553.—Exports from the Maldives "also of fish-oil, coco-nuts, and *jagara*, which is made from these after the manner of sugar."—*Barros*, Dec. III. liv. iii. cap. 7.

1561.—"Jagro, which is sugar of palm-trees."—*Corrae*, *London*, i. 2, 592.

1563.—"And after they have drawn this pot of *cura*, if the tree gives much they draw another, of which they make sugar, prepared either by sun or fire, and this they call *jagra*."—*Garcia*, i. 67.

c. 1567.—"There come every yeere from Cochin and from Cananor tenne or fiftene great Shippes (to Chaul) laden with great nuts . . . and with sugar made of the selfe same nuts called *Glagra*."—*Caspar I'ndreile*, in *Hall*, ii. 311.

1598.—"Of the aforesaid *sura* they likewise make sugar, which is called *jagra*; they seeth the water, and set it in the sun, whereof it becometh sugar, but it is little esteemed, because it is of a browne colour."—*Lincolnton*, 102; [*Hak. Soc.* ii. 19].

1616.—"Some small quantity of wine, but not common, is made among them; they call it *Raal* (see **ARRACK**), distilled from Sugar, and a spicy rinde of a tree called *Jagra*."—*Terry*, ed. 1665, p. 365.

1727.—"The Produce of the Samorin's Country is . . . Cocoa-Nut, and that tree produceth *Jaggery*, a kind of sugar, and Copern (see **COBRAN**), or the kernels of the Nut dried."—*A. Hamilton*, i. 306; [ed. 1741, i. 303].

c. 1750-60.—"Arrack, a coarse sort of sugar called *Jagree*, and vinegar are also extracted from it" (coco-palm).—*Grose*, i. 47.

1807.—"The *Turi* or fermented juice, and the *Jagory* or inspissated juice of the *Palmyra* tree . . . are in this country more esteemed than those of the wild date, which is contrary to the opinion of the Bengalese."—*F. Buchanan*, *Nysore*, &c., i. 5.

1860.—"In this state it is sold as *jaggery* in the bazaars, at about three farthings per pound."—*Tennant's Ceylon*, iii. 521.

JAGHEER, JAGHIRE, s. Pers. *jāgīr*, lit. 'place-holding.' A hereditary assignment of land and of its rent as annuity.

[c. 1590.—"Furmān-i-salāṭi are issued for . . . appointments to *jāgīrs*, without military service."—*Īṭn*, i. 261.]

[1617.—"Heo quatte diuers small *Jaggars* to the King."—*Sir T. Roe*, *Hak. Soc.* ii. 449.]

c. 1666.—" . . . Not to speak of what they finger out of the Pay of every Horseman, and of the number of the Horses; which certainly amounts to very considerable Pensions, especially if they can obtain good *Jah-gīrs*, that is, good lands for their Pensions."—*Bernier*, *E.T.* 66; [ed. *Constable*, 213].

1673.—"It (Surat) has for its Maintenance the Income of six Villages; over which the Governor sometimes presides, sometimes not, being in the *Jagee*, or diocese of another."—*Fryer*, 120.

"*Jageah*, an Annuity."—*Ibid.* *Index*, vi.

1768.—"I say, Madam, I know nothing of books; and yet I believe upon a land-carriage fishery, a stamp act, or a *jaghire*, I can talk my two hours without feeling the want of them."—*Mr. Loffy*, in *The Good-Natured Man*, Act ii.

1778.—"Should it be more agreeable to the parties, Sir Matthew will settle upon Sir John and his Lady, for their joint lives, a jagghire."

"Sir John.—A Jagghire?"

"Thomas.—The term is Indian, and means an annual income."—*Foots, The Nabob*, i. 1.

We believe the traditional stage pronunciation in these passages is *Jag Hire* (assonant in both syllables to *Quag Mire*): and this is also the pronunciation given in some dictionaries.

1778.—" . . . Jagghires, which were always rents arising from lands."—*Orme*, ed. 1803, ii. 52.

1809.—"He was nominally in possession of a larger jagghire."—*Ld. Valentia*, i. 401.

A territory adjoining Fort St. George was long known as the Jagghire, or the Company's Jagghire, and is often so mentioned in histories of the 18th century. This territory, granted to the Company by the Nabob of Arcot in 1750 and 1763, nearly answers to the former Collectorate of Chingleput and present Collectorate of Madras.

[In the following the reference is to the *Jirgah* or tribal council of the Pathan tribes on the N.W. frontier.

[1900.—"No doubt upon the occasion of Lord Curzon's introduction to the Waziris and the Mohmunds, he will inform their Jagirs that he has long since written a book about them."—*Contemporary Rev.* Aug. p. 282.]

JAGHEERDAR, s. P.—H. *jāgīr-dār*, the holder of a jagheer.

[1813.—" . . . in the Mahratta empire the principal Jagghiredars, or nobles, appear in the field. . . ."—*Forbes, Or. Mem.* 2nd ed. i. 328.]

1826.—"The Resident, many officers, men of rank . . . jagheerdars, Brahmins, and Pundits, were present, assembled round my father."—*Pandurang Hari*, 389; [ed. 1873, ii. 259].

1883. — "The Sikhs administered the country by means of jagheerdars, and paid them by their jagheers: the English administered it by highly paid British officers, at the same time that they endeavoured to lower the land-tax, and to introduce grand material reforms."—*Bosworth Smith, L. of Ld. Lawrence*, i. 378.

JAIL-KHANA, s. A hybrid word for 'a gaol,' commonly used in the Bengal Presidency.

JAIN, s. and adj. The non-Brahmanical sect so called; believed to represent the earliest heretics of Buddhism, at present chiefly to be found in the Bombay Presidency. There are a few in Mysore, Canara, and in some

parts of the Madras Presidency, but in the Middle Ages they appear to have been numerous on the coast of the Peninsula generally. They are also found in various parts of Central and Northern India and Behar. The Jains are generally merchants, and some have been men of enormous wealth (see *Colebrooke's Essays*, i. 378 seq.; [Lassen, in *Ind. Antig.* ii. 193 seqq., 258 seqq.]). The name is Skt. *jaina*, meaning a follower of jina. The latter word is a title applied to certain saints worshipped by the sect in the place of gods; it is also a name of the Buddhas. An older name for the followers of the sect appears to have been *Nirgrantha*, 'without bond,' properly the title of Jain ascetics only (otherwise *Yatis*), [and in particular of the *Digambaras* or 'sky-clad,' naked branch]. (*Burnell, S. Indian Palaeography*, p. 47, note.)

[c. 1590.—"Jaina. The founder of this wonderful system was Jina, also called Arhat, or Arhant."—*Āin*, ed. *Jarrett*, iii. 188.]

JALEEBOTE, s. *Jālībōt*. A marine corruption of *jolly-boat* (*Roe-buck*). (See *GALLEVAT*.)

JAM, s. *Jām*.

a. A title borne by certain chiefs in Kutch, in Kāthiāwār, and on the lower Indus. The derivation is very obscure (see *Elliot*, i. 495). The title is probably Bilūch originally. There are several Jāms in Lower Sind and its borders, and notably the *Jām* of Las Bela State, a well-known dependency of Kelat, bordering the sea. [Mr. Longworth Dames writes: "I do not think the word is of Balochi origin, although it is certainly made use of in the Balochi language. It is rather Sindhi, in the broad sense of the word, using Sindhi as the natives do, referring to the tribes of the Indus valley without regard to the modern boundaries of the province of Sindh. As far as I know, it is used as a title, not by Baloches, but by indigenous tribes of Rājput or Jat origin, now, of course, all Musulmans. The *Jām* of Las Bela belongs to a tribe of this nature known as the Jāmhat. In the Dera Ghāzī Khān District it is used by certain local notables of this class, none of them Baloches. The principal tribe there using it is the Udhāna. It is also an honorific title among the Mochis of Dera Ghāzī Khān town."]]

[c. 1590.—"On the Gujarat side towards the south is a Zamindār of note whom they call Jām. . . ."—*Atin*, ed. Jarrett, ii. 250.

[1843.—See under DAWK.]

b. A nautical measure, Ar. *zām*, pl. *azwām*. It occurs in the form *geme* in a quotation of 1614 under JASK. It is repeatedly used in the *Mohit* of Sidi 'Alī, published in the *J. As. Soc. Bengal*. It would appear from J. Prinsep's remarks there that the word is used in various ways. Thus Baron J. Hammer writes to Prinsep: "Concerning the measure of *azwām* the first section of the III. chapter explains as follows: 'The *zām* is either the practical one (*'arfi*), or the rhetorical (*isfīlāhī*—but this the acute Prinsep suggests should be *asfīlāhī*, 'pertaining to the divisions of the astrolabe'). The practical is one of the 8 parts into which day and night are divided; the rhetorical (but read the *astrolabie*) is the 8th part of an inch (*isfīda*) in the ascension and descension of the stars; . . . an explanation which helps me not a bit to understand the true measure of a *zām*, in the reckoning of a ship's course." Prinsep then elucidates this: The *zām* in practical parlance is said to be the 8th part of day and night; it is in fact a nautical *watch* or Hindu *pahar* (see FUHUR). Again, it is the 8th part of the ordinary inch, like the *jau* or barleycorn of the Hindus (the 8th part of an *angul* or digit), of which *jau*, *zām* is possibly a corruption. Again, the *isfīda* or inch, and the *zām* or $\frac{1}{8}$ of an inch, had been transferred to the rude angle-instruments of the Arab navigators; and Prinsep deduces from statements in Sidi 'Alī's book that the *isfīda* was very nearly equal to 96' and the *zām* to 12'. Prinsep had also found on enquiry among Arab mariners, that the term *zām* was still well known to nautical people as $\frac{1}{8}$ of a geographical degree, or 12 nautical miles, quite confirmatory of the former calculation; it was also stated to be still applied to terrestrial measurements (see *J.A.S.B.* v. 642-3).

1013.—"J'ai déjà parlé de Séria (read *Sarbaza*) qui est située à l'extrémité de l'île de Lāmeri, à cent-vingt *zāmā* de Kala."—*Ajaib-al-Hind*, ed. Van der Līth et Marcel Dene, 176.

"Un marin m'a rapporté qu'il avait fait la traversée de Séria (*Sarbaza*) à la Chine dans un *Sambou* (see SAMBOOK). 'Nous avions parcouru,' dit-il, 'un espace

de cinquante *zāmā*, lorsqu'une tempête fondit sur notre embarcation. . . . Ayant fait de l'eau, nous remîmes à la voile vers le Senf, suivant ses instructions, et nous y abordâmes sains et saufs, après un voyage de quinze *zāmā*."—*Ibid.* pp. 190-91.

1554.—"26th VOYAGE from Calicut to Kardaḥun" (see GUARDAFUI).

" . . . you run from Calicut to Kolfaini (i.e. Kalpeni, one of the Laccadive Ids.) two *zāms* in the direction of W. by S., the 8 or 9 *zāms* W.S.W. (this course is in the 9 degree channel through the Laccadives), then you may rejoice as you have got clear of the islands of Fāi, from thence W. by N. and W.N.W. till the pole is 4 inches and a quarter, and then true west to Kardaḥun."

"27th VOYAGE, from Diū to Malacca.

"Leaving Diū you go first S.S.E. till the pole is 5 inches, and side then towards the land, till the distance between it and the ship is six *zāms*; from thence you steer S.S.E. . . . you must not side all at once but by degrees, first till the *farkadain* (β and γ in the Little Bear) are made by a quarter less than 8 inches, from thence to S.E. till the *farkadain* are $7\frac{1}{2}$ inches, from thence true east at a rate of 18 *zāms*, then you have passed Ceylon."—*The Mohit*, in *J.A.S.B.* v. 485.

The meaning of this last *roulier* is: "Steer S.S.E. till you are in 8° N. Lat. (lat. of Cape Comorin); make then a little more easting, but keep 72 miles between you and the coast of Ceylon till you find the β and γ of Ursa Minor have an altitude of only 12° 24' (i.e. till you are in N. Lat. 6° or 5°), and then steer due east. When you have gone 216 miles you will be quite clear of Ceylon."

1625.—"We cast anchor under the island of Kharg, which is distant from Cais, which we left behind us, 24 *giam*. *Giam* is a measure used by the Arab and Persian pilots in the Persian Gulf; and every *giam* is equal to 3 leagues; inasmuch that from Cais to Kharg we had made 72 leagues."—*P. della Valle*, ii. 816.

JAMBOO, JUMBOO, s. The Rose-apple, *Eugenia jambos*, L. *Jambosa vulgaris*, Decand.; Skt. *jambū*, Hind. *jam*, *jambū*, *jamrāl*, &c. This is the use in Bengal, but there is great confusion in application, both colloquially and in books. The name *jambū* is applied in some parts of India to the exotic guava (q.v.), as well as to other species of *Eugenia*; including the *jāmun* (see JAMOON), with which the rose-apple is often confounded in books. They are very different fruits, though they have both been classed by Linnaeus under the genus *Eugenia* (see further remarks under JAMOON). [Mr. Skeat notes that the word is applied by the Malays both

to the rose-apple and the guava, and Wilkinson (*Dict. s.v.*) notes a large number of fruits to which the name *jambū* is applied.]

Garcia de Orta mentions the rose-apple under the name *Iambos*, and says (1563) that it had been recently introduced into Goa from Malacca. This may have been the *Eugenia Malaccensis*, L., which is stated in Forbes Watson's Catalogue of nomenclature to be called in Bengal *Malāka Jamrūi*, and in Tamil *Māldkū maram* i.e. 'Malacca tree.' The Skt. name *jambū* is, in the Malay language, applied with distinguishing adjectives to all the species.

[1593.—"The trees whereon the *Iambos* do grow are as great as Plumtrees."—*Linschoten*, Hak. Soc. ii. 31.]

1672. — P. Vincenzo Maria describes the *Giambo d'India* with great precision, and also the *Giambo di China*—no doubt *J. malaccensis*—but at too great length for extract, pp. 351-352.

1673.—"In the South a Wood of Jamboes, Mangoes, Coccoes."—*Fryer*, 46.

1727.—"Their *Jambo Malacca* (at Goa) is very beautiful and pleasant."—*J. Hamilton*, i. 255; [ed. 1744, i. 258].

1810.—"The jumboo, a species of rose-apple, with its flower like crimson tassels covering every part of the stem."—*Maria Graham*, 22.

JAMES AND MARY, n.p. The name of a famous sand-bank in the Hoogly R. below Calcutta, which has been fatal to many a ship. It is mentioned under 1748, in the record of a survey of the river quoted in *Long*, p. 10. It is a common allegation that the name is a corruption of the Hind. words *jal marī*, with the supposed meaning of 'dead water.' But the real origin of the name dates, as Sir G. Birdwood has shown, out of India Office records, from the wreck of a vessel called the "*Royal James and Mary*," in September 1694, on that sand-bank (*Letter to the Court, from Chittanultee*, Dec. 19, 1694). [*Report on Old Records*, 90.] This shoal appears by name in a chart belonging to the *English Pilot*, 1711.

JAMMA, s. P.—H. *jāma*, a piece of native clothing. Thus, in composition, see **PYJAMMAS**. Also stuff for clothing, &c., e.g. *mom-jama*, wax-cloth. ["The *jama* may have been

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brought by the Aryans from Central Asia, but as it is still now seen it is thoroughly Indian and of ancient date" (*Rajendralala Mitra*, *Indo-Aryans*, i. 187 seq.)

[1813.—"The better sort (of Hindus) wear . . . a *jama*, or long gown of white calico, which is tied round the middle with a fringed or embroidered sash."—*Forbes*, *Or. Men.* 2nd ed. i. 52].

JAMOON, s. Hind. *jāmūn*, *jāman*, *jāmīlī*, &c. The name of a poor fruit common in many parts of India, and apparently in E. Africa, the *Eugenia jambolana*, Lamk. (*Calyptanthus jambolana* of Willdenow, *Syzygium jambolanum* of Decand.) This seems to be confounded with the *Eugenia jambos*, or Rose-apple (see **JAMBOO**, above), by the author of a note on Leyden's *Baber* which Mr. Erskine justly corrects (*Baber's* own account is very accurate), by the translators of Ibn Batuta, and apparently, as regards the botanical name, by Sir R. Burton. The latter gives *jāmīlī* as the Indian, and *zam* as the Arabic name. The name *jambū* appears to be applied to this fruit at Bombay, which of course promotes the confusion spoken of. In native practice the stones of this fruit have been alleged to be a cure for diabetes, but European trials do not seem to have confirmed this.

c. 13**.—"The inhabitants (of Mombasa) gather also a fruit which they call *jāmūn*, and which resembles an olive; it has a stone like the olive, but has a very sweet taste."—*Ibn Batuta*, ii. 191. Elsewhere the translators write *tehoumola* (iii. 128, iv. 114, 229), a spelling indicated in the original, but surely by some error.

c. 1530.—"Another is the *jaman*. . . . It is on the whole a fine looking tree. Its fruit resembles the black grape, but has a more acid taste, and is not very good."—*Baber*, 325. The note on this runs: "This, Dr. Hunter says, is the *Eugenia Jambolana*, the rose-apple (*Eugenia jambolana*, but not the rose-apple, which is now called *Eugenia jambu*.—D.W.). The *jaman* has no resemblance to the rose-apple; it is more like an oblong aloe than anything else, but grows on a tall tree."

1553.—"I will eat of those olives, —, at least they look like such; but they are very astringent (*poncticas*) as if binding, —, and yet they do look like ripe Cordova olives.

"O. They are called *jambolones*, and grow wild in a wood that looks like a myrtle grove; in its leaves the tree resembles the arbutus; but like the jack, the people of the country don't hold this fruit for very wholesome."—*Garcia*, f. 111y.

1859.—"The Indian Jamli. . . It is a noble tree, which adorns some of the coast villages and plantations, and it produces a damson-like fruit, with a pleasant sub-acid flavour."—*Burton*, in *J.R.G.S.* ix. 36.

JANGADA, s. This name was given to certain responsible guides in the Nair country who escorted travellers from one inhabited place to another, guaranteeing their security with their own lives, like the Bhūts of Guzerat. The word is Malayāl. *channidam* (i.e. *changngādam*, [the Madras Gloss. writes *channidam*, and derives it from Skt. *sanghata*, 'union']), with the same spelling as that of the word given as the origin of *jangar* or *jangada*, 'a raft.' These *jangadas* or *jangadas* seem also to have been placed in other confidential and dangerous charges. Thus:

1543.—"This man who so resolutely died was one of the *jangadas* of the Pagode. They are called *jangadas* because the kings and lords of those lands, according to a custom of theirs, send as guardians of the houses of the Pagodes in their territories, two men as captains, who are men of honour and good cavaliers. Such guardians are called *jangadas*, and have soldiers of guard under them, and are as it were the Counsellors and Ministers of the affairs of the pagodes, and they receive their maintenance from the establishment and its revenues. And sometimes the king changes them and appoints others."—*Corræ*, iv. 323.

c. 1610.—"I travelled with another Captain . . . who had with him these *Jangal*, who are the Nair guides, and who are found at the gates of towns to act as escort to those who require them. . . Every one takes them, the weak for safety and protection, those who are stronger, and travel in great companies and well armed, take them only as witnesses that they are not aggressors in case of any dispute with the Nairs."—*Pyrard de Laval*, ch. xxv.; [Hak. Soc. i. 333, and see Mr. Gray's note in loco].

1672.—"The safest of all journeyings in India are those through the Kingdom of the Nairs and the Samorin, if you travel with *Giangadas*, the most perilous if you go alone. These *Giangadas* are certain heathen men, who venture their own life and the lives of their kinsfolk for small remuneration, to guarantee the safety of travellers."—*P. Vincenzo Maria*, 127.

See also *Chungathum*, in *Burton's Goa*, p. 193.

JANGAR, s. A raft. Port. *jangada*. ["A double platform canoe made by placing a floor of boards across two boats, with a bamboo railing." (*Madras Gloss.*)] This word, chiefly colloquial, is the Tamil-Malayāl. *shangidam*,

channidam (for the derivation of which see **JANGADA**). It is a word of particular interest as being one of the few Dravidian words, [but perhaps ultimately of Skt. origin], preserved in the remains of classical antiquity, occurring in the *Periplus* as our quotation shows. Bluteau does not call the word an Indian term.

c. 6000.—"The vessels belonging to these places (*Cumara*, *Poelut*, and *Sipitira* on the east coast) which hug the shore to *Lamyrië* (*Daryneë*), and others also called *Sāyayapa*, which consist of the largest canoes of single timbers lashed together; and again those biggest of all which sail to *Chryse* and *Tinger*, and are called *Kolardiospora*."—*Periplus*, in *Müller's Geog. Gr. Min.*, i. "The first part of this name for boats or ships is most probably the Tam. *lulinda* = hollowed: the last *stara* = boat."—*Burnell, S.I. Palæogeography*, 612.

c. 1501.—"He held in readiness many *jangadas* of timber"—*Corræ*, *Leidas*, I. i. 476.

c. 1510.—". . . and to that purpose had already commanded two great Rafts (*Jāgadas*), covered with dry wood, barrels of pitch and other combustible stuff, to be placed at the entering into the Port."—*Pinto* (orig. cap. xli.), in *Cogan*, p. 56.

1553.—". . . the fleet . . . which might consist of more than 200 rowing vessels of all kinds, a great part of them combined into *jangadas* in order to carry a greater mass of men, and among them two of these contrivances on which were 150 men."—*Barnes*, II. i. 5.

1598.—"Such as stayed in the ship, some took boards, deals, and other pieces of wood, and bound them together (which y^e Portugals call *jangadas*) every man what they could catch, all hoping to save their lives, but of all those there came but two men safe to shore."—*Linschoten*, p. 117; [Hak. Soc. ii. 181; and see Mr. Gray on *Pyrard de Laval*, Hak. Soc. i. 53 seq.].

1602.—"For his object was to see if he could rescue them in *jangadas*, which he ordered him immediately to put together of baulks, planks, and oars."—*Couto*, Dec. IV. liv. iv. cap. 10.

1756.—". . . having set fire to a *jangado* of Boats, these driving down towards the Fleet, compelled them to weigh."—*Capt. Jackson*, in *Dalrymple's Or. Rep.* i. 189.

c. 1780.—"*Sangarie*." See quotation under **HACKERY**.

c. 1793.—"Nous nous remîmes en chemin à six heures du matin, et passâmes la rivière dans un *sangarie* ou canot fait d'un palmier creusé."—*Hausner*, ii. 77.

JANGOMAY, ZANGOMAY, JAMAHEY, &c., n.p. The town and state of Siamese Laos, called by the Burmese *Zimmet*, by the Siamese *Xieng-*

mai or *Kiang-mai*, &c., is so called in narratives of the 17th century. Serious efforts to establish trade with this place were made by the E.I. Company in the early part of the 17th century, of which notice will be found in Purchas, *Pilgrimage*, and Sainsbury, *e.g.* in vol. i. (1614), pp. 311, 325; (1615) p. 425; (1617) ii. p. 90. The place has again become the scene of commercial and political interest; an English Vice-Consulate has been established; and a railway survey undertaken. [See Hallett, *A Thousand Miles on an Elephant*, 74 seqq.]

c. 1544.—“Out of this Lake of *Singapamor* . . . do four very large and deep rivers proceed, wherof the first . . . runneth Eastward through all the Kingdoms of *Sornau* and *Siam* . . . ; the Second, *Jangumasa* . . . disimboking into the Sea by the Bar of *Martabano* in the Kingdom of *Pegu*. . . .”—Pinto (in *Cogan*, 165).

1553.—(Barros illustrates the position of the different kingdoms of India by the figure of a (left) hand, laid with the palm downwards) “And as regards the western part, following always the sinew of the forefinger, it will correspond with the ranges of mountains running from north to south along which lie the kingdom of *Avá*, and *Bromá*, and *Jangomá*.”—III. ii. 5.

c. 1587.—“I went from *Pegu* to *Iamayhey*, which is in the Countrey of the *Langeianes*, whom we call *Jangomes*; it is five and twentie dayes journey to Northeast from *Pegu*. . . . Hither to *Iamayhey* come many Merchants out of *China*, and bring great store of Muske, Gold, Silver, and many things of *China* worke.”—R. Fitch, in *Hakl.* ii.

c. 1606.—“But the people, or most part of them, fled to the territories of the King of *Jangoma*, where they were met by the Padre Friar Francisco, of the Annunciation, who was there negotiating”—Bocarro, 186.

1612.—“The Siamese go out with their heads shaven, and leave long mustachioes on their faces; their garb is much like that of the Peguans. The same may be said of the *Jangomas* and the *Laojoes*” (see LAN JOHN).—Couto, V. vi. 1.

c. 1615.—“The King (of *Pegu*) which now reigneth . . . hath in his time recovered from the King of *Syam* . . . the town and kingdom of *Zangomay*, and therein an Englishman called *Thomas Samuel*, who not long before had been sent from *Syam* by Master *Lucas Anthonison*, to discover the Trade of that country by the sale of certaine goods sent along with him for that purpose.”—W. Methold, in Purchas, v. 1006.

[1617.—“*Jangama*.” See under JUDEA.]

[1795.—“*Zemes*.” See under SHAN.]

JAPAN, n.p. Mr. Giles says: “Our word is from *Jeh-pun*, the Dutch orthography of the Japanese *Ni-pon*.” What the Dutch have to do with the matter is hard to see. [“Our word ‘Japan’ and the Japanese *Nihon* or *Nippon*, are alike corruptions of *Jih-pen*, the Chinese pronunciation of the characters (meaning) literally ‘sun-origin.’” (*Chamberlain, Things Japanese*, 3rd ed. 221).] A form closely resembling *Japán*, as we pronounce it, must have prevailed, among foreigners at least, in China as early as the 13th century; for Marco Polo calls it *Chi-pan-gu* or *Jipan-ku*, a name representing the Chinese *Zhi-pán-Kue* (‘Sun-origin-Kingdom’), the Kingdom of the Sunrise or Extreme Orient, of which the word *Nipon* or *Nippon*, used in Japan, is said to be a dialectic variation. But as there was a distinct gap in Western tradition between the 14th century and the 16th, no doubt we, or rather the Portuguese, acquired the name from the traders at Malacca, in the Malay forms, which Crawford gives as *Jápung* and *Jápang*.

1298.—“*Chipangu* is an Island towards the east in the high seas, 1,500 miles distant from the Continent; and a very great Island it is. The people are white, civilized, and well-favoured. They are Idolaters, and dependent on nobody. . . .”—Marco Polo, bk. iii. ch. 2.

1505.—“. . . and not far off they took a ship belonging to the King of Calicut; out of which they have brought me certain jewels of good value; including Meccese pearls worth 8,000 ducats; also three astrological instruments of silver, such as are not used by our astrologers, large and well-wrought, which I hold in the highest estimation. They say that the King of Calicut had sent the said ship to an island called *Saponin* to obtain the said instruments. . . .”—Letter from the K. of Portugal (Dom Manuel) to the K. of Castille (Ferdinand). Reprint by A. Burnell, 1881, p. 8.

1521.—“In going by this course we passed near two very rich islands; one is in twenty degrees latitude in the antarctic pole, and is called *Cipangu*.”—Pigafetta, *Magellan's Voyage*, Hak. Soc., 67. Here the name appears to be taken from the chart or *Mappe-Monde* which was carried on the voyage. *Cipangu* appears by that name on the globe of Martin Behaim (1482), but 20 degrees north, not south, of the equator.

1545.—“Now as for us three Portuguese, having nothing to sell, we employed our time either in fishing, hunting, or seeing the Temples of these *Gentiles*, which were very sumptuous and rich, whereinto the *Bonces*, who are their priests, received us

very courteously, for indeed it is the custom of those of Jappon (*do Japão*) to be exceedingly kind and courteous."—*Pinto* (orig. cap. cxxiv.), in *Cogan*, E.T. p. 173.

1553.—"After leaving to the eastward the isles of the Leguicos (see LEW CHEW) and of the Jappons (*das Japões*), and the great province of Meaco, which for its great size we know not whether to call it Island or Continent, the coast of China still runs on, and those parts pass beyond the antipodes of the meridian of Lisbon."—*Barros*, I. ix. 1.

1572.—

"Esta meia escondida, que responde
De longe a China, donde vem buscar-se,
Ho Japão, onde nasce la prata fina,
Que illustrada será co' a Lei divina."
Camões, x. 131.

By Burton :

"This Realm, half-shadowed, China's
empory
afar reflecting, whither ships are bound,
is the Japan, whose virgin silver mine
shall shine still sheeuer with the Law
Divine."

1727.—"Japon, with the neighbouring
Islands under its Dominions, is about the
magnitude of Great Britain."—*A. Hamilton*,
ii. 306; [ed. 1744, ii. 305].

JARGON, JARCOON, ZIRCON, &c.

The name of a precious stone often mentioned by writers of the 16th century, but respecting the identity of which there seems to be a little obscurity. The *English Encyclopædia*, and the *Times* Reviewer of Emanuel's book *On Precious Stones* (1866), identify it with the hyacinth or jacinth; but Lord Stanley of Alderley, in his translation of Barbosa (who mentions the stone several times under the form *jagonza* and *jagonza*), on the authority of a practical jeweller identifies it with corundum. This is probably an error. *Jagonza* looks like a corruption of *jacinthus*. And Haüy's *Mineralogy* identifies *jargon* and *hyacinth* under the common name of *zircon*. Dana's *Mineralogy* states that the term *hyacinth* is applied to these stones, consisting of a silicate of zirconia, "which present bright colours, considerable transparency, and smooth shining surfaces. . . . The variety from Ceylon, which is colourless, and has a smoky tinge, and is therefore sold for inferior diamonds, is sometimes called *jargon*" (*Syst. of Mineral.*, 3rd ed., 1850, 379-380; [*Encycl. Brit.* 9th ed. xiv. 789 seq.]).

The word probably comes into European languages through the Span. *a-*

zircon, a word of which there is a curious history in *Dozy and Engelmann*. Two Spanish words and their distinct Arabic originals have been confounded in the *Span. Dict.* of Cobarruvias (1611) and others following him. *Sp. zarca* is 'a woman with blue eyes,' and this comes from Ar. *zarkā*, fem. of *azrak*, 'blue.' This has led the lexicographers above referred to astray, and *azarcon* has been by them defined as a 'blue earth, made of burnt lead.' But *azarcon* really applies to 'red-lead,' or vermillion, as does the Port. *azarcão*, *azarcão*, and its proper sense is as the *Dict. of the Sp. Academy* says (after repeating the inconsistent explanation and etymology of Cobarruvias), "an intense orange-colour, Lat. *color aureus*." This is from the Ar. *zarkān*, which in Ibn Baithar is explained as synonymous with *salikān*, and *asranj*, "which the Greeks call *sandix*," i.e. cinnabar or vermillion (see Sonthheimer's *Ebn Baithar*, i. 44, 530). And the word, as Dozy shows, occurs in Pliny under the form *syricum* (see quotations below). The eventual etymology is almost certainly Persian, either *zargūn*, 'gold colour,' as Marcel Devic suggests, or *azargūn* (perhaps more properly *āzargūn*, from *āzar*, 'fire'), 'flame-colour,' as Dozy thinks.

A.D. c. 70. — "Hoc ergo adulteratur
minium in officinis socorum, et ubi
Syricum. Quoniam modo Syricum fiat suo
loco docebitur, sublini autem Syrico
minium compendi ratio demonstrat."—
Plin. N. H. XXXIII. vii.

"Inter facticios est et Syricum,
quo minium sublini diximus. Fit autem
Sinopide et sandyco mixtis."—*Ibid.* XXXV.
vi.

1796.—"The artists of Ceylon prepare
rings and heads of canes, which contain
a complete assortment of all the precious
stones found in that island. These assem-
blages are called Jargons de Ceylan, and
are so called because they consist of a
collection of gems which reflect various
colours."—*Fra Paolino*, Eng. ed. 1800, 393.
(This is a very loose translation. Fra
Paolino evidently thought *Jargon* was a
figurative name applied to this mixture of
stones, as it is to a mixture of languages).

1813.—"The colour of Jargons is grey,
with tinges of green, blue, red, and yellow."
—*I. Mawe*, [A Treatise on Diamonds, &c. 119.

1860.—"The 'Matura Diamonds,' which
are largely used by the native jewellers,
consist of zircon, found in the syenite, not
only uncoloured, but also of pink and yellow

tints, the former passing for rubies."—*Trenton's Ceylon*, i. 33.

JAROOI, s. The *Lagerstroemia reginae*, Roxb. H.—Beng. *jarāl*, *jāral*. A tree very extensively diffused in the forests of Eastern and Western India and Pegu. It furnishes excellent boat-timber, and is a splendid flowering tree. "An exceeding glorious tree of the Concan jungles, in the month of May robed as in imperial purple, with its terminal panicles of large showy purple flowers. I for the first time introduced it largely into Bombay gardens, and called it *Mos reginae*."—*Sir G. Birdwood, MS.*

1850.—"Their forests are frequented by timber-cutters, who fell Jarool, a magnificent tree with red wood, which, though soft, is durable under water, and therefore in universal use for boat building."—*Hooker, Mtn. Journals*, ed. 1855, ii. 318.

1855.—"Much of the way from Rangoon also, by the creeks, to the great river, was through actual dense forest, in which the Jarool, covered with purple blossoms, made a noble figure."—*Blackwood's Mag.*, May 1856, 538.

JASK, JASQUES, CAPE-, n.p. Ar. *Rds Jāshak*, a point on the eastern side of the Gulf of Omān, near the entrance to the Persian Gulf, and 6 miles south of a port of the same name. The latter was frequented by the vessels of the English Company whilst the Portuguese held Ormus. After the Portuguese were driven out of Ormus (1622) the English trade was moved to Gombroon (q.v.). The peninsula of which Cape Jask is the point, is now the terminus of the submarine cable from Bushire; and a company of native infantry is quartered there. *Jask* appears in Yākūt as "a large island between the land of Omān and the Island of Kish." No island corresponds to this description, and probably the reference is an incorrect one to *Jask* (see *Dict. de la Perse*, p. 149). By a curious misapprehension, Cape Jasques seems to have been Englished as *Cape James* (see *Dunn's Or. Navigator*, 1780, p. 94).

1853.—"Crossing from this Cape Moçandan to that opposite to it called Jasque, which with it forms the mouth of the strait, we enter on the second section [of the coast] according to our division. . . ."—*Barros*, i. ix. i.

1572.—

"Mas deixamos o estreito, e o conhecido .
Cabo de Jasque, dito já Carpella,
Com todo o seu terreno mal querido
Da natura, e dos dons usados della. . . ."
Cames, x. 105.

By Burton :

"But now the Narrows and their noted head
Cape Jask, Carpella called by those of yore,
quit us, the dry terrone scant favoured
by Nature niggard of her normal store. . . ."

1614.—"*Per Postscript.* If it please God this Persian business fall out to y^e contentt, and y^e you thinke fitt to adventure thither, I thinke itt not amisse to sett you downe as y^e Pilotts have informed mee of Jasques, wch is a towne standing neere y^e edge of a straightte Sea Coast where a ship may ride in 8 fathome water a Sacar shotte from y^e shoar and in 6 fathome you maye bee nearer. Jasque is 6 *Gemes* (see JAM, b) from Ormus southwards and six *Gemes* is 60 cooses makes 30 leagues. Jasques lieth from Muschet east. From Jasques to Sindia is 200 cooses or 100 leagues. At Jasques comonly they have northo winde wch bloweth to trade out of y^e Persian Gulfe. Mischet is on y^e Arabian Coast, and is a little portte of Portugalla."—*MS. Letter from Nich. Downton*, dd. November 22, 1614, in India Office; [Printed in *Foster, Letters*, ii. 177, and compare ii. 145].

1617.—"There came now at this time that there was an English ship lying inside the Cape of Rosalgate (see ROSALGAT) with the intention of making a fort at Jasques in Persia, as a point from which to plunder our cargoes. . . ."—*Locarro*, 672.

[1623.—"The point or peak of Giasck."—*P. della Valle*, Hak. Soc. i. 4.

[1630.—"Jasques." (See under JUNK.)]
1727.—"I'll travel along the Sea-coast, towards Indutan, or the Great Mogul's Empire. All the Shore from Jasques to Sindy, is inhabited by uncivilized People, who admit of no Commerce with Strangers. . . ."—*A. Hamilton*, i. 115; [ed. 1744].

JASOOS, s. Ar.—H. *jāsūs*, 'a spy.'

1803.—"I have some Jasooses, selected by Col. C.—'s brahmin for their stupidity, that they might not pry into state secrets, who go to Sindia's camp, remain there a phaur (see PUHUR) in fear. . . ."—*M. Elphinstone*, in *Life*, i. 62.

JAUN, s. This is a term used in Calcutta, and occasionally in Madras, of which the origin is unknown to the present writers. [Mr. H. Beveridge points out that it is derived from H.—Beng. *yān*, defined by Sir G. Haughton: "a vehicle, any means of conveyance, a horse, a carriage, a palkee." It is Skt. *yāna*, with the

same meaning. The initial *ya* in Bengali is usually pronounced *ja*. The root is *yā*, 'to go.' It is, or was, applied to a small palankin carriage, such as is commonly used by business men in going to their offices, &c.

c. 1836.—

"Who did not know that office Jaun of pale Pomona green,
With its drab and yellow lining, and
picked out black between,
Which down the Esplanade did go at the
ninth hour of the day. . . ."
Bole-Ponyis, by H. M. Parker, ii. 215.

[The Jaun Bazar is a well-known low quarter of Calcutta.]

[1892 —

"From Tarnau in Galicia
To Jaun Bazar she came."
R. Kipling, Ballad of Fisher's Boarding House.]

JAVA, n.p. This is a geographical name of great antiquity, and occurs, as our first quotation shows, in Ptolemy's Tables. His *Ἰαβὰδ* represents with singular correctness what was probably the Prakrit or popular form of *Yava-dvīpa* (see under *DIU* and *MALDIVES*), and his interpretation of the Sanskrit is perfectly correct. It will still remain a question whether *Yava* was not applied to some cereal more congenial to the latitude than barley,* or was (as is possible) an attempt to give an Indian meaning to some aboriginal name of similar sound. But the sixth of our quotations, the transcript and translation of a Sanskrit inscription in the Museum at Batavia by Mr. Holle, which we owe to the kindness of Prof. Kern, indicates that a signification of wealth in cereals was attached to the name in the early days of its Indian civilization. This inscription is most interesting, as it is the oldest dated inscription yet discovered upon Javanese soil. Till a recent time it was not known that there was any mention of Java in Sanskrit literature, and this was so when Lassen published the 2nd vol. of his *Indian Antiquities* (1849). But in fact Java was mentioned in the *Rāmāyana*, though a perverted reading disguised the fact until the publication of the Bombay edition in 1863. The

passage is given in our second quotation; and we also give passages from two later astronomical works whose date is approximately known. The *Yava-Koṭi*, or *Java Point* of these writers is understood by Prof. Kern to be the eastern extremity of the island.

We have already (see *BENJAMIN*) alluded to the fact that the terms *Jāva*, *Jāvi* were applied by the Arabs to the Archipelago generally, and often with specific reference to Sumatra. Prof. Kern, in a paper to which we are largely indebted, has indicated that this larger application of the term was originally Indian. He has discussed it in connection with the terms "Golden and Silver Islands" (*Suvarṇa dvīpa* and *Rāpya dvīpa*), which occur in the quotation from the *Rāmāyana*, and elsewhere in Sanskrit literature, and which evidently were the basis of the Chrysē and Argyrē, which take various forms in the writings of the Greek and Roman geographers. We cannot give the details of his discussion, but his condensed conclusions are as follows:—

(1.) *Suvarṇa-dvīpa* and *Yava-dvīpa* were according to the prevalent representations the same; (2.) Two names of islands originally distinct were confounded with one another; (3.) *Suvarṇa-dvīpa* in its proper meaning is Sumatra, *Yava-dvīpa* in its proper meaning is Java; (4.) Sumatra, or a part of it, and Java were regarded as one whole, doubtless because they were politically united; (5.) By *Yava-koṭi* was indicated the east point of Java.

This Indian (and also insular) identification, in whole or in part, of Sumatra with Java explains a variety of puzzles, e.g. not merely the Arab application of *Java*, but also the ascription, in so many passages, of great wealth of gold to Java, though the island, to which that name properly belongs, produces no gold. This tradition of gold-produce we find in the passages quoted from Ptolemy, from the *Rāmāyana*, from the Holle inscription, and from Marco Polo. It becomes quite intelligible when we are taught that Java and Sumatra were at one time both embraced under the former name, for Sumatra has always been famous for its gold-production. [Mr. Skeat notes as an interesting fact that the standard Malay name *Jawā* and the Javanese *Jāva* preserve the original form of the word.]

* The Teutonic word *Corn* affords a handy instance of the varying application of the name of a cereal to that which is, or has been, the staple grain of each country. *Corn* in England familiarly means 'wheat'; in Scotland 'oats'; in Germany 'rye'; in America 'maize.'

(Ancient).—"Search carefully Yava dvīpa, adorned by seven Kingdoms, the Gold and Silver Island, rich in mines of gold. Beyond Yava dvīpa is the Mountain called Sisira, whose top touches the sky, and which is visited by gods and demons."—*Rāmāyana*, IV. xl. 80 (from Kern).

A.D. c. 150.—"Iabadiz ('Iapadiz'), which means 'Island of Barley,' most fruitful the island is said to be, and also to produce much gold; also the metropolis is said to have the name Argyrē (Silver), and to stand at the western end of the island."—*Ptolemy*, VII. ii. 29.

414.—"Thus they voyaged for about ninety days, when they arrived at a country called Ya-va-di [i.e. Yava-dvīpa]. In this country heretics and Brahmans flourish, but the Law of Buddha hardly deserves mentioning."—*Fahian*, ext. in *Groeneveldt's Notes from Chinese Sources*.

A.D. c. 500.—"When the sun rises in Ceylon it is sunset in the City of the Blessed (*Siddha-pura*, i.e. The Fortunate Islands), noon at Yava-koti, and midnight in the Land of the Romans."—*Aryabhata*, IV. v. 13 (from Kern).

A.D. c. 650.—"Eastward by a fourth part of the earth's circumference, in the world-quarter of the Bhadrāsya lies the City famous under the name of Yava koti whose walls and gates are of gold."—*Surya-Siddhānta*, XII. v. 38 (from Kern).

Saka, 654, i.e. A.D. 762.—"Dvīpavaram Yavākhyam atulan dhān-yādivājñikam sampannam kanakākarañh" . . . i.e. the incomparable splendid island called Java, excessively rich in grain and other seeds, and well provided with gold-mines."—*Inscription in Batavia Museum* (see above).

943.—"Eager . . . to study with my own eyes the peculiarities of each country, I have with this object visited Sind and Zanj, and Sanf (see CHAMPA) and Sin (China), and Zabaj."—*Ma'ūdī*, i. 5.

"This Kingdom (India) borders upon that of Zabaj, which is the empire of the *Mahrāj*, King of the Isles."—*Ibid.* 163.

992.—"Djava is situated in the Southern Ocean. . . . In the 12th month of the year (992) their King *Maradja* sent an embassy . . . to go to court and bring tribute."—*Groeneveldt's Notes from Chinese Sources*, pp. 15-17.

1298.—"When you sail from Zlamba (Chamba) 1600 miles in a course between south and south-east, you come to a very great island called Java, which, according to the statement of some good mariners, is the greatest Island that there is in the world, seeing that it has a compass of more than 3000 miles, and is under the dominion of a great King. . . . Pepper, nutmegs, spike, galanga, cubeb, cloves, and all the other good spices are produced in this island, and it is visited by many ships with quantities of merchandise from which they make great profits and gain, for such an amount of gold is found there that no one would believe it

or venture to tell it."—*Marco Polo*, in *Ramusio*, ii. 61.

c. 1330.—"In the neighbourhood of that realm is a great island, Java by name, which hath a compass of a good 3000 miles. Now this island is populous exceedingly, and is the second best of all islands that exist. . . . The King of this island hath a palace which is truly marvellous. . . . Now the great Khan of Cathay many a time engaged in war with this King; but this King always vanquished and got the better of him."—*Friar Odoric*, in *Cathay*, &c., 87-88.

c. 1349.—"She clandestinely gave birth to a daughter, whom she made when grown up Queen of the finest island in the world, Saba by name. . . ."—*John de Marignolli*, *ibid.* 391.

c. 1444.—"Sunt insulae duae in interiori India, e pone extremis orbis finibus, ambae Java nomine, quarum altera tribus, altera duobus millibus milliarum protenditur orientem versus; sed Majoris, Minorisque cognomine discernuntur."—*N. Conti*, in *Poggins*, *De Var. Fortunae*.

1503.—The Syrian Bishops Thomas, Jaballah, Jacob, and Denha, sent on a mission to India in 1503 by the (Nestorian) Patriarch Elias, were ordained to go "to the land of the Indians and the islands of the seas which are between Dabag and Sin and Masin (see MACHEEN)."—*Assemani*, III. Pt. 1. 592. This Dabag is probably a relic of the *Zabaj* of the *Relation*, of Ma'ūdī, and of Al-birūnī.

1516.—"Further on . . . there are many islands, small and great, amongst which is one very large which they call Java the Great. . . . They say that this island is the most abundant country in the world. . . . There grow pepper, cinnamon, ginger, bamboos, cubeb, and gold. . . ."—*Barbosa*, 197.

Referring to Sumatra, or the Archipelago in general.

Saka, 578, i.e. A.D. 656.—"The Prince Adityadharmā is the Deva of the First Java Land (*prathama Yava-bhū*). May he be great! Written in the year of Saka, 578. May it be great!"—From a *Sanskrit Inscription* from Pager-Ruyong, in Menang Karbau (Sumatra), publ. by *Friedrich*, in the *Batavian Transactions*, vol. xxii.

1224.—"Ma'bar (q.v.) is the last part of India; then comes the country of China (Sin), the first part of which is Jāwa, reached by a difficult and fatal sea."—*Iāqūt*, i. 516.

"This is some account of remotest Sin, which I record without vouching for its truth . . . for in sooth it is a far off land. I have seen no one who had gone to it and penetrated far into it; only the merchants seek its outlying parts, to wit the country known as Jāwa on the sea-coast, like to India; from it are brought Aloeswood ('ād), camphor, and nard (*sandū*), and clove, and mace (*basāsa*), and China drugs, and vessels of china-ware."—*Ibid.* iii. 445.

Kazwini speaks in almost the same words of Jāwa. He often copies Yākut, but perhaps he really means his own time (for he uses different words) when he says: "Up to this time the merchants came no further into China than to this country (Jāwa) on account of the distance and difference of religion"—ii. 18.

1298.—"When you leave this Island of Pontam and sail about 100 miles, you reach the Island of Java. The Less. For all its name 'tis none so small but that it has a compass of 2000 miles or more. . . ." &c.—*Marco Polo*, bk. iii. ch. 9.

c. 1300.—". . . In the mountains of Jāwa scented woods grow. . . . The mountains of Jāwa are very high. It is the custom of the people to puncture their hands and entire body with needles, and then rub in some black substance."—*Rashid-uddin*, in *Elliot*, i. 71.

1323.—"There is also another exceeding great island, which is called Jawa, which is in circuit more than seven (thousand ?) miles as I have heard, and where are many world's wonders. Among which, besides the finest aromatic spices, this is one, to wit, that there be found pygmy men. . . . There are also trees producing cloves, which when they are in flower emit an odour so pungent that they kill every man who cometh among them, unless he shut his mouth and nostrils. . . . In a certain part of that island they delight to eat white and fat men when they can get them. . . ."—*Friar Jordanus*, 30-31.

c. 1330.—"Parmi les îles de la Mer de l'Inde il faut citer celle de Djāwah, grande île célèbre par l'abondance de ses drogues . . . au sud de l'île de Djāwah on remarque la ville de Fansour, d'où le camphre Fansotri tire son nom."—*Géog. d'Aboulféda*, II. pt. n. 127. [See CAMPHOR.]

c. 1346.—"After a passage of 25 days we arrived at the Island of Jāwa, which gives its name to the *lubān jāwī* (see BENJAMIN). . . . We thus made our entrance into the capital, that is to say the city of Sumatra; a fine large town with a wall of wood and towers also of wood."—*Ibn Batuta*, iv. 223-230.

1553.—"And so these, as well as those of the interior of the Island (Sumatra), are all dark, with lank hair, of good nature and countenance, and not resembling the Javanese, although such near neighbours, indeed it is very notable that at so small a distance from each other their nature should vary so much, all the more because all the people of this Island call themselves by the common name of Jawis (Jatijs), because they hold it for certain that the Javanese (or Jāos) were formerly lords of this great Island. . . ."—*Barros*, III. v. 1.

1555.—"Beyond the Island of Iaua they sailed along by another called Bali; and then came also vnto other called Anjaue, Cambaba, Solor. . . . The course by these

"Islands is about 500 leagues. The ancient cosmographers call all these Islands by the name Iauos; but late experience hath found the names to be very diuers as you see."—*Antonio Galeano*, old E.T. in *Hall*. iv. 423.

1856.—

"It is a saying in Goozerat,—

'Who goes to Java

Never returns.

If by chance he return,

Then for two generations to live upon,

Money enough he brings back."

Ras Midid, ii. 82; [ed. 1878, p. 418].

JAVA-RADISH, s. A singular variety (*Raphanus caudatus*, L.) of the common radish (*R. sativus*, L.), of which the pods, which attain a foot in length, are eaten and not the root. It is much cultivated in Western India, under the name of *mugra* [see *Baden-Powell*, *Punjab Products*, i. 260]. It is curious that the Hind. name of the common radish is *mālī*, from *māl*, 'root,' exactly analogous to *radish* from *radix*.

[**JAVA-WIND**, s. In the Straits Settlements an unhealthy south wind blowing from the direction of Java is so called. (Compare SUMATRA, b.)]

JAWAUB, s. Hind. from Ar. *jawāb*, 'an answer.' In India it has, besides this ordinary meaning, that of 'dismissal.' And in Anglo-Indian colloquial it is especially used for a lady's refusal of an offer; whence the verb passive 'to be jawaub'd.' [The Jawaub Club consisted of men who had been at least half a dozen times 'jawaub'd.']

1830.—"The Juwawb'd Club,' asked Elsmere, with surprise, 'what is that?'

"'Tis a fanciful association of those melancholy candidates for wedlock who have fallen in their pursuit, and are smarting under the sting of rejection."—*Orient. Sport. Mag.*, reprint 1873, i. 424.]

Jawāb among the natives is often applied to anything erected or planted for a symmetrical double, where

"Grove nods at grove, each alley has a brother,
And half the platform just reflects the other."

"In the houses of many chiefs every picture on the walls has its jawāb (or duplicate). The portrait of Scindiah now in my dining-room was the jawāb (copy in fact) of Mr. C. Landseer's picture, and hung opposite to the

original in the Darbar room" (*M.-Gen. Keatinge*). ["The masjid with three domes of white marble occupies the left wing and has a counterpart (jawāb) in a precisely similar building on the right hand side of the Taj. This last is sometimes called the false masjid; but it is in no sense dedicated to religious purposes."—*Führer, Monumental Antiquities, N.W.P.*, p. 64.]

JAY, s. The mune usually given by Europeans to the *Coracias Indica*, Linn., the *Nilkanth*, or 'blue-throat' of the Hindus, found all over India.

[1878.—"They are the commonality of birddom, who furnish forth the mobs which bower the drunken-flighted jay when he jerks, shrieking in a series of blue hyphen-flashes through the air. . . ."—*Ph. Robinson, In My Indian Garden*, 3.]

JEEL, s. Hind. *jhil*. A stagnant sheet of inundation; a mere or lagoon. Especially applied to the great sheets of remanent inundation in Bengal. In Eastern Bengal they are also called *bheel* (q.v.).

[1757.—"Towards five the guard waked me with notice that the Nawab would presently pass by to his palace of Mootoo jeel."—*Holwell's Letter* of Feb. 23, in *Wheeler, Early Records*, 250.]

The *Jhils* of Silhet are vividly and most accurately described (though the word is not used) in the following passage:—

c. 1778.—"I shall not therefore be disbelieved when I say that in pointing my boat towards Sylhet I had recourse to my compass, the same as at sea, and steered a straight course through a lake not less than 100 miles in extent, occasionally passing through villages built on artificial mounds: but so scanty was the ground that each house had a canoe attached to it."—*Hon. Robert Lindsay, in Lives of the Lindsays*, iii. 166.

1824.—"At length we . . . entered what might be called a sea of reeds. It was, in fact, a vast jeel or marsh, whose tall rushes rise above the surface of the water, having depth enough for a very large vessel. We sailed briskly on, rustling like a greyhound in a field of corn."—*Heber*, i. 101.

1850.—"To the geologist the Jheels and Sunderbuds are a most instructive region, as whatever may be the mean elevation of their waters, a permanent depression of 10 to 15 feet would submerge an immense tract."—*Hooker's Himalayan Journals*, ed. 1855, ii. 265.

1885.—"You attribute to me an act, the credit of which was due to Lieut. George

Hutchinson, of the late Bengal Engineers.* That able officer, in company with the late Colonel Berkley, H.M. 32nd Regt., laid out the defences of the Alum Bagh camp, remarkable for its bold plan, which was so well devised that, with an apparently dangerous extort, it was defensible at every point by the small but ever ready force under Sir James Outram. A long interval . . . was defended by a post of support called 'Moir's Picket' . . . covered by a wide expanse of jheel, or lake, resulting from the rainy season. Foreseeing the probable drying up of the water, Lieut. Hutchinson, by a clever inspiration, marched all the transport elephants through and through the lake, and when the water disappeared, the dried clay-bed, pierced into a honey-combed surface of circular holes a foot in diameter and two or more feet deep, became a better protection against either cavalry or infantry than the water had been. . . ."—*Letter* to Lt.-Col. P. R. Innes from F. M. Lord Napier of Magdala, dd. April 15.

¹ Jeel and bheel are both applied to the artificial lakes in Central India and Bundelkhand.

JEETUL, s. Hind. *jital*. A very old Indian denomination of copper coin, now entirely obsolete. It long survived on the western coast, and the name was used by the Portuguese for one of their small copper coins in the forms *ceitils* and *zoitiles*. It is doubtful, however, if *ceitil* is the same word. At least there is a medieval Portuguese coin called *ceitil* and *ceptil* (see *Fernandes, in Memorias da Academia Real das Sciencias de Lisboa*, 2da Classe, 1856); this may have got confounded with the Indian *Jital*. The *jital* of the Delhi coinage of Alā-ud-dīn (c. 1300) was, according to Mr. E. Thomas's calculations, $\frac{1}{16}$ of the silver *tanga*, the coin called in later days the rupee. It was therefore just the equivalent of our modern *pie*. But of course, like most modern denominations of coin, it has varied greatly.

c. 1193-4.—"According to Kutb-ud-Din's command, Nizam-ud-Din Mohammad, on his return, brought them [the two slaves] along with him to the capital, Dihli; and Malik Kutb-ud-Din purchased both the Turks for the sum of 100,000 jitals."—*Raverty, Fatah-ul-Naziri*, p. 603.

c. 1290.—"In the same year . . . there was dearth in Delhi, and grain rose to a jital per sir (see *SEER*)."—*Ẓih-ud-dīn Darni, in Elliot*, iii. 146.

* Afterwards M.-Gen. G. Hutchinson, C.B., C.B.L., Sec. to the Ch. Misg. Society.

c. 1340.—“The dirhem *sultānī* is worth $\frac{1}{2}$ of the dirhem *shashūnī* . . . and is worth 3 *fals*, whilst the *jītal* is worth 4 *fals*; and the dirhem *hashikānī*, which is exactly the silver dirhem of Egypt and Syria, is worth 32 *fals*.”—*Shihābuddīn*, in *Notices et Extraits*, xiii. 212.

1554.—In Sunda. “The cash (*caizas*) here go 120 to the tanga of silver; the which *caizas* are a copper money larger than ceitils, and pierced in the middle, which they say have come from China for many years, and the whole place is full of them.”—*A. Nunes*, 42.

c. 1590.—“For the purpose of calculation the dam is divided into 25 parts, each of which is called a *jétal*. This imaginary division is only used by accountants.”—*Atin*, ed. *Blochmann*, i. 31.

1678.—“48 Juttals, 1 *Pagod*, an Imaginary Coin.”—*Fryer* (at Surat), 206.

c. 1750-60.—“At Carwar 6 pices make the juttal, and 48 juttals a *Pagoda*.”—*Grose*, i. 282.

JEHAUD, s. Ar. *jihad*, [‘an effort, a striving’]; then a sacred war of Musulmans against the infidel; which Sir Herbert Edwardes called, not very neatly, ‘a crescentade.’

[c. 630 A.D.—“Make war upon such of those to whom the Scriptures have been given who believe not in God, or in the last day, and who forbid not that which God and his Prophet have forbidden, and who profess not the profession of the truth, until they pay tribute (*jizyah*) out of hand, and they be humbled.”—*Korān*, Surah ix. 29.]

1880.—“When the Athenians invaded Ephesus, towards the end of the Peloponnesian War, Tissaphernes offered a mighty sacrifice at Artemis, and roused the people in a sort of Jihad, or holy war, for her defence.”—*Sat. Review*, July 17, 84b.

[1901.—“The matter has now assumed the aspect of a ‘Schad,’ or holy war against Christianity.”—*Times*, April 4.]

JELAU BEE, s. Hind. *jalebi*, [which is apparently a corruption of the Ar. *zalabiya*, P. *zalıbiya*]. A rich sweetmeat made of sugar and ghee, with a little flour, melted and trickled into a pan so as to form a kind of interlaced work, when baked.

[1870.—“The poison is said to have been given once in sweetmeats, Jelabees.”—*Chevers*, *Med. Jurisp.* 178.]

JELLY, s. In South India this is applied to vitrified brick refuse used as metal for roads. [The *Madras Gloss.* gives it as a synonym for *kunkur*.] It would appear from a remark of

C. P. Brown (MS. notes) to be Telugu *zallī*, Tam. *shallī*, which means properly ‘shivers, bits, pieces.’

[1868.—“ . . . anicuts in some instances coated over the crown with jelly in chunam.”—*Nelson*, *Man. of Madras*, Pt. v. 53.]

JELUM, n.p. The most westerly of the “Five Rivers” that give their name to the Punjab (q.v.), (among which the Indus itself is not usually included). Properly *Jailam* or *Jilam*, now apparently written *Jhilam*, and taking this name from a town on the right bank. The *Jhilam* is the *Tódorrs* of Alexander’s historians, a name corrupted from the Skt. *Vitastā*, which is more nearly represented by Ptolemy’s *Bódorrs*. A still further (Prakritic) corruption of the same is *Behat* (see **BEHUT**).

1037.—“Here ho (Mahmūd) fell ill, and remained sick for fourteen days, and got no better. So in a fit of repentance he forswore wine, and ordered his servants to throw all his supply . . . into the *Jailam* . . .”—*Bahakī*, in *Elliot*, ii. 139.

c. 1204.—“ . . . in the height of the conflict, Shams-ud-din, in all his panoply, rode right into the water of the river *Jilam* . . . and his warlike feats while in that water reached such a pitch that he was despatching those infidels from the height of the waters to the lowest depths of Hell . . .”—*Tabakāt*, by Rawerty, 604-5.

1856.—
“Hydaspes! often have thy waves run tuned
To battle music, since the soldier King,
The Macedonian, dipped his golden casque
And swam thy swollen flood, until the time
When Night the peace-maker, with pious
hand,
Unclasping her dark mantle, smoothed it
soft
O’er the pale faces of the brave who slept
Cold in their clay, on Chillian’s bloody field.”
The Banyan Tree.

JEMADAR, JEMAUTDAR, &c. Hind. from Ar.—P. *jama’dar*, *jama’* meaning ‘an aggregate,’ the word indicates generally, a leader of a body of individuals. [Some of the forms are as if from Ar.—P. *jama’dat*, ‘an assemblage.’] Technically, in the Indian army, it is the title of the second rank of native officer in a company of sepoy, the *Sūbadār* (see **SOUBADAR**) being the first. In this sense the word dates from the reorganisation of the army in 1768. It is also applied to certain officers of police (under the *dārogha*), of the customs, and of other civil depart-

ments. And in larger domestic establishments there is often a *jemadâr*, who is over the servants generally, or over the stables, camp service and orderlies. It is also an honorific title often used by the other household servants in addressing the *bihishtî* (see BHEESTY).

1752.—“The English battalion no sooner quitted Trichinopoly than the regent set about accomplishing his scheme of surprising the City, and . . . endeavoured to gain 600 of the Nabob's best peons with firelocks. The jemautdars, or captains of these troops, received his bribes and promised to join.”—*Orme*, ed. 1803, i. 257.

1817.—“ . . . Calliaud had commenced an intrigue with some of the jemautdars, or captains of the enemy's troops, when he received intelligence that the French had arrived at Trichinopoly.”—*Mill*, iii. 176.

1821.—“‘Abdullah’ was a Mussulman convert of Mr. Corrie's, who had travelled in Persia with Sir Goro Ouseley, and accompanied him to England, from whence he was returning . . . when the Bishop took him into his service as a ‘jemautdar,’ or head officer of the peons.”—Editor's note to *Heber*, ed. 1844, i. 65.

[1826.—“The principal officers are called Jummahdars, some of whom command five thousand horse.”—*Pandurang Hari*, ed. 1873, i. 56.]

JENNYE, n.p. Hind. *Janai*. The name of a great river in Bengal, which is in fact a portion of the course of the Brahmaputra (see BURRAM-POOTER), and the conditions of which are explained in the following passage written by one of the authors of this Glossary many years ago: “In Rennell's time, the Burrampooter, after issuing westward from the Assam valley, swept south-eastward, and forming with the Ganges a fluvial peninsula, entered the sea abreast of that river below Dacca. And so almost all English maps persist in representing it, though this eastern channel is now, unless in the rainy season, shallow and insignificant; the vast body of the Burrampooter cutting across the neck of the peninsula under the name of *Janai*, and uniting with the Ganges near Pabna (about 150 miles N.E. of Calcutta), from which point the two rivers under the name of *Pudda* (*Padda*) flow on in mighty union to the sea.” (*Blackwood's Mag.*, March 1852, p. 338.)

The river is indicated as an offshoot of the Burrampooter in Rennell's Bengal Atlas (Map No. C) under the name of *Jenni*, but it is not mentioned

in his *Memoir of the Map of Hindostan*. The great change of the river's course was palpably imminent at the beginning of the last century; for Buchanan (c. 1809) says: “The river threatens to carry away all the vicinity of Dewangunj, and perhaps to force its way into the heart of Nator.” (*Eastern India*, iii. 304; see also 377.) Nator or Nattore was the territory now called Rajshahi District. The real direction of the change has been further south. The *Janai* is also called the *Jamunâ* (see under JUMNA). Hooker calls it *Jummal* (!) noticing that the maps still led him to suppose the Burrampooter flowed 70 miles further east (see *Him. Journals*, ed. 1855, ii. 259).

JENNYRICKSHAW, s. Read Capt. Gill's description below. Giles states the word to be taken from the Japanese pronunciation of three characters, reading *jin-ri-ki-sha*, signifying ‘Man—Strength—Cart.’ The term is therefore, observes our friend E. C. Baber, an exact equivalent of “*Pull-man-Car*!” The article has been introduced into India, and is now in use at Simla and other hill-stations. [The invention of the vehicle is attributed to various people—to an Englishman known as “Public-spirited Smith” (8 ser. *Notes and Queries*, viii. 325); to native Japanese about 1868-70, or to an American named Goble, “half-cobbler and half-missionary.” See *Chamberlain, Things Japanese*, 3rd ed. 236 seq.]

1876.—“A machine called a *jennyrickshaw* is the usual public conveyance of Shanghai. This is an importation from Japan, and is admirably adapted for the flat country, where the roads are good, and coolie hire cheap. . . . In shape they are like a buggy, but very much smaller, with room inside for one person only. One coolie goes into the shafts and runs along at the rate of 6 miles an hour; if the distance is long, he is usually accompanied by a companion who runs behind, and they take it in turn to draw the vehicle.”—*W. Gill, River of Golden Sand*, i. 10. See also p. 163.

1880.—“The *Kuruma* or *jin-ri-ki-sha* consists of a light perambulator body, an adjustable hood of oiled paper, a velvet or cloth lining and cushion, a well for parcels under the seat, two high slim wheels, and a pair of shafts connected by a bar at the ends.”—*Miss Bird, Japan*, i. 18.

[1885.—“We . . . got into rickshaws to make an otherwise impossible descent to

the theatre."—*Lady Dufferin, Viceregal Life*, 89.]

JEZYA, s. Ar. *jizya*. The poll-tax which the Musulman law imposes on subjects who are not Moslem.

[c. 630 A.D. See under **JEHAUD**.]

c. 1300.—"The Kāzi replied . . . 'No doctor but the great doctor (Hanifa) to whose school we belong, has assented to the imposition of *Jizya* on Hindus. Doctors of other schools allow of no alternative but "Death or Islam."'—*Zia-ud-din Barni, in Elliot*, iii. 181.

1683—"Understand what customs ye English paid formerly, and compare ye difference between that and our last order for taking customs and *Jidgea*. If they pay no more than they did formerly, they complain without occasion. If more, write what it is, and there shall be an abatement."—*Vizier's Letter to Nabob, in Hedges, Diary*, July 18; [*Hak. Soc.* i. 100].

1686.—"Books of accounts received from Dacca, with advice that it was reported at the Court there that the Poll-money or *Judgea* lately ordered by the Mogul would be exacted of the English and Dutch. . . . Among the orders issued to Pattana Cosum-bazar, and Dacca, instructions are given to the latter place not to pay the *Judgea* or Poll-tax, if demanded."—*Fr. St. Geo. Consns. (on Tour)* Sept. 29 and Oct. 10; *Notes and Extracts*, No. i. p. 49.

1765.—"When the *Hindoo Rajahs* . . . submitted to *Tamarlane*; it was on these capital stipulations: That . . . the emperors should never impose the *jesserah* (or poll-tax) upon the *Hindoos*."—*Holwell, Hist. Events*, i. 37.

JHAUMP, s. A hurdle of matting and bamboo, used as a shutter or door. Hind. *jhānp*, Mahr. *jhānpa*; in connection with which there are verbs, Hind. *jhānp-nā*, *jhāpnā*, *dhānpnā*, 'to cover.' See *jhoprā*, s.v. *ak*; [but there seems to be no etymological connection].

JHOOM, s. *jhīm*. This is a word used on the eastern frontiers of Bengal for that kind of cultivation which is practised in the hill forests of India and Indo-China, under which a tract is cleared by fire, cultivated for a year or two, and then abandoned for another tract, where a like process is pursued. This is the *Kumari* (see **COOMRY**) of S.W. India, the *Chena* of Ceylon (see *Emerson Tennent*, ii. 463), the *taung-gyan* of Burma [*Gazetteer*, ii. 72, 757, the *dahya* of North India (Skt. *dah*, 'to burn'), *ponam* (Tam. *pun*, 'inferior'), or *ponacaud* (Mal. *punak-*

kātu, *pun*, 'inferior,' *kātu*, 'forest') of Malabar]. In the Philippine Islands it is known as *gaingees*; it is practised in the Ardennes, under the name of *sartage*, and in Sweden under the name of *svedjunde* (see *Marsh, Earth as Modified by Human Action*, 346).

[1800.—"In this hilly tract are a number of people . . . who use a kind of cultivation called the *Cotucadu*, which a good deal resembles that which in the Eastern parts of Bengal is called *Jamea*."—*Buchanan, Mysore*, ii. 177.]

1883.—"It is now many years since Government, seeing the waste of forest caused by *juming*, endeavoured to put a stop to the practice. . . . The people *jumed* as before, regardless of orders."—*Indian Agriculturist*, Sept. (Calcutta).

1885.—"*Juming* disputes often arose, one village against another, both desiring to *jum* the same tract of jungle, and these cases were very troublesome to deal with. The *juming* season commences about the middle of May, and the air is then darkened by the smoke from the numerous clearings. . . ." (Here follows an account of the process).—*Lt.-Col. Lewin, A Fly on the Wheel*, 348 seqq.

JIGGY-JIGGY, adv. Japanese equivalent for 'make haste!' The Chinese syllables *chih-chih*, given as the origin, mean 'straight, straight!' Qu. 'right ahead?' (*Bp. Moule*).

JILLMILL, s. Venetian shutters, or as they are called in Italy, *persiane*. The origin of the word is not clear. The Hind. word '*jhilmilā*' seems to mean 'sparkling,' and to have been applied to some kind of gauze. Possibly this may have been used for blinds, and thence transferred to shutters. [So *Platts* in his *H. Dict.*] Or it may have been an *onomatopoeia*, from the rattle of such shutters; or it may have been corrupted from a Port. word such as *janella*, 'a window.' All this is conjecture.

[1832.—"Besides the *purdahs*, the openings between the pillars have blinds neatly made of bamboo strips, wove together with coloured cords: these are called *jhilmuns* or cheeks" (see **CHICK**, s.).—*Mrs. Meer Hassan Ali, Observations*, i. 306.]

1874.—"The front (of a Bengal house) is generally long, exhibiting a pillared verandah, or a row of French casements, and *jillmilled* windows."—*Calc. Review*, No. cxvii. 207.

JOCOLE, s. We know not what this word is; perhaps 'toys'? [Mr.

W. Foster writes: "On looking up the I.O. copy of the *Ft. St. George Consultations* for Nov. 22, 1703, from which Wheeler took the passage, I found that the word is plainly not *jocoles*, but *jocoleit*, which is a not unusual form of chocolate." The *N.E.D.* s.v. *Chocolate*, gives as other forms *jocolatte*, *jocolatt*, *joclatat*.]

1703.—". . . sent from the Patriarch to the Governor with a small present of jocoles, oil, and wines."—In *Wheeler*, ii. 32.

JOGEE, s. Hind. *jogi*. A Hindu ascetic; and sometimes a 'conjuror.' From Skt. *yogin*, one who practises the *yoga*, a system of meditation combined with austerities, which is supposed to induce miraculous power over elementary matter. In fact the stuff which has of late been propagated in India by certain persons, under the names of theosophy and esoteric Buddhism, is essentially the doctrine of the Jogis.

1298.—"There is another class of people called Chughi who . . . form a religious order devoted to the Idols. They are extremely long-lived, every man of them living to 150 or 200 years . . . there are certain members of the Order who lead the most ascetic life in the world, going stark naked."—*Marco Polo*, 2nd ed. ii. 351.

1343.—"We cast anchor by a little island near the main, *Anchediva* (q.v.), where there was a temple, a grove, and a tank of water. . . . We found a *jogi* leaning against the wall of a *buddhāna* or temple of idols" (respecting whom he tells remarkable stories).—*Ibn Batuta*, iv. 62-63, and see p. 275.

c. 1442.—"The Infidels are divided into a great number of classes, such as the Bramins, the Joghis and others."—*Abdurrazak*, in *India in the XVth Cent.*, 17.

1498.—"They went and put in at Angodiva . . . there were good water-springs, and there was in the upper part of the island a tank built with stone, with very good water and much wood . . . there were no inhabitants, only a beggar-man whom they call *joguedes*."—*Correia*, by *Lord Stanley*, 230. Compare *Ibn Batuta* above. After 150 years, tank, grove, and *jogi* just as they were!

1510.—"The King of the Ioghe is a man of great dignity, and has about 30,000 people, and he is a pagan, he and all his subjects; and by the pagan Kings he and his people are considered to be saints, on account of their lives, which you shall hear . . ."—*Vartihema*, p. 111. Perhaps the chief of the *Gorakhnātha* Gosains, who were once very numerous on the West Coast, and have still a settlement at Kadri, near Mangalore. See *P. della Valle's* notice below.

1516.—"And many of them noble and respectable people, not to be subject to the Moors, go out of the Kingdom, and take the habit of poverty, wandering the world . . . they carry very heavy chains round their necks and waists, and legs; and they smear all their bodies and faces with ashes. . . . These people are commonly called *jogues*, and in their own speech they are called *Zoame* (see *SWAMY*) which means Servant of God. . . . These *jogues* eat all meats, and do not observe any idolatry."—*Barbosa*, 99-100.

1553.—"Much of the general fear that affected the inhabitants of that city (Goa before its capture) proceeded from a Gento, of Bengal by nation, who went about in the habit of a *Jogue*, which is the strictest sort of their Religion . . . saying that the City would speedily have a new Lord, and would be inhabited by a strange people, contrary to the will of the natives."—*De Barros*, Dec. II. liv. v. cap. 3.

"For this reason the place (Adam's Peak) is so famous among all the Gentile- dom of the East yonder, that they resort thither as pilgrims from more than 1000 leagues off, and chiefly those whom they call *Jógues*, who are as men who have abandoned the world and dedicated themselves to God, and make great pilgrimages to visit the Temples consecrated to him."—*Ibid.* Dec. III. liv. ii. cap. 1.

1563.—". . . to make them fight, like the *cobras de capello* which the *jogues* carry about asking alms of the people, and these *jogues* are certain heathen (*Gentios*) who go begging all about the country, powdered all over with ashes, and venerated by all the poor heathen, and by some of the Moors also. . . ."—*Garcia*, f. 156r, 157.

[1567.—"*Jogues*." See under **CASIS**.

[c. 1610.—"The Gentiles have also their *Abedalles* (*Ald-Allah*), which are like to our hermits, and are called *Jogues*."—*Pyrrard de Laval*, Hak. Soc. i. 343.]

1621.—"Finally I went to see the King of the Jogis (*Gioghi*) where he dwelt at that time, under the shade of a cottage, and I found him roughly occupied in his affairs as a man of the field and husbandman . . . they told me his name was *Batinata*, and that the hermitage and the place generally was called *Cadira* (*Kadri*)."—*P. della Valle*, ii. 721; [Hak. Soc. ii. 350, and see i. 37, 75].

[1667.—"I allude particularly to the people called *Jauguis*, a name which signifies 'united to God.'"—*Berter*, ed. *Constable*, 316.]

1673.—"Near the Gate in a Choultry sat more than Forty naked *Jogues*, or men united to God, covered with Ashes and plaited Turbats of their own Hair."—*Fryer*, 160.

1727.—"There is another sort called *Jogues*, who . . . go naked except a bit of Cloth about their Loyns, and some dony themselves even that, delighting in Nastiness, and an holy Obscenity, with a great

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that they were, in fact, taken by a wandering
- "American" - Indian, however, found
in the ruins of Great Hope, the South Sea
Islands and around the world. To his
- "The Vandal" in 1817.

[illegible]

It was the first time in the history of the world that a man had been able to see the world as it really is, and not as he had imagined it to be.

12. In the United States, the people have the right to know what their government is doing. This is a basic principle of democracy. The government should be open to the people and should not keep secrets. The people have the right to know what their government is doing, and the government should be open to the people. The people have the right to know what their government is doing, and the government should be open to the people.

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JOINT

These are the direct profits, from
taxes are not to be levied on them.
has not been chiefly by the Indian
the full revenues of Upper India. It
is earned by two parts of men (who
are called *Samanyas*), is expended
repaid each year towards on their
shoulders a short tax from which the

shafts of the chair are slung. There is some perplexity as to the origin of the word. For we find in Crawford's *Malay Dict.* "*Jampana* (Jav. *Jampona*), a kind of litter." Also the *Javanese Dict.* of P. Jansz (1876) gives: "*Djem-pānā*—dragstool (i.e. portable chair), or sedan of a person of rank." [Klinkert has *jempāna*, *djempāna*, *sempana* as a State sedan-chair, and he connects *sempana* with Skt. *sam-panna*, 'that which has turned out well, fortunate.' Wilkinson has: "*jempāna*, Skt.? a kind of State carriage or sedan for ladies of the court."] The word cannot, however, have been introduced into India by the officers who served in Java (1811-15), for its use is much older in the Himalaya, as may be seen from the quotation from P. Desideri.

It seems just possible that the name may indicate the thing to have been borrowed from Japan. But the fact that *dp̄yān* means 'hang' in Tibetan may indicate another origin.

Wilson, however, has the following: "*Jhāmpān*, Bengali. A stage on which snake-catchers and other juggling vagabonds exhibit; a kind of sedan used by travellers in the Himalaya, written *Jāmpaun* (?)." [Both Platts and Fallon give the word *jhappān* as Hind.; the former does not attempt a derivation; the latter gives Hind. *jhānp*, 'a cover,' and this on the whole seems to be the most probable etymology. It may have been originally in India, as it is now in the Straits, a closed litter for ladies of rank, and the word may have become appropriated to the open conveyance in which European ladies are carried.]

1716.—"The roads are nowhere practicable for a horseman, or for a *Jampan*, a sort of palanquin."—Letter of P. Ippolito Desideri, dated April 10, in *Lettres Édif.* xv. 181.

1783.—(After a description) "... by these central poles the litter, or as it is here called, the *Sampan*, is supported on the shoulders of four men."—*Forster's Journey*, ed. 1808, ii. 3.

[1822.—"The *Chumpaun*, or as it is more frequently called, the *Chumpala*, is the usual vehicle in which persons of distinction, especially females, are carried. . . ."—*Lloyd, Gerard, Narr.* i. 105.

[1842.—"... a conveyance called a *Jaumpaun*, which is like a short palanquin, with an arched top, slung on three poles (like what is called a *Tonjon* in India). . . ."—*Elphinstone, Caubul*, ed. 1842, i. 137.

[1849.—"A *Jhappan* is a kind of arm chair with a canopy and curtains; the canopy, &c., can be taken off."—*Mrs. MacKenzie, Life in the Mission*, ii. 103.]

1879.—"The gondola of Simla is the 'jampan' or 'jampot', as it is sometimes called, on the same linguistic principle . . . as that which converts asparagus into sparrow-grass. . . . Every lady on the hills keeps her jampan and jampaneas . . . just as in the plains she keeps her carriage and footmen."—Letter in *Times*, Aug. 17.

JOOL, JHOOL, s. Hind. *jhāl*, supposed by Shakespeare (no doubt correctly) to be a corrupt form of the Ar. *jull*, having much the same meaning; [but Platts takes it from *jhālnā*, 'to dangle'. Housings, body clothing of a horse, elephant, or other domesticated animal; often a quilt, used as such. In colloquial use all over India. The modern Arabs use the plur. *jūlūl* as a singular. This Dozy defines as "couverture en laine plus ou moins ornée de dessins, très large, très chaude et enveloppant le poitrail et la croupe du cheval" (exactly the Indian *jhāl*)—also "ornement de soie qu'on étend sur la croupe des chevaux aux jours de fête."

[1819.—"Dr. Duncan . . . took the jhool, or broadcloth housing from the elephant. . . ."—*Tod, Personal Narr.* in *Annals*, Calcutta reprint, i. 715.]

1880.—"Horse Jhools, &c., at shortest notice."—Advt. in *Madras Mail*, Feb. 13.

JOOLA, s. Hind. *jhūla*. The ordinary meaning of the word is 'a swing'; but in the Himalaya it is specifically applied to the rude suspension bridges used there.

[1812.—"There are several kinds of bridges constructed for the passage of strong currents and rivers, but the most common are the *Sāngha* and *Jhūla*" (a description of both follows).—*Asiat. Res.* xi. 475.]

1890.—"Our chief object in descending to the Sutlej was to swing on a Joolah bridge. The bridge consists of 7 grass ropes, about twice the thickness of your thumb, tied to a single post on either bank. A piece of the hollowed trunk of a tree, half a yard long, slips upon these ropes, and from this 4 loops from the same grass rope depend. The passenger hangs in the loops, placing a couple of ropes under each thigh, and holds on by pegs in the block over his head; the signal is given, and he is drawn over by an eighth rope."—*Mem. of Col. Mountain*, 114.

JOSS, s. An idol. This is a corruption of the Portuguese *Deos*, 'God,' first taken up in the 'Pidgin' language

of the Chinese ports from the Portuguese, and then adopted from that jargon by Europeans as if they had got hold of a Chinese word. [See CHIN-CHIN.]

1659.—"But the Devil (whom the Chinese commonly called Joosje) is a mighty and powerful Prince of the World."—*Walter Schult*, 17.

"In a four-cornered cabinet in their dwelling-rooms, they have, as it were, an altar, and thereon an image . . . this they call Josin."—*Siar*, ed. 1672, p. 27.

1677.—"All the Sinesse keep a limning of the Devil in their houses. . . . They paint him with two horns on his head, and commonly call him Josie (Joosje)."—*Gerrit Verreulen, Oost Indische Voyagie*, 23.

1711.—"I know but little of their Religion, more than that every Man has a small Joss or God in his own House."—*Lockyer*, 181.

1727.—"Their Josses or Demi-gods some of human shape, some of monstrous Figure."—*A. Hamilton*, l. 295; [ed. 1711, l. 265].

c. 1780.—

"Down with dukes, earls, and lords, those pagan Josses,
False gods! away with stars and strings
and crescent."

Peter Pindar, Ode to Kien Long.

1793.—"The images which the Chinese worship are called Joostje by the Dutch, and Joss by the English seamen. The latter is evidently a corruption of the former, which being a Dutch nickname for the devil, was probably given to these idols by the Dutch who first saw them."—*Schrieverus*, f. T. l. 173.
This is of course quite wrong.

JOSS-HOUSE, s. An idol temple in China or Japan. From joss, as explained in the last article.

1750-52.—"The sailors, and even some books of voyages . . . call the pagodas Joss houses, for on enquiring of a Chinese for the name of the idol, he answers *Grande Joss*, instead of *Gran Dieu*."—*Oluf Torrey*, 232.

1760-1810.—"On the 8th, 18th, and 25th day of the Moon those foreign barbarians may visit the Flower Gardens, and the Houm Joss-house, but not in droves of over ten at a time."—"8 Regulations" at Canton, from *The Fankwa at Canton* (1832), p. 23.

1810.—"Every town, every village, it is true, abounds with Joss-houses, upon which large sums of money have been spent."—*Mem. Col. Mountain*, 186.

1876.—" . . . the fantastic gables and tawdry ornaments of a large Joss-house, or temple."—*Fortnightly Review*, No. cliii. 222.

1876.—

"One Tim Wang he makeo-thavel,
Makeo stop one night in Joss-house."

Leland, Pidgin-English Sing-Song, p. 42.

Thus also in "pidgin," Joss-house man or Joss pidgin-man is a priest, or a missionary.

JOSTICK, JOSS-STICK, s. "A stick of fragrant timber (powdered *cactus*, sandalwood, &c.) used by the Chinese as incense in their temples, and formerly exported for use as cigar-lights. The name appears to be from the temple use. (See **PITCHOCK**.)

1876.—"Burnes joss stick, talkee plitty."—*Leland, Pidgin-English Sing-Song*, p. 43.

1879.—"There is a recess outside each shop, and at dusk the joss-sticks burning in these fill the city with the fragrance of incense."—*Miss Bird, Golden Plover*, 42.

JOW, s. Hind. *jhau*. The name is applied to various species of the shrubby tamarisk which abound on the low alluvials of Indian rivers, and are useful in many ways, for rough basket-making and the like. It is the usual material for gabions and fascines in Indian siege-operations.

[c. 1800.—" . . . by the natives it is called *jhau*; but this name is generic, and is applied not only to another species of Tamarisk, but to the *Cassipouira* of Bengal, and to the cone-bearing plants that have been introduced by Europeans."—*Buchanan-Hamilton, Eastern India*, iii. 597.

[1840.—" . . . on the opposite *Jow*, or bastard tamarisk jungle . . . a native . . . had been attacked by a tiger. . . ."—*Durrisson, Travels*, ii. 325.]

JOWAULLA MOOKHEE, n.p. Skt.—Hind. *Jwālī-mukhi*, 'flame-mouthed'; a generic name for quasi-volcanic phenomena, but particularly applied to a place in the Kangra district of the Punjab mountain country, near the Bias River, where jets of gas issue from the ground and are kept constantly burning. There is a shrine of Devi, and it is a place of pilgrimage famous all over the Himalaya as well as in the plains of India. The famous fire-jets at Baku are sometimes visited by more adventurous Indian pilgrims, and known as the *Great Jwālī-mukhi*. The author of the following passage was evidently ignorant of the phenomenon worshipped, though the name indicates its nature.

c. 1360.—"Sultan Firuz . . . marched with his army towards Nagarkot (see **NUG-GURCOTE**) . . . the idol *Jwālī-mukhi*, much worshipped by the infidels, was situated on the road to Nagarkot. . . . Some of

the infidels have reported that Sultán Firoz went specially to see this idol, and held a golden umbrella over its head. But . . . the infidels slandered the Sultán. . . . Other infidels said that Sultán Muhammad Sháh bin Tughlíkh Sháh held an umbrella over this same idol, but this 'also is a lie. . . ."—*Shams-i-Siráj Afif*, in *Elliot*, iii. 318.

1616.—". . . a place called Ialla mokee, where out of cold Springs and hard Rocks, there are daily to be seen incessant Eruptions of Fire, before which the Idolatrous people fall down and worship."—*Terry*, in *Purchas*, ii. 1467.

[c. 1617.—In *Sir T. Roe's* Map, "Jallamakee, the Pilgrimage of the Banians."—*Hak. Soc.* ii. 535.]

1783.—"At Taullah Mhokee (*sic*) a small volcanic fire issues from the side of a mountain, on which the Hindoos have raised a temple that has long been of celebrity, and favourite resort among the people of the Panjab."—*G. Forster's Journey*, ed. 1798, i. 308.

1799.—"Prason Poory afterwards travelled . . . to the Maha or Buree (*i.e.* larger) Jowalla Mookhi or Juálá Múchi, terms that mean a 'Flaming Mouth,' as being a spot in the neighbourhood of Bakee (*Baku*) on the west side of the (Caspian) Sea . . . whence fire issues; a circumstance that has rendered it of great veneration with the Hindus."—*Jonathan Duncan*, in *As. Res.* v. 41.

JOWAUR, JOWARREE, s. Hind. *jawár, juár*, [Skt. *yava-prakāra* or *akāra*, 'of the nature of barley';] *Sorghum vulgare*, Pers. (*Holcus sorghum*, L.) one of the best and most frequently grown of the tall millets of southern countries. It is grown nearly all over India in the unflooded tracts; it is sown about July and reaped in November. The reedy stems are 8 to 12 feet high. It is the *cholam* of the Tamil regions. The stalks are *Kirbee*. The Ar. *dura* or *dhura* is perhaps the same word ultimately as *jawár*; for the old Semitic name is *dokn*, from the smoky aspect of the grain. It is an odd instance of the looseness which used to pervade dictionaries and glossaries that R. Drummond (*Illus. of the Gram. Parts of Guzerattee*, &c., Bombay, 1808) calls "Jocar, a kind of pulse, the food of the common people."

[c. 1590.—In Khandesh "Jowári is chiefly cultivated of which, in some places, there are three crops in a year, and its stalk is so delicate and pleasant to the taste that it is regarded in the light of a fruit."—*Ain*, ed. *Jarrett*, ii. 223.]

1760.—"En suite mauvais chemin sur des levées faites de boue dans des carrés de

Jowari et des champs de *Nelis* (see *NELLY*) remplis d'eau."—*Anquetil du Perron*, i. cccxxxiii.

1800.—". . . My industrious followers must live either upon Jowarry, of which there is an abundance everywhere, or they must be more industrious in procuring rice for themselves."—*Wellington*, i. 175.

1813.—Forbes calls it "juarree or cush-cush" (!). [See *CUSCUS*.]—*Or. Mem.* ii. 406; [2nd ed. ii. 35, and i. 23].

1819.—"In 1797-8 joiwaree sold in the Muchoo Kaunta at six rupees per *culee* (see *CULSEY*) of 24 maunds."—*Macmurdo*, in *Tr. Lit. Soc. B.* i. 287.

[1828.—"And the sabre began to cut away upon them as if they were a field of Joannee (standing corn)."—*Pandurang Hari*, ed. 1873 i. 66.]

JOY, s. This seems from the quotation to have been used on the west coast for *jewel* (Port. *joia*).

1810.—"The vanity of parents sometimes leads them to dress their children, even while infants, in this manner, which affords a temptation . . . to murder these helpless creatures for the sake of their ornaments or joys."—*Maria Graham*, 3.

JUTTEE, JUPTEE, &c., s. Guz. *japṭī*, &c. Corrupt forms of *zabtī*. ["*Watan-zabtī*, or *-japṭī*, Mahr., Produce of lands sequestered by the State, an item of revenue; in Guzerat the lands once exempt, now subject to assessment" (*Wilson*).] (See *ZUBT*.)

1808.—"The Sindias as Sovereigns of Broach used to take the revenues of *Moosmooadars* and *Desoys* (see *DESSAYE*) of that district every third year, amounting to Rs. 58,890, and called the periodical confiscation *Juptee*."—*R. Drummond*. [*Majmūdār* "in Guzerat the title given to the keepers of the pargana revenue records, who have held the office as a hereditary right since the settlement of Todar Mai, and are paid by fees charged on the villages." (*Wilson*).]

JUDEA, ODIA, &c., n.p. These names are often given in old writers to the city of *Ayuthia*, or *Ayodhya*, or *Yuthia* (so called apparently after the Hindu city of Rāma, *Ayodhya*, which we now call *Oudh*), which was the capital of Siam from the 14th century down to about 1767, when it was destroyed by the Burmese, and the Siamese royal residence was transferred to Bangkok [see *BANGCOK*.]

1522.—"All these cities are constructed like ours, and are subject to the King of Siam, who is named *Siri Zacenbedora*, and who inhabits *Iudia*."—*Pigafetta*, *Hak. Soc.* 156.

c. 1546.—"The capitall City of all this Empire is Odian, whereof I haue spoken heretofore: it is fortified with walls of brick and mortar, and contains, according to some, foure hundred thousand fires, whereof an hundred thousand are strangers of diuers countries."—*Pinto*, in *Cogan's E.T.* p. 235; orig. cap. clxxxix.

1553.—"For the Realm is great, and its Cities and Towns very populous; inasmuch that the city Hudia alone, which is the capital of the Kingdom of Siam (*Sido*), and the residence of the King, furnishes 60,000 men of its own."—*Barros*, III. ii. 5.

1614.—"As regards the size of the City of Odia . . . it may be guessed by an experiment made by a curious engineer with whom we communicated on the subject. He says that . . . he embarked in one of the native boats, small, and very light, with the determination to go all round the City (which is entirely compassed by water), and that he started one day from the Portuguese settlement, at dawn, and when he got back it was already far on in the night, and he affirmed that by his calculation he had gone more than 8 leagues."—*Couto*, VI. vii. 9.

1617.—"The merchants of the country of Lan John, a place joining to the country of Jangama (see JANGOMAY) arrived at 'the city of Judea' before Eaton's coming away from thence, and brought great store of merchandize."—*Sainsbury*, ii. 90.

"1 (letter) from Mr. Benjamyn Farry in Judea, at Syam."—*Cock's Diary*, Hak. Soc. i. 272.

[1639.—"The chief of the Kingdom is India by some called Odia . . . the city of India, the ordinary Residence of the Court is seated on the Menam."—*Mandelstol*, *Travels*, E.T. ii. 122.

[1683.—"As for the City of Siam, the Siamese do call it Si-yo-thi-ya, the o of the syllable yo being closer than our (French) Diphthong au."—*La Loubère*, *Siam*, E.T. i. 7.]

1727.—". . . all are sent to the City of Siam or Odia for the King's Use. . . . The City stands on an Island in the River Menam, which by Turnings and Windings, makes the distance from the Bar about 60 Leagues."—*A. Hamilton*, ii. 160; [ed. 1744].

[1774.—"Ayuttaya with its districts Dvaravati, Yodaya and Kamanpak."—*Ins.* in *Ind. Antig.* xxii. 4.

[1827.—"The powerful Lord . . . who dwells over every head in the city of the sacred and great kingdom of Si-a-yoo-tha-ya."—Treaty between E.I.C. and King of Siam, in *Wilson*, *Documents of the Burmese War*, App. lxxvii.]

JUGBOOLAK, s. Marine Hind.
for jack-black (*Roebuck*).

JUGGURNAUT, n.p. A corruption of the Skt. *Jagannātha*, 'Lord of the Universe,' a name of Krishna

worshipped as Vishnu at the famous shrine of Pūri in Orissa. The image so called is an amorphous idol, much like those worshipped in some of the South Sea Islands, and it has been plausibly suggested (we believe first by Gen. Cunningham) that it was in reality a Buddhist symbol, which has been adopted as an object of Brahmanical worship, and made to serve as the image of a god. The idol was, and is, annually dragged forth in procession on a monstrous car, and as masses of excited pilgrims crowded round to drag or accompany it, accidents occurred. Occasionally also persons, sometimes sufferers from painful disease, cast themselves before the advancing wheels. The testimony of Mr. Stirling, who was for some years Collector of Orissa in the second decade of the last century, and that of Sir W. W. Hunter, who states that he had gone through the MS. archives of the province since it became British, show that the popular impression in regard to the continued frequency of immolations on these occasions—a belief that has made *Juggurnaut* a standing metaphor—was greatly exaggerated. The belief indeed in the custom of such immolation had existed for centuries, and the rehearsal of these or other cognate religious suicides at one or other of the great temples of the Peninsula, founded partly on fact, and partly on popular report, finds a place in almost every old narrative relating to India. The really great mortality from hardship, exhaustion, and epidemic disease which frequently ravaged the crowds of pilgrims on such occasions, doubtless aided in keeping up the popular impressions in connection with the *Juggurnaut* festival.

[1311.—"Jagnár." See under **MADURA**.]

c. 1321.—"Annually on the recurrence of the day when that idol was made, the folk of the country come and take it down, and put it on a fine chariot; and then the King and Queen, and the whole body of the people, join together and draw it forth from the church with loud singing of songs, and all kinds of music . . . and many pilgrims who have come to this feast cast themselves under the chariot, so that its wheels may go over them, saying that they desire to die for their god. And the car passes over them, and crushes them, and cuts them in sunder, and so they perish on the spot."—*Friar Odoric*, in *Cathay*, &c. i. 83.

c. 1430. — "In Bizonegalia (see **BIS-NAGAR**) also, at a certain time of the year, this idol is carried through the city, placed between two chariots . . . accompanied by a great concourse of people. Many, carried away by the fervour of their faith, cast themselves on the ground before the wheels, in order that they may be crushed to death, — a mode of death which they say is very acceptable to their god." — *N. Conti*, in *India in XVth Cent.*, 28.

c. 1581. — "All for devotion attach themselves to the trace of the car, which is drawn in this manner by a vast number of people . . . and on the annual feast day of the Pagod this car is dragged by crowds of people through certain parts of the city (Nepanpatam), some of whom from devotion, or the desire to be thought to make a devoted end, cast themselves down under the wheels of the cars, and so perish, remaining all ground and crushed by the said cars." — *Gasparo Balbi*, f. 84. The preceding passages refer to scenes in the south of the Peninsula.

c. 1590. — "In the town of Pursotem on the banks of the sea stands the temple of Jagannat, near to which are the images of Kishen, his brother, and their sister, made of Sandal-wood, which are said to be 1,000 years old. . . . The Brahmins . . . at certain times carry the image in procession upon a carriage of sixteen wheels, which in the Hindooco language is called *Rakth* (see **RUT**); and they believe that whoever assists in drawing it along obtains remission of all his sins." — *Gladrin's Ayeen*, ii. 13-15; [ed. *Jarrett*, ii. 127].

[1616. — "The chief city called Jekanat." — *Sir T. Roe*, Hak. Soc. ii. 538.]

1632. — "Vnto this Pagod or house of Sathen . . . doe belong 9,000 Brammines or Priests, which doe daily offer sacrifice vnto their great God Jaggarnat, from which Idoll the City is so called. . . . And when it (the chariot of Jaggarnat) is going along the city, there are many that will offer themselves a sacrifice to this Idoll, and desperately lye downe on the ground, that the Chariott wheels may runne over them, whereby they are killed outright; some get broken armes, some broken legges, so that many of them are destroyed, and by this meanes they thinke to merit Heauen." — *W. Bruton*, in *Hakl.* v. 57.

1667. — "In the town of Jagannat, which is seated upon the Gulf of Bengal, and where is that famous Temple of the Idol of the same name, there is yearly celebrated a certain Feast. . . . The first day that they show this Idol with Ceremony in the Temple, the Crowd is usually so great to see it, that there is not a year, but some of those poor Pilgrims, that come afar off, tired and harassed, are suffocated there; all the people blessing them for having been so happy. . . . And when this Hellish Triumphant Chariot marcheth, there are found (which is no Fable) persons so foolishly credulous and superstitious as to

throw themselves with their bellies under those large and heavy wheels, which bruise them to death. . . ." — *Bernier*, a *Letter to Mr. Chapelain*, in Eng. ed. 1684, 97; [ed. *Constable*, 301 seq.].

[1669-79. — "In that great and Sumptuous Diabolicall Pagod, there Standeth theore gretest God Jn^o. Gernat, whence ye Pagod receued that name alsoe." — *MS. Asia*, &c., by T. B. f. 12. Col. Temple adds: "Throughout the whole MS. Jagannath is repeatedly called Jn^o. Gernat, which obviously stands for the common transposition Jagananath.]

1682. — ". . . We lay by last night till 10 o'clock this morning, yo Captain being desirous to see yo Jagernot Pagodas for his better satisfaction. . . ." — *Hedges*, *Diary*, July 16; [Hak. Soc. i. 30].

1727. — "His (Jagarynat's) Effigy is often carried abroad in Procession, mounted on a Coach four stories high . . . they fasten small Ropes to the Cable, two or three Fathoms long, so that upwards of 2,000 People have room enough to draw the Coach, and some old Zealots, as it passes through the Street, fall flat on the Ground, to have the Honour to be crushed to Pieces by the Coach Wheels." — *A. Hamilton*, i. 387; [ed. 1741].

1800. —

"A thousand pilgrims strain
Arm, shoulder, breast, and thigh, with
might and main,
To drag that sacred wain,
And scarce can draw along the enormous
load.
Prone fall the frantic votaries on the road,
And calling on the God
Their self-devoted bodies there they lay
To pave his chariot way.
On Jaga-Naut they call,
The ponderous car rolls on, and crushes
all,
Through flesh and bones it ploughs its
dreadful path.
Groans rise unheard; the dying cry.
And death, and agony
Are trodden under foot by yon mad
throng,
Who follow close and thrust the deadly
wheels along."

Curse of Kehama, xiv. 5.

1814. — "The sight here beggars all description. Though Juggernaut made some progress on the 19th, and has travelled daily ever since, he has not yet reached the place of his destination. His brother is ahead of him, and the lady in the rear. One woman has devoted herself under the wheels, and a shocking sight it was. Another also intended to devote herself, miswed the wheels with her body, and had her arm broken. Three people lost their lives in the crowd." — *In Asiatic Journal* — quoted in *Beveridge*, *Hist. of India*, ii. 51, without exacter reference.

c. 1818. — "That excess of fanaticism which formerly prompted the pilgrims to court death by throwing themselves in crowds under the wheels of the car of

Jagannāth has happily long ceased to actuate the worshippers of the present day. During 4 years that I have witnessed the ceremony, three cases only of this revolting species of immolation have occurred, one of which I may observe is doubtful, and should probably be ascribed to accident; in the others the victims had long been suffering from some excruciating complaints, and chose this method of ridding themselves of the burthen of life in preference to other modes of suicide so prevalent with the lower orders under similar circumstances."—*J. Stirling*, in *As. Res.* xv. 321.

1827.—March 23th in this year, Mr. Poynder, in the E. I. Court of Proprietors, stated that "about the year 1700 no fewer than 23 Hindus were crushed to death at Isahm on the Ganges, under the wheels of Jaggernaut"—*As. Journal*, 1821, vol. xxiii. 702.

[1861.—"On the 7th July 1861, the editor of the Friend of India mentions that, a few days previously, he had seen, near Serampore, two persons crushed to death, and another frightfully lacerated, having thrown themselves under the wheels of a car during the Rath Jatra festival. It was afterwards stated that this occurrence was accidental."—*Cherrier*, *Ind. Med. Jurispr.* 665.]

1871.—"... poor Johnny Tetterby staggering under his Moloch of an infant, the Jaggernaut that crushed all his enjoyments."—*Foster's Life of Dickens*, ii. 416.

1876.—"Le monde en marchant n'a pas beaucoup plus de souci de ce qu'il écrase que le char de l'idole de Jagannāth."—*E. Reven*, in *Revue des Deux Mondes*, 3^e Série, xviii. p. 501.

JULIBDAR, s. Pers. *jilaudār*, from *jilau*, the string attached to the bridle by which a horse is led, the servant who leads a horse, also called *jani-bahddr*, *jani-bahkash*. In the time of Hedges the word must have been commonly used in Bengal, but it is now quite obsolete.

[c. 1590.—"For some time it was a rule that, whenever he (Akbar) rode out on a *khadāh* horse, a rupee should be given, viz., one dām to the Atbegi, two to the Jilaudār. . . ."—*Ain*, ed. Blochmann, i. 142. (And see under PYKE.)]

1673.—"In the heart of this Square is raised a place as large as a Mountebank's Stage, where the Golabdar, or Master Multheer, with his prime Passengers or Servants, have an opportunity to view the whole *Cuphala*."—*Fryer*, 311.

1683.—"Your Jylibdar, after he had received his letter would not stay for the Genl, but stood upon departure."—*Hedges*, *Diary*, Sept. 16; [Hak. Soc. i. 112].

"We admire what made you send poems to force our Gyllibdar back to your

Factory, after he had gone 12 *cosses* on his way, and dismiss him again without any reason for it."—*Hedges*, *Diary*, Sept. 25; [Hak. Soc. i. 120].

1751.—"109 Gllodār; those who are charged with the direction of the couriers and their horses."—*Hanray's Travels*, i. 171; 252.

[1812.—"I have often admired the courage and dexterity with which the Persian Jelowdars or groom's throw themselves into the thickest engagement of angry horses."—*Morier*, *Journey through Persia*, 63 seq.]

1850.—"It would make a good picture, the surroundings of camels, horses, donkeys, and men. . . . Pascal and Remise cooking for me; the Jelladars, enveloped in felt coats, smoking their kullids, amid the half-light of fast fading day. . . ."—*U.S. Journal in Persia of Capt. W. Gull*, &c.

JUMBEEA, s. Ar. *jumbiya*, probably from *jamb*, 'the side'; a kind of dagger, worn in the girdle, so as to be drawn across the body. It is usually in form slightly curved. Sir R. Burton (*Cambré*, *Commentary*, 413) identifies it with the *agomia* and *gomio* of the quotations below, and refers to a sketch in his *Pilgrimage*, but this we cannot find, [it is in the *Memorial* vol. i. 236], though the *jumbiya* is several times mentioned, e.g. i. 317, iii. 72. The term occurs repeatedly in Mr. Egerton's catalogue of arms in the India Museum. *Jambwa* occurs as the name of a dagger in the *Ain* (orig. i. 119); why Blochmann in his translation [i. 110] spells it *janbwa* we do not know. See also Dozy and Eng. s.v. *jambette*. It seems very doubtful if the latter French word has anything to do with the Arabic word.

c. 1328.—"Takt-ul-din refused roughly and pushed him away. Then the maimed man drew a dagger (*Ukhanjar*) such as is called in that country *janbiya*, and gave him a mortal wound."—*Ibn Barata*, i. 534.

1403.—"The Moors had erected paliades of great thickness, with thick planking, and fastened so that we could not see them within. And their people paraded the shore with targots, aragays, agomias, and bows and slings from which they slung stones at us."—*Rodrigo de Tanco da Gama*, 32.

1516.—"They go to fight one another bare from the waist upwards, and from the waist downwards wrapped in cotton cloths drawn tightly round, and with many folds, and with their arms, which are sword-bucklers, and daggers (*gomios*)."—*Barboza*, p. 80.

1774.—"Autour du corps ils ont un ceinturon de cuir brodé, ou garni d'argent,

au milieu duquel sur le devant ils passent un couteau large recourbé, et pointu (jambea), dont la pointe est tournée du côté droit."—*Niebuhr, Desc. de l'Arabie*, 54.

JUMDUD, s. H. *jamdad*, *jamdhar*. A kind of dagger, broad at the base and slightly curved, the hilt formed with a cross-grip like that of the *Katir* (see **KUTTAUR**). [A drawing of what he calls a *jamdhar katir* is given in Egerton's *Catalogue* (Pl. IX. No. 344-5).] F. Johnson's Dictionary gives *jamdar* as a Persian word with the suggested etymology of *jaub-dar*, 'flank-render.' But in the *Āin* the word is spelt *jamdhar*, which seems to indicate Hind. origin; and its occurrence in the poem of Chand Bardai (see *Ind. Antig.* i. 281) corroborates this. Mr. Benares there suggests the etymology of *Yama-dant* 'Death's Tooth.' The drawings of the *jamdhad* or *jamdhar* in the *Āin* illustrations show several specimens with double and triple toothed points, which perhaps favours this view; but *Yama-dhara*, 'death-wielder,' appears in the Sanskrit dictionaries as the name of a weapon. [Rather, perhaps, *yama-dhara*, 'death-bearer.']

c. 1526.—"Jamdher." See quotation under **KUTTAUR**.

[1813.—" . . . visited the jamdar *lhana*, or treasury containing his jewels . . . curious arms . . ."—*Forbes, Or. Mem.* 2nd ed. ii. 463.]

JUMMA, s. Hind. from Ar. *jama'*. The total assessment (for land revenue) from any particular estate, or division of country. The Arab. word signifies 'total' or 'aggregate.'

1781.—"An increase of more than 26 lakhs of rupees (was) effected on the former jumma."—*Fifth Report*, p. 8.

JUMMABUNDEE, s. Hind. from P.—Ar. *jama'bandi*. A settlement (q.v.), i.e. the determination of the amount of land revenue due for a year, or a period of years, from a village, estate, or parcel of land. [In the N.W.P. it is specially applied to the annual village rent-roll, giving details of the holding of each cultivator.]

[1765.—"The rents of the province, according to the jumma-bundee, or rent-roll . . . amounted to . . ."—*Verelst, View of Bengal*, App. 214.

[1814.—"Jummabundee." See under **PATEL**.]

JUMNA, n.p. The name of a famous river in India which runs by Delhi and Agra. Skt. *Yamunā*, Hind. *Jamunā* and *Jamnnā*, the *Ἀμμόνιος* of Ptolemy, the *Ἰωσάφης* of Arrian, the *Jomanes* of Pliny. The spelling of Ptolemy almost exactly expresses the modern Hind. form *Jamunā*. The name *Jamunā* is also applied to what was in the 18th century, an unimportant branch of the Brahmaputra R. which connected it with the Ganges, but which has now for many years been the main channel of the former great river. (See **JENNYE**.) *Jamunā* is the name of several other rivers of less note.

[1616-17.—"I proposed for a water works, wh^{ch} might give the Chief City of the *Mogorras* content . . . wh^{ch} is to be done vpon the River *Jeminy* wh^{ch} passeth by Agra . . ."—*Burdewood, First Letter Book*, 460.

[1619.—"The river *Gemini* was vnsit to set a Myll vpon."—*Sir T. Roe, Hist. Soc.* ii. 477.

[1663.—" . . . the Gemna, a river which may be compared to the Loire. . . ."—*Bernier, Letter to M. De la Mothe le Vayer*, ed. *Constable*, 211.]

JUMNA MUSJID, n.p. A common corruption of the Ar. *jāme' masjid*, 'the cathedral or congregational mosque,' Ar. *jama'*, 'to collect.' The common form is supposed to represent some great mosque on the Jumna R.

[1785.—"The Jumna-musjid is of great antiquity. . . ."—*Diary*, in *Forbes, Or. Mem.* 2nd ed. ii. 448.

[1849.—"In passing we got out to see the *Jamna Masjid*, a very fine building now used as a magazine."—*Mrs. Mackenzie, Life in the Mission*, ii. 170.

[1865.—" . . . the great mosque or *Djamia* . . . this word *Djamia* means literally 'collecting' or 'uniting,' because here attends the great concourse of Friday worshippers. . . ."—*Pulgrave, Central and E. Arabia*, ed. 1863, 266.]

JUNGEERA, n.p., i.e. *Sanjird*. The name of a native State on the coast, south of Bombay, from which the Fort and chief place is 44 m. distant. This place is on a small island, rising in the entrance to the Rajpuri inlet, to which the name *Sanjird* properly pertains, believed to be a local corruption of the Ar. *ja'zira*, 'island.' The State is also called *Habsin*, meaning 'Hubshée's land,' from the fact that for 3 or 4 centuries its chief has been of that race. This

was not at first continuous, nor have the chiefs, even when of African blood, been always of one family; but they have apparently been so for the last 200 years. 'The Sidi' (see SEEDY) and 'The Habshi,' are titles popularly applied to this chief. This State has a port and some land in Kāthiāwār.

Gen. Keatinge writes: "The members of the Sidi's family whom I saw were, for natives of India, particularly fair." The old Portuguese writers call this harbour *Danda* (or as they write it *Damda*), e.g. João de Castro in *Primeiro Rolcio*, p. 48. His rude chart shows the island-fort.

JUNGLE, s. Hind. and Mahr. *jāngal*, from Skt. *jāngala* (a word which occurs chiefly in medical treatises). The native word means in strictness only waste, uncultivated ground; then, such ground covered with shrubs, trees or long grass; and thence again the Anglo-Indian application is to forest, or other wild growth, rather than to the fact that it is not cultivated. A forest; a thicket; a tangled wilderness. The word seems to have passed at a rather early date into Persian, and also into use in Turkistan. From Anglo-Indian it has been adopted into French as well as in English. The word does not seem to occur in *Fryer*, which rather indicates that its use was not so extremely common among foreigners as it is now.

c. 1200.—". . . Now the land is humid, jungle (*jāngal*), or of the ordinary kind."—*Susruta*, i. ch. 35.

c. 1370.—"Elephants were numerous as sheep in the jangal round the Rā's dwelling."—*Tārīkh-i-Fīroz-Shāhī*, in *Elliot*, iii. 314.

c. 1450.—"The Kings of India hunt the elephant. They will stay a whole month or more in the wilderness, and in the jungle (*Jāngal*)."—*Abdurrazāk*, in *Not. et Ext.* xiv. 61.

1474.—". . . Bicheneger. The vast city is surrounded by three ravines, and intersected by a river, bordering on one side on a dreadful Jungle."—*Ath. Nikitin*, in *India in XVth Cent.*, 29.

1776.—"Land waste for five years . . . is called Jungle."—*Halhed's Gentoo Code*, 180.

1809.—"The air of Calcutta is much affected by the closeness of the jungle around it."—*Ld. Valentia*, i. 207.

1809.—
"They built them here a bower of jointed cane,
Strong for the needful use, and light and long
Was the slight framework rear'd, with little pain;
Lithe creepers then the wicker sides supply,
And the tall jungle grass fit roofing gave
Beneath the genial sky."

Curse of Kehama, xiii. 7.

c. 1830.—"C'est là que je rencontrai les jungles . . . j'avoue que je fus très désappointé."—*Jacquemont, Correspond.* i. 134.

c. 1833-38.—

"L'Hippotame au large ventre
Habito aux Jungles de Java,
Oh grondent, au fond de chaque anstre
Plus de monstres qu'on ne rêva."

Theoph. Gautier, in Poésies Complètes, ed. 1876, i. 325.

1848.—"But he was as lonely here as in his jungle at Boggleywala."—*Thackeray, Vanity Fair*, ch. iii.

"Was there ever a battle won like Salamanca? Hey, Dobbin! But where was it he learnt his art? In India, my boy. The jungle is the school for a general, mark me that."—*Ibid.*, ed. 1863, i. 312.

c. 1858.—

"La bête formidable, habitante des jungles
S'endort, le ventre en l'air, et dilate ses ongles."—*Leconte de Lisle*.

"Des djungles du Pendj-Ab
Aux sables du Karnat."—*Ibid.*

1865.—"To an eye accustomed for years to the wild wastes of the jungle, the whole country presents the appearance of one continuous well-ordered garden."—*Waring, Tropical Resident at Home*, 7.

1867.—". . . here are no cobwebs of plea and counterplea, no jungles of argument and brakes of analysis."—*Steuart, Essays and Studies*, 133.

1873.—"Jungle, derived to us, through the living language of India, from the Sanskrit, may now be regarded as good English."—*Fitz-Edward Hall, Modern English*, 306.

1878.—"Cet animal est commun dans les forêts, et dans les djungles."—*Marre, Kata-Kata-Malayou*, 83.

1879.—"The owls of metaphysics hooted from the gloom of their various jungles."—*Fortnightly Rev.* No. clix., N.S., 19.

JUNGLE-FEVER, s. A dangerous remittent fever arising from the malaria of forest or jungle tracts.

1803.—"I was one day sent to a great distance, to take charge of an officer who had been seized by jungle-fever."—*Letter in Morton's L. of Leyden*, 43.

JUNGLE-FOWL, s. The popular name of more than one species of those

birds from which our domestic poultry are supposed to be descended; especially *Gallus Sonneratii*, Temminck, the Grey Jungle-fowl, and *Gallus ferrugineus*, Gmelin, the Red Jungle-fowl. The former belongs only to Southern India; the latter from the Himalaya, south to the N. Circars on the east, and to the Rājpipla Hills south of the Nerbudda on the west.

1800.—“... the thickets bordered on the village, and I was told abounded in jungle-fowl.”—*Symes, Embassy to Ava*, 96.

1863.—“The common jungle-cock... was also obtained here. It is almost exactly like a common game-cock, but the voice is different.”—*Wallace, Malay Archip.*, 103.

The word *jungle* is habitually used adjectively, as in this instance, to denote wild species, e.g. *jungle-cat*, *jungle-dog*, *jungle-fruit*, &c.

JUNGLE-MAHALS, n.p. Hind. *Jangal-Mahal*. This, originally a vague name of sundry tracts and chieftainships lying between the settled districts of Bengal and the hill country of Chutiā Nāgpur, was constituted a regular district in 1805, but again broken up and redistributed among adjoining districts in 1833 (see *Imperial Gazetteer*, s.v.).

JUNGLE-TERRY, n.p. Hind. *Jangal-tarī* (see *TERAI*). A name formerly applied to a border-tract between Bengal and Behar, including the inland parts of Monghyr and Bhāgalpūr, and what are now termed the *Santal Parganas*. Hodges, below, calls it to the “westward” of Bhāgalpūr; but Barkope, which he describes as near the centre of the tract, lies, according to Rennell’s map, about 35 m. S.E. of Bhāgalpūr town; and the Cleveland inscription shows that the term included the tract occupied by the Rājmahāl hill-people. The Map No. 2 in Rennell’s Bengal Atlas (1779) is entitled “the Jungleterry District, with the adjacent provinces of Birbhoom, Rajemal, Bogli-pour, &c., comprehending the countries situated between Moorshedabad and Bahār.” But the map itself does not show the name *Jungle Terry* anywhere.

1781.—“Early in February we set out on a tour through a part of the country called the *Jungle-Terry*, to the westward of Baugleporo... after leaving the village

of Barkope, which is nearly in the centre of the *Jungle Terry*, we entered the hills... In the great famine which raged through Indostan in the year 1770... the *Jungle Terry* is said to have suffered greatly.”—*Hodges*, pp. 80-85.

1784.—“To be sold... that capital collection of Paintings, late the property of A. Cleveland, Esq., deceased, consisting of the most capital views in the districts of Monghyr, Rajemahal, Bogli-poor, and the *Jungleterry*, by Mr. Hodges...”—In *Selen-Karr*, i. 64.

e. 1788.—“To the Memory of AUGUSTUS CLEVELAND, Esq., Late Collector of the Districts of Bhaugulpore and Rajamahall, Who without Bloodshed or the Terror of Authority, Employing only the Means of Conciliation, Confidence, and Benevolence, Attempted and Accomplished The entire Subjection of the Lawless and Savage Inhabitants of the *Jungleterry* of Rajmahall... ” (etc.)

Inscription on the Monument erected by Government in Cleveland, who died in 1784.

1817.—“These hills are principally covered with wood, excepting where it has been cleared away for the natives to build their villages, and cultivate *janama* (Jowara), plantains and yams, which together with some of the small grains mentioned in the account of the *Jungleterry*, constitute almost the whole of the productions of these hills.”—*Sutherland’s Report on the Hill People* (in App. to Long, 600).

1821.—“This part, I find (he is writing at Monghyr), is not reckoned either in Bengal or Bahar, having been, under the name of the *Jungleterry* district, always regarded, till its pacification and settlement, as a sort of border or debateable land.”—*Heber*, i. 131.

JUNGLO, s. Guz. *Janglo*. This term, we are told by R. Drummond, was used in his time (the beginning of the 19th century), by the less polite, to distinguish Europeans; “wild men of the woods,” that is, who did not understand Guzerati!

1808.—“Joseph Maria, a well-known scribe of the order of Topcewallas... was actually mobbed, on the first circuit of 1800, in the town of Pitlaid, by parties of curious old women and young, some of whom gazing upon him put the question, *Arē Jungla, too munne pīrnēeh?* ‘O wild one, wilt thou marry me?’ He knew not what they asked, and made no answer, whereupon they declared that he was indeed a very *Jungla*, and it required all the address of Kripman (the worthy Brahmin who related this anecdote to the writer, uncontradicted in the presence of the said Sonhor) to draw off the dames and damsels from the astonished Joseph.”—*R. Drummond, Illns.* (s.v.).

JUNK, s. A large Eastern ship; especially (and in later use exclusively) a Chinese ship. This indeed is the earliest application also; any more general application belongs to an intermediate period. This is one of the oldest words in the Europeo-Indian vocabulary. It occurs in the travels of Friar Odorico, written down in 1331, and a few years later in the rambling reminiscences of John de' Marignolli. The great Catalan World-map of 1375 gives a sketch of one of those ships with their sails of bamboo matting and calls them *Enchi*, no doubt a clerical error for *Eücht*. Dobner, the original editor of Marignolli, in the 18th century, says of the word (*junkos*): "This word I cannot find in any medieval glossary. Most probably we are to understand vessels of platted reeds (a *juncia tecta*) which several authors relate to be used in India." It is notable that the same erroneous suggestion is made by Amerigo Vespucci in his curious letter to one of the Medici, giving an account of the voyage of Da Gama, whose squadron he had met at C. Verde on its way home.

The French translators of Ibn Batuta derive the word from the Chinese *tchouen* (*chuen*), and Littré gives the same etymology (s.v. *jonque*). It is possible that the word may be eventually traced to a Chinese original, but not very probable. The old Arab traders must have learned the word from Malay pilots, for it is certainly the Javanese and Malay *jong* and *ajong*, 'a ship or large vessel.' In Javanese the Great Bear is called *Lintang jong*, 'The Constellation *Junk*,' [which is in Malay *Bintang Jong*. The various forms in Malay and cognate languages, with the Chinese words which have been suggested as the origin, are very fully given by Scott, *Malayan Words in English*, p. 59 seq.]

c. 1300.—"Large ships called in the language of China 'Junks' bring various sorts of choice merchandize and cloths from Chin and Máchin, and the countries of Hind and Smd."—*Rashiduddin*, in *Elliot*, i. 69.

1331.—"And when we were there in harbour at Polumbum, we embarked in another ship called a *Junk* (*aliam navem nomine Zuncum*). . . . Now on board that ship were good 700 souls, what with sailors and with merchants. . . ."—*Friar Odoric*, in *Cathay*, &c., 78.

c. 1343.—"They make no voyages on the China Sea except with Chinese vessels . . .

of these there are three kinds; the big ones which are called *junk*, in the plural *junk*. . . . Each of these big ships carries from three up to twelve sails. The sails are made of bamboo slips, woven like mats; they are never hauled down, but are shifted round as the wind blows from one quarter or another."—*Ibn Batuta*, iv. 91. The French translators write the words as *gonk* (and *gonok*). Ibn Batuta really indicates *chunk* (and *chunuk*); but both must have been quite wrong.

c. 1348.—"Wishing them to visit the shrine of St. Thomas the Apostle . . . we embarked on certain *Junks* (*ascendentes Junkos*) from Lower India, which is called Minubar."—*Marignolli*, in *Cathay*, &c., 356.

1459.—"About the year of Our Lord 1420, a Ship or *Junk* of India, in crossing the Indian Sea, was driven . . . in a westerly and south-westerly direction for 40 days, without seeing anything but sky and sea. . . . The ship having touched on the coast to supply its wants, the mariners beheld there the egg of a certain bird called *chrocho*, which egg was as big as a butt. . . ."—*Rubric on Fra Mauro's Great Map at Venice*.

"The Ships or *junks* (*Zonchi*) which navigate this sea, carry 4 masts, and others besides that they can set up or strike (at will); and they have 40 to 60 little chambers for the merchants, and they have only one rudder. . . ."—*Ibid*.

1516.—"Many Moorish merchants reside in it (Malacca), and also Gentiles, particularly *Chetis* (see *CHETTY*), who are natives of Cholmendel; and they are all very rich, and have many large ships which they call *jungos*."—*Barbosa*, 191.

1549.—"Exclusus isto concilio, applicavit animum ad navem Sinensis formae, quam *Iuncum* vocant."—*Sci. Franc. Xavieri Epist.* 337.

[1554.—" . . . in the many ships and *junks* (*Jugos*) which certainly passed that way."—*Castanheda*, ii. c. 20.]

1563.—"Juncos are certain long ships that have stern and prow fashioned in the same way."—*Garcia*, f. 58b.

1591.—"By this Negro we were advertised of a small Barke of some thirtie tunnes (which the Moors call a *Iunco*)."—*Barler's Acc. of Lancaster's Voyage*, in *Hall*, ii. 589.

1616.—"And doubtless they had made havock of them all, had they not presently been relieved by two Arabian *Junks* (for so their small ill built ships are named. . . .)"—*Terry*, ed. 1665, p. 342.

[1625.—"An hundred Prawes and *Iunkes*."—*Purchas, Pilgrimage*, i. 2, 43.

[1627.—"China also, and the great Atlantis (that you call America), which have now but *Junks* and Canoes, abounded then in tall Ships."—*Bacon, New Atlantis*, p. 12.]

1630.—"So repairing to *Jasques* (see *JASK*), a place in the Persian Gulph, they obtained a fleet of Seven *Junks*, to convey them and theirs as Merchantmen bound for the Shoares of India."—*Lord, Religion of the Persees*, 3.

1673.—Fryer also speaks of "Portugal Junka." The word had thus come to mean any large vessel in the Indian Seas. Barker's use for a small vessel (above) is exceptional.

JUNKAMEER, s. This word occurs in *Wheeler*, i. 300, where it should certainly have been written **Juncaneer**. It was long a perplexity, and as it was the subject of one of Dr. Burnell's latest, if not the very last, of his contributions to this work, I transcribe the words of his communication :

"Working at improving the notes to v. Linschoten, I have accidentally cleared up the meaning of a word you asked me about long ago, but which I was then obliged to give up—'Jonkanmir.' It = 'a collector of customs.'

"(1745).—Notre Supérieur qui s'avoit qu'à moitié chemin certains Jonquaniens* mettoient les passans à contribution, nous avoit donné un ou deux fanons (see **FANAM**) pour les payer en allant et en revenant, au cas qu'ils l'exigeassent de nous."—*P. Norbert, Mémoires*, pp. 159-160.

"The original word is in Malayâlam *chungakdran*, and do, in Tamil, though it does not occur in the Dictionaries of that language; but *chungam* (= 'Customs') does.

"I was much pleased to settle this curious word; but I should never have thought of the origin of it, had it not been for that rascally old Capuchin P. Norbert's note."

My friend's letter (from West Stratton) has no date, but it must have been written in July or August 1882. —[H.Y.] (See **JUNKEON**.)

1680.—"The *Didwan* (see **DEWAUN**) returned with *Lingapras Ruccas* (see **ROOCKA**) upon the *Aruldar* (see **HAVILDAR**) at St. Thomas, and upon the two chief *Juncaneers* in this part of the country, ordering them not to stop goods or provisions coming into the town."—*Fort St. Geo. Consn.*, Nov. 22, *Notes and Exts.*, iii. 39.

1746.—"Given to the Governor's Servants, *Juncaneers*, &c., as usual at Christmas, *Salampores* (see **SALEMPPOERY**) 16Ps. P. 13."—*Acct. of Extra Charges at Fort St. David*, to Dec. 31. *M.S. Report*, in India Office.

JUNK-CEYLON, n.p. The popular name of an island off the west coast of

the Malay Peninsula. Forrest (*Voyage to Mergui*, pp. iii. and 29-30) calls it *Jan-Sylan*, and says it is properly *Ujong* (i.e. in Malay, 'Cape') *Sylang*. This appears to be nearly right. The name is, according to Crawford (*Malay Dict.* s.v. *Salang*, and *Dict. Ind. Archip.* s.v. *Ujung*) *Ujung Salang*, 'Salang Headland.' [Mr. Skeat doubts the correctness of this. "There is at least one quite possible alternative, i.e. *jong salang*, in which *jong* means 'a junk,' and *salang*, when applied to vessels, 'heavily lossing' (see *Klinkert, Dict.* s.v. *salang*). Another meaning of *salang* is 'to transfix a person with a dagger,' and is the technical term for Malay executions, in which the kris was driven down from the collar-bone to the heart. *Parles* in the first quotation is now known as *Pertis*."]

1639.—"There we crost over to the firm Land, and passing by the Port of Juncalon (*Juncalao*) we sailed two days and a half with a favourable wind, by means whereof we got to the River of *Parles* in the Kingdom of *Queda*. . . ."—*Pinto* (orig. cap. xix.) in *Cogan*, p. 22.

1692.—"We departed thence to a Baie in the Kingdom of *Junsalaom*, which is between Malacca and Pegu, 8 degrees to the Northward."—*Barber*, in *Hakl.* ii. 591.

1727.—"The North End of *Jonk Ceyloan* lies within a mile of the Continent."—*A. Hamilton*, 69; [ed. 1744, ii. 67].

JUNKEON, s. This word occurs as below. It is no doubt some form of the word *chungam*, mentioned under **JUNKAMEER**. Wilson gives Telugu *Sunkam*, which might be used in Orissa, where Bruton was. [*Shungum* (Mal. *chungkam*) appears in the sense of toll or customs duties in many of the old treaties in *Logan, Malabar*, vol. iii.]

1638.—"Any *Junkeon* or Custome."—*Bruton's Narrative*, in *Hakl.* v. 53.

1676.—"These practices (claims of perquisite by the factory chiefs) hath occasioned some to apply to the Governour for relief, and chosen rather to pay *Juncan* than submit to the unreasonable demands aforesaid."—*Major Puck's Proposals*, in *Fort St. Geo. Consn.*, Feb. 16. *Notes and Exts.*, i. 39.

[1727.—" . . . at every ten or twelve Miles end, a Fellow to demand *Junkaun* or Poll-Money for me and my Servants. . . ."—*A. Hamilton*, ed. 1744, i. 392.]

JURIBASSO, s. This word, meaning 'an interpreter,' occurs constantly in the Diary of Richard Coeks, of the

* "Ce sont des Maures qui exigent de l'argent sur les grands chemins, de ceux qui passent avec quelques marchandises; souvent l'en demandent à ceux mêmes qui n'en portent point. On regarde ces gens-là à peu près comme des voleurs."

English Factory in Japan, admirably edited for the Hakluyt Society by Mr. Edward Maunde Thompson (1883). The word is really Malayo-Javanese *jurubahāsa*, lit. 'language-master,' *juru* being an expert, 'a master of a craft,' and *bahāsa* the Skt. *bhāṣā*, 'speech.' [Wilkinson, *Dict.*, writes *Juru-bhāsa*; Mr. Skeat prefers *juru-bhāsa*.]

1603.—At Patani the Hollanders having arrived, and sent presents—"ils furent pris par un officier nommé *Orankasa* (see ORANKAY) *Jurebassa*, qui en fit trois portions."—In *Rec. du Voyages*, ed. 1703, ii. 667. See also pp. 672, 675.

1613.—"(Said the Mandarin of Ancão) . . . 'Captain-major, Auditor, residents, and *Jerubāsa*, for the space of two days you must come before me to attend to these instructions (*capitulos*), in order that I may write to the Alfião.' . . .

"These communications being read in the Chamber of the City of Macau, before the Vereadores, the people, and the Captain-Major then commanding in the said city, João Serrão da Cunha, they sought for a person who might be charged to reply, such as had knowledge and experience of the Chinese, and of their manner of speech, and finding Lourenço Carvalho . . . he made the reply in the following form of words ' . . . To this purpose we the Captain-Major, the Auditor, the Vereadores, the Padres, and the *Jurubāsa*, assembling together and beating our foreheads before God. . . .'"—*Becarro*, pp. 725-729.

"The foureteenth, I sent M. Cockes, and my *Jurebasso* to both the Kings to entreat them to provide me of a dozen Seamen."—*Capt. Sarris*, in *Purchas*, 378.

1615.—" . . . his desire was that, for his sake, I would gove over the pursute of this matter against the sea *bongesa*, for that yf it were followed, of force the said *bongesa* must cut his bellie, and then my *jurebasso* must do the lyke. Unto which his request I was content to agree. . . ."—*Cocks's Diary*, i. 33.

[. . . "This night we had a conference with our *Jurybassa*."—*Foster*, *Letters*, iii. 167].

JUTE, s. The fibre (gunny-fibre) of the bark of *Corchorus capsularis*, L., and *Corchorus olitorius*, L., which in the last 45 years has become so important an export from India, and a material for manufacture in Great Britain as well as in India. "At the last meeting of the Cambridge Philosophical Society, Professor Skeat commented on various English words. *Jute*, a fibrous substance, he explained from the Sanskrit *jāta*, a less usual form of *jaṭa*, meaning, 1st, the matted hair of an ascetic; 2ndly, the fibrous roots of a tree such as the banyan; 3rdly, any

fibrous substance" (*Academy*, Dec. 27, 1879). The secondary meanings attributed here to *jāta* are very doubtful.* The term *jute* appears to have been first used by Dr. Roxburgh in a letter dated 1795, in which he drew the attention of the Court of Directors to the value of the fibre "called *jute* by the natives." [It appears, however, as early as 1746 in the Log of a voyage quoted by Col. Temple in *J.R.A.S.*, Jan. 1900, p. 158.] The name in fact appears to be taken from the vernacular name in Orissa. This is stated to be properly *jhōṭa*, but *jhūtō* is used by the uneducated. See *Report of the Jute Commission*, by Babu Hemchandra Kerr, Calcutta, 1874; also a letter from Mr. J. S. Cotton in the *Academy*, Jan. 17, 1880.

JUTKA, s. From Dak.—Hind. *jhātka*, 'quick.' The native cab of Madras, and of Mofussil towns in that Presidency; a conveyance only to be characterised by the epithet *ramshackle*, though in that respect equalled by the Calcutta cranchees (q.v.). It consists of a sort of box with venetian windows, on two wheels, and drawn by a miserable pony. It is entered by a door at the back. (See SHIGRAM, with like meanings).

JUZAIL, s. This word *jazāil* is generally applied to the heavy Afghan rifle, fired with a forked rest. If it is Ar. it must be *jazā'il*, the plural of *jazil*, 'big,' used as a substantive. *Jazil* is often used for a big, thick thing, so it looks probable. (See GINGALL.) Hence *jazā'ilchī*, one armed with such a weapon.

[1812.—"The jeznerchi also, the men who use blunderbusses, were to wear the new Russian dress."—*Morier*, *Journey through Persia*, 30.

[1898.—"All night the cressets glimmered pale On Ulwur sabre and Tonk jezail." *R. Kipling*, *Barrack-room Ballads*, 84.

[1900.—"Two companies of Khyber Jezailchies."—*Warburton*, *Eighteen Years in the Khyber*, 78.]

JYEDAD, s. P.—H. *jāidād*. Territory assigned for the support of troops.

[1824.—"Rampoora on the Chumbul . . . had been granted to Dudernaia, as *Jaidad*,

* This remark is from a letter of Dr. Burnell's dd. Tanjore, March 16, 1880.

or temporary assignment for the payment of his troops."—*Malcolm, Central India*, i. 223.]

JYSHE, s. This term, Ar. *jaish*, 'an army, a legion,' was applied by Tippoo to his regular infantry, the body of which was called the *Jaish Kachari* (see under **CUTCHERRY**).

c. 1782.—"About this time the *Bar* or regular infantry, *Kutchori*, were called the *Jyah Kutcheri*."—*Hist. of Tippu Sultan*, by Hussein Ali Khan Kermāni, p. 32.

1786.—"At such times as new levies or recruits for the *Jyshe* and *Piadehs* are to be entertained, you two and Syed Peer assembling in *Kuchurry* are to entertain none but proper and eligible men."—*Tippoo's Letters*, 256.

K

KAJEE, s. This is a title of Ministers of State used in Nepal and Sikkim. It is no doubt the Arabic word (see **CAZEE** for quotations). *Kājī* is the pronunciation of this last word in various parts of India.

[**KALA JUGGAH**, s. Anglo-H. *kālā jagah* for a 'dark place,' arranged near a ball-room for the purpose of flirtation.

[1835.—"At night it was rather cold, and the frequenters of the *Kala Jagah* (or dark places) were unable to enjoy it as much as I hoped they would."—*Lady Dufferin, Viceregal Life*, 91.

KALINGA, n.p. (See **KLING**.)

KALLA-NIMMACK, s. Hind. *kālā-namak*, 'black salt,' a common mineral drug, used especially in horse-treatment. It is murrate of soda, having a mixture of oxide of iron, and some impurities. (*Royle*.)

KAPAL, s. *Kāpal*, the Malay word for a ship, [which seems to have come from the Tam. *kappal*,] "applied to any square-rigged vessel, with top and top-gallant masts" (*Marsden, Memoirs of a Malay Family*, 57).

KARBAREE, s. Hind. *kārbāri*, 'an agent, a manager.' Used chiefly in Bengal Proper.

[c. 1857.—"The Foujdar's report stated that a police *Carbarae* was sleeping in his own house."—*Chevers, Ind. Med. Jurispr.* 467.]

1867.—"The *Lushai Karbaris* (literally men of business) duly arrived and met me at Kassalong."—*Levin, A Fly on the Wheel*, 293.

KARCAANNA, s. Hind. from Pers. *kār-khāna*, 'business-place.' We cannot improve upon Wilson's definition: "An office, or place where business is carried on; but it is in use more especially applied to places where mechanical work is performed; a workshop, a manufactory, an arsenal; also, fig., to any great fuss or bustle." The last use seems to be obsolete.

[1663.—"Large halls are seen in many places, called *Kar-Kanays* or workshops for the artizans."—*Bernier, ed. Constatle*, 258 seq. Also see **CARCANA**.]

KARDAR, s. P.—H. *kārdār*, an agent (of the Government) in Sindh.

[1812.—"I further insist upon the offending *Kardar* being sent a prisoner to my head-quarters at Sukkur within the space of five days, to be dealt with as I shall determine."—*Sir C. Napier, in Napier's Conquest of Scinde*, 149.]

KAREETA, s. Hind. from Ar. *khariṭa*, and in India also *kharīṭa*. The silk bag (described by Mrs. Parkes, below) in which is enclosed a letter to or from a native noble; also, by transfer, the letter itself. In 2 Kings v. 23, the bag in which Naaman bound the silver is *khariṭ*; also in Isaiah iii. 22, the word translated 'crisping-pins' is *khariṭim*, rather 'purses.'

c. 1350.—"The Sheriff Ibrahim, surnamed the *Khariṭadār*, i.e. the Master of the Royal Paper and Pens, was governor of the territory of Hānsi and Sarsati."—*Ibn Batuta*, iii. 337.

1838.—"Her Highness the Baiza Bāi did me the honour to send me a *Khariṭā*, that is a letter enclosed in a long bag of *Kim-lhawāh* (see **KINCOB**), crimson silk brocaded with flowers in gold, contained in another of fine muslin: the mouth of the bag was tied with a gold and tasseled cord, to which was appended the great seal of her Highness."—*Wanderings of a Pilgrim* (Mrs. Parkes), ii. 250.

In the following passage the *thing* is described (at Constantinople).

1673.—"... Je Visir prenant un anchet de beau brocard d'or à fleurs, long tout au moins d'une demi aune et large de cinq ou six doigts, lié et scellé par le haut avec une

inscription qui y étoit attachée, et disant que c'étoit une lettre du Grand Seigneur. . . .—*Journal d'Ant. Gaultail*, ii. 91.

KAUL, *s.* Hind. *Kāl*, properly 'Time,' then a period, death, and popularly the visitation of famine. Under this word we read:

1808.—"Scarcity, and the scourge of civil war, embittered the Mahatta nation in A.D. 1801, of whom many emigrants were supported by the justice and generosity of neighbouring powers, and (a large number) were relieved in their own capital by the charitable contributions of the English at Bombay alone. This and opening of Hospitals for the sick and starving, within the British settlements, were gratefully told to the writer afterwards by many Mahattas in the heart, and from distant parts, of their own country."—*R. Drummond, Illustrations*, &c.

KAUNTA, GAUNTA, *s.* This word, *Maḥr*, and *Gur. kânḥā*, 'coast or margin,' [*Skt. kânḥā*, 'immediate proximity,' *kânḥi*, 'the neck,'] is used in the northern part of the Bombay Presidency in composition to form several popular geographical terms, as *Mahī Kânḥā*, for a group of small States on the banks of the Mahī River; *Ravā Kânḥā*, south of the above; *Sindhu Kânḥā*, the Indus Delta, &c. The word is no doubt the same which we find in Ptolemy for the Gulf of Kachh, *Kāśhā* *akāzōr*. *Kânḥi-Kot* was formerly an important place in Eastern Kachh, and *Kânḥi* was the name of the southern coast district (see *Ritter*, vi. 1038).

KEBULEE. (See **MYROBOLANS**.)

KEDDAH, *s.* Hind. *Khedā* (*khedā*, 'to chase,' from *Skt. akḥeta*, 'hunting'). The term used in Bengal for the enclosure constructed to entrap elephants. [The system of hunting elephants by making a trench round a space and enticing the wild animals by means of tame decoys is described by *Arrian, Indika*, 13.] (See **CORRAL**.)

[c. 1590. — "There are several modes of hunting elephants. 1. *Khedah*" (then follows a description).—*Āin*, i. 281.]

1780-90. — "The party on the plain below have, during this interval, been completely occupied in forming the *Keddah* or enclosure."—*Lives of the Lindsays*, iii. 191.

1810. — "A trap called a *Keddah*."—*Williamson*, *F. M.* ii. 430.

1800. — "The custom in Bengal is to construct a strong enclosure (called a *Keddah*)

in the heart of the forest."—*Tennant's Ceylon*, ii. 312.

KEDGEREE, KITCHERY, *s.*

Hind. *Khichrī*, a mess of rice, cooked with butter and *dāl* (see **DHALL**), and flavoured with a little spice, shred onion, and the like; a common dish all over India, and often served at Anglo-Indian breakfast tables, in which very old precedent is followed, as the first quotation shows. The word appears to have been applied metaphorically to mixtures of sundry kinds (see *Fryer*, below), and also to mixt jargon or *lingua franca*. In England we find the word is often applied to a mess of re-cooked fish, served for breakfast; but this is inaccurate. Fish is frequently eaten with *Kedgerree*, but is no part of it. ["*Fish Kitcherie*"] is an old Anglo-Indian dish, see the recipe in *Riddell, Indian Domestic Economy*, p. 437.]

c. 1310. — "The *munj* (*Moong*) is boiled with rice, and then buttered and eaten. This is what they call *Kichrī*, and on this dish they breakfast every day."—*Ibn Battuta*, iii. 131.

c. 1443. — "The elephants of the palace are fed upon *Kichrī*."—*Alburnazul*, in *India in Xth Cent.* 27.

c. 1475. — "Horses are fed on *pease*; also on *Kichrī*, boiled with sugar and oil; and early in the morning they get *Khichrao*" (l).—*Alkan. Nihāie*, in *du*, p. 10.

The following recipe for *Kedgerree* is by *Abul Fazl*:—

c. 1590. — "*Khichrī*. Rice, split *dāl*, and ght. 5 *arr* of each; $\frac{1}{2}$ *arr* salt; this gives 7 dishes."—*Āin*, i. 59.

1618. — "Their daily gains are very small, . . . and with these they fill their hungry bellies with a certain food called *Kitcherye*."—*Van Twist*, 57.

1653. — "*Kicheri* est une sorte de legume dont les Indiens se nourrissent ordinairement."—*De la Boulaye-le-Gouz*, ed. 1657, p. 515.

1672. — *Buddacus* has *Kitchery*, *Tavernier Quicheri* (ed. *Bull.* i. 282, 391).

1673. — "The Diet of this Sort of People admits not of great Variety or Cost, their delightfulest Food being only *Cutcherry* a sort of Pulse and Rice mixed together, and boiled in Butter, with which they grow fat."—*Fryer*, 81.

Again, speaking of pearls in the Persian Gulf, he says: "Whatever is of any Value is very dear. Here is a great Plenty of what they call *Ketchery*, a mixture of all together, or Refuse of Rough, Yellow, and Unequal, which they sell by Bushels to the Russians."—*Ibid.* 320.

1727.—"Some Doll and Rice, being mingled together and boiled make Kitcheree, the common Food of the Country. They eat it with Butter and Atchar (see **ACHAR**)."—*A. Hamilton*, i. 161; [ed. 1744, i. 162].

1750-60.—"Kitcheree is only rice stewed, with a certain pulp^o they call Dhol, and is generally eaten with salt-fish, butter, and pickles of various sorts, to which they give the general name of Atchar."—*Oror*, i. 150.

[1813.—"He was always a welcome guest . . . and ate as much of their rice and Cutcheree as he chose."—*Forbes, Or. Mem.* 2nd ed. i. 502.]

1880.—"A correspondent of the *Indian Mirror*, writing of the annual religious fair at Ajmere, thus describes a feature in the proceedings: "There are two tremendous copper pots, one of which is said to contain about eighty maunds of rice and the other forty maunds. To fill these pots with rice, sugar, and dried fruits requires a round sum of money, and it is only the rich who can afford to do so. This year His Highness the Nawab of Tonk paid Rs. 3,000 to fill up the pots. . . . After the pots filled with khichri had been inspected by the Nawab, who was accompanied by the Commissioner of Ajmere and several Civil Officers, the distribution, or more properly the plunder, of khichri commenced, and men well wrapped up with clothes, stuffed with cotton, were seen leaping down into the boiling pot to secure their share of the booty."—*Pioneer Mail*, July 8. [See the reference to this custom in *Sir T. Rce*, Hak. Soc. ii. 314, and a full account in *Rajputana Gazetteer*, ii. 63.]

KEDGEREE, n.p. *Khijiri* or *Kijari*, a village and police station on the low lands near the mouth of the Hoogly, on the west bank, and 68 miles below Calcutta. It was formerly well known as a usual anchorage of the larger Indianmen.

1683.—"This morning early we weighed anchor with the tide of Ebb, but having little wind, got no further than the Point of Kegeria Island."—*Hedges, Diary*, Jan. 26; [Hak. Soc. i. 64].

1684.—"Sign^r Nicolò Pareres, a Portugall Merchant, assured me their whole community had writ^t y^e Vice King of Goa . . . to send them 2 or 3 Frigates with . . . Soldiers to possess themselves of y^e Islands of Kegeria and Ingellee."—*Ibid.*, Dec. 17; [Hak. Soc. i. 172].

1727.—"It is now inhabited by Fishers, as are also Ingeltie and Kidgerie, two neighbouring Islands on the West Side of the Mouth of the Ganges."—*A. Hamilton*, ii. 2; [ed. 1744]. (See **HIDGELEE**.)

1753.—"De l'autre côté de l'entré, les rivières de Gajori et de l'Ingeli (see **HIDGELEE**), puis plus au large la rivière de Pipli et celle de Balasor (see **BALASORE**), sont avec Tombali (see **TUMLOOK**), rivières mentionnées plus haut, et qu'on peut ajouter ici, des dérivations d'un grand fleuve, dont le

nom du Ganga lui est commun avec le Gange. . . . Une carte du Golfe de Bengale insérée dans Blaeu, sera même distinguer les rivières d'Ingeli et de Gajori (si on prend la peine de l'examiner) comme des bras du Ganga."—*D'Anville*, p. 66.

As to the origin of this singular error, about a river Ganga flowing across India from W. to E., see some extracts under **GODAVERY**. The Rupnamin River, which joins the Hoogly from the W. just above Diamond Harbour, is the *grand fleuve* here spoken of. The name *Gunga* or *Old Gunga* is applied to this in charts late in the 18th century. It is thus mentioned by A. Hamilton, 1727: "About five leagues farther up on the West Side of the River of *Hughly*, is another Branch of the *Ganges*, called *Ganga*, it is broader than that of the *Hughly*, but much shallower."—ii. 3; [ed. 1744].

KEDGEREE-POT, s. A vulgar expression for a round pipkin such as is in common Indian use, both for holding water and for cooking purposes. (See **CHATTY**, **GHURRA**.)

1811.—"As a memorial of such misfortune, they plant in the earth an ear bearing a cudgeri, or earthen pot."—*Soltyks, Les Hindous*, iii.

1830.—"Some natives were in readiness with a small raft of Kedgeres-pots, on which the palkee was to be ferried over."—*Mem. of Col. Mountain*, 110.

KENNERBY, n.p. The site of a famous and very extensive group of cave-temples on the Island of Salsette, near Bonibay, properly *Kāpheri*.

1602.—"Holding some conversation with certain very aged Christians, who had been among the first converts there of Pedro Fr. Antonio do Porto, . . . one of them, who alleged himself to be more than 120 years old, and who spoke Portuguese very well, and read and wrote it, and was continually reading the *Flos Sanctorum*, and the Lives of the Saints, assured me that without doubt the work of the Pagoda of Canari was made under the orders of the father of Saint Josafat the Prince, whom Burlanm converted to the Faith of Christ. . . ."—*Couto*, VII. iii. cap. 10.

1673.—"Next Morn before Break of Day we directed our steps to the anciently fam'd, but now ruin'd City of Canorein . . . all out of a Rock," &c.—*Fryer*, 71-72.

1825.—"The principal curiosities of Salsette . . . are the cave temples of **Kennerby**. These are certainly in every way remarkable, from their number, their beautiful situation, their elaborate carving, and their marked connection with Buddh and his religion."—*Heber*, ii. 130.

KERSEYMERE, s. This is an English draper's term, and not Anglo-

Indian. But it is through forms like *cashmere* (also in English use), a corruption of *cashmere*, though the corruption has been shaped by the previously existing English word *kersey* for a kind of woollen cloth, as if *kersey* were one kind and *kerseymere* another, of similar goods. *Kersey* is given by Minshew (2nd ed. 1827), without definition, thus: "Persic cloth, G. (i.e. French) *carize*." The only word like the last given by Littré is "*Carisil*, sorte de canevas." . . . This does not apply to *kersey*, which appears to be represented by "*Creseau*—Terme de Commerce: étoffe de laine croi-see à deux envers; etym. *croiser*." Both words are probably connected with *croiser* or with *curré*. Planché indeed (whose etymologies are generally worthless) says: "made originally at Kersey, in Suffolk, whence its name." And he adds, equal to the occasion, "*Kersey-mere*, so named from the position of the original factory on the *mere*, or water which runs through the village of Kersey" (1). Mr. Skeat, however, we see, thinks that Kersey, in Suffolk, is perhaps the origin of the word *Kersey*: [and this he repeats in the new ed. (1901) of his *Concise Etym. Dict.*, adding, "Not from Jersey, which is also used as the name of a material." *Kersey-mere*, he says, is "a corruption of *Cashmere* or *Casimere*, by confusion with *kersey*"].

1495.—"Item the xv day of Februar, bocht fra Jhonne Andersoun x ellis of quhit Caresay, to be tua coltis, ano to the King, and ano to the Lord of Balgony; price of ellno vjs.; summa . . . iij. li."—*Acts, of the Ed. II. Treasurer of Scotland*, 1871, p. 225.

1583.—"I think cloth, Kersays and tinno have never bene here at so lowe prices as they are now."—*Mr. John Newton*, from Babylon (i.e. Bagdad) July 20, in *Hail* 378.

1603.—"I had as lief be a list of an English *kersey*, as be pill'd as thou art pill'd, for a French velvet."—*Measure for Measure*, i. 2.

1625.—"Ordanet the thesauror to tak aff to ilk ano of the officeris and to the drummer and pyper, ilk ano of thame, fyve elne of reid Kairise elaithe."—*Acts from Records of Glasgow*, 1876, p. 317.

1626.—In a contract between the Factor of the King of Persia and a Dutch "Oppeer Koopman" for goods we find: "2000 Persian ellis of Carsay at 1 coeri (1) the ell."—*Valentijn*, v. 205.

1781.—"For sale—superfine cambrics and edgings . . . scarlet and blue Kassimeres."—In *Seton-Harr*, i. 47.

c. 1850.—(no date given) "*Kersey-mere*, *Casimere*. A finer description of *kersey* . . . (then follows the absurd etymology as given by Planché). . . . It is principally a manufacture of the west of England, and except in being tweeled (*ric*) and of narrow width it in no respect differs from superfine cloth."—*Draper's Dict.* s.v.

KHADIR, s. II. *khaddar*; the recent alluvial bordering a large river. (See under **BANGUR**).

[1825.—"The river . . . meanders fantastically . . . through a *Khader*, or valley between two ranges of hills."—*Mundy, Pen and Pencil Sketches*, ed. 1853, p. 130.

[The *Khadr* Cup is one of the chief racing trophies open to pig-stickers in upper India.]

KHAKEE, vulgarly **KHARKI**, **KHARKEE**, s. or adj. Hind. *khaki*, 'dusty or dust-coloured,' from Pers. *khak*, 'earth,' or 'dust'; applied to a light drab or chocolate-coloured cloth. This was the colour of the uniform worn by some of the Punjab regiments at the siege of Delhi, and became very popular in the army generally during the campaigns of 1857-58, being adopted as a convenient material by many other corps. [Gubbins (*Mutinies in Oudh*, 296) describes how the soldiers at Lucknow dyed their uniforms a light brown or dust colour with a mixture of black and red office inks, and Cave Brown (*Punjab and Delhi*, ii. 211) speaks of its introduction in place of the red uniform which gave the British soldier the name of "*Lal Coortee Wallahs*."]]

[1853.—A book appeared called "*Service and Adventure with the Khakee Rissalah*, or Meerut Volunteer Horse during the Mutinies in 1857-8," by R. H. W. Dundas.

[1859.—"It has been decided that the full dress will be of dark blue cloth, made up, not like the tunic, but as the native ungreekah (*angarkhah*), and set off with red piping. The undress clothing will be entirely of Khakee."—*Madras Govt. Order*, Feb. 18, quoted in *Calcutta Rev.* ciii. 407.

[1862.—"Khakee does not catch in brambles so much as other stuffs."—*Brinkman, Rifle in Cashmere*, 136.]

1878.—"The Amir, we may mention, wore a khaki suit, edged with gold, and the well-known Herati cap."—*Sat. Review*, Nov. 30, 683.

[1899.—"The batteries to be painted with the Khirkee colour, which being similar to the roads of the country, will render the vehicles invisible."—*Times*, July 12.

[1890-91.—The newspapers have constant references to a khaki election, that is an

election started on a war policy, and the War Loan for the Transval Campaign has been known as "khakia."]

Recent military operations have led to the general introduction of *khaki* as the service uniform. Something like this has been used in the East for clothing from a very early time:—

[1611.—"See if you can get me a piece of very fine brown calico to make me clothes."—*Danvers, Letters*, i. 109.]

KHALSA, s. and adj. Hind. from Ar. *khālṣa* (properly *khālṣa*) 'pure, genuine.' It has various technical meanings, but, as we introduce the word, it is applied by the Sikhs to their community and church (so to call it) collectively.

1783.—"The *Sikques* salute each other by the expression *Wah Gooro*, without any inclination of the body, or motion of the hand. The Government at large, and their armies, are denominated *Khalsa*, and *Khalsajee*."—*Forster's Journey*, ed. 1803, i. 307.

1881.—

"And all the Punjab knows me, for my father's name was known
In the days of the conquering *Khalsa*,
when I was a boy half-grown."

Atlar Singh loquitur, by *Sowar*, in an Indian paper; name and date lost.

KHAN, s. a. Turki through Pers. *Khān*. Originally this was a title, equivalent to Lord or Prince, used among the Mongol and Turk nomad hordes. Besides this sense, and an application to various other chiefs and nobles, it has still become in Persia, and still more in Afghanistan, a sort of vague title like "Esq.," whilst in India it has become a common affix to, or in fact part of, the name of Hindustānis out of every rank, properly, however of those claiming a Pathān descent. The tendency of swelling titles is always thus to degenerate, and when the value of *Khān* had sunk, a new form, *Khān-Khānān* (Khān of Khāns) was devised at the Court of Delhi, and applied to one of the high officers of State.

[c. 1610.—The "*Ascent Caounna*" of Pymard de Laval, which Mr. Gray fails to identify, is probably *Haan-Khan*, Hak. Soc. i. 69.

[1616.—"All the Captayons, as Channa Chana (Khān-Khānān), Mahobet Chan, Chan John (Khān Jahān)."—*Sir T. Roe*, Hak. Soc. i. 192.

[1676.—"Cawn." See under GINGI.]

b. Pers. *khān*. A public building for the accommodation of travellers, a caravanserai. [The word appears in English as early as about 1400; see *Stanf. Dict.* s.v.]

1653.—"Han est vn Serrail ou enclos que les Arabes appellent *fondouze* où se retirent les Caravanes, ou les Marchands Estrangers, . . . ce mot de Han est Turq, et est le mesme que *Kharavansaray* ou *Kharavara* (see **CARAVANSERAY**) dont parlo Belon. . . ."—*De la Boullaye-le-Gonz*, ed. 1657, p. 540.

1827.—"He lost all hope, being informed by his late fellow-traveller, whom he found at the *Khan*, that the *Nuraut* was absent on a secret expedition"—W. Scott, *The Surgeon's Daughter*, ch. xiii.

KHANNA, CONNAH, &c. s. This term (Pers. *khāna*, 'a house, a compartment, apartment, department, receptacle,' &c.) is used almost *ad libitum* in India in composition, sometimes with most incongruous words, as *bobadec* (for *betrarchi*) *connah*, 'cook-house,' *buggy-connah*, 'buggy, or coach-house,' *bottle-khanna*, *toshakhana* (q.v.), &c. &c.

1781.—"The house, cook-room, bottle-connah, godown, &c., are all pukka built."—in *Solon-Kurr*, i. 41.

KHANSAMA. See **CONSUMAH**.

KHANUM, s. Turki, through Pers. *khānum* and *khānim*, a lady of rank; the feminine of the title *Khān*, a (q.v.)

1401.—". . . la mayor dellez avia nūbro *Caño*, que quiero dezir Reyna, o Señora grande."—*Clarifo*, i. 52c.

"The great wall and tents were for the use of the chief wife of the Lord, who was called *Caño*, and the other was for the second wife, called *Quinehi Caño*, which means 'the little lady.'"—*Markham's Clarifo*, 145.

1505.—"The greatest of the Begs of the Sagharichil was then Shih Hagi Beg, whose daughter, *Ais-doulet Begum*, Yunis Khan married. . . . The *Khan* had three daughters by *Ais-doulet Begum*. . . . The second daughter, *Kullāk Nigar Khānum*, was my mother. . . . Five months after the taking of Kabul she departed to God's mercy, in the year 911" (1505).—*Haber*, p. 12.

1619.—"The King's ladies, when they are not married to him . . . and not near relations of his house, but only concubines or girls of the Palace, are not called *begum*, which is a title of queens and princesses, but only *canum*, a title given in Persia to all noble ladies."—*P. della Valle*, ii. 13.

KHASS, KAUSSE, &c., adj. Hind. from Ar. *khāṣṣ*, 'special, particular, Royal.' It has many particular applications, one of the most common being to estates retained in the hands of Government, which are said to be held *khāṣṣ*. The *khāṣṣ-maḥal* again, in a native house, is the women's apartment. Many years ago a white-bearded *khāṣṣamān* (see **CONSUMAH**), in the service of one of the present writers, indulging in reminiscences of the days when he had been attached to Lord Lake's camp, in the beginning of the last century, extolled the *adhīs* of those times above their successors, observing (in his native Hindustani): "In those days I think the Sahibs all came from London *khāṣṣ*; now a great lot of *Liverpoolwālds* come to the country!"

There were in the Palaces of the Great Mogul and other Mahomedan Princes of India always two Halls of Audience, or Durbar, the *Dewān-i-'Ām*, or Hall of the Public, and the *Dewān-i-Khāṣṣ*, the Special or Royal Hall, for those who had the *entrée*, as we say.

In the *Indian Vocabulary*, 1788, the word is written *Coss*.

KHĀSYA, n.p. A name applied to the oldest existing race in the cis-Tibetan Himalaya, between Nepal and the Ganges, &c. in the British Districts of Kumāun and Garhwāl. The Khāsya are Hindu in religion and customs, and probably are substantially Hindu also in blood; though in their aspect there is some slight suggestion of that of their Tibetan neighbours. There can be no ground for supposing them to be connected with the Mongoloid nation of Kasias (see **COSEYA**) in the mountains south of Assam.

[1526.—"About these hills are other tribes of men. With all the investigation and enquiry I could make. . . All that I could learn was that the men of these hills were called *Kas*. It struck me that as the Hindustanis frequently confound *shin* and *sin* and as Kashmir is the chief . . . city in those hills, it may have taken its name from that circumstance."—*Leyden's Baber*, 313.]

1799.—"The Vakeel of the rājā of Comank (i.e. Kumāun) of Almora, who is a learned Pandit, informs me that the greater part of the zemindars of that country are C'hassas. . . They are certainly a very ancient tribe, for they are mentioned as such in the Institutes of Menu; and their great ancestor O'HASSA or C'HASSYA is mentioned by

Sanchoniathon, under the name of Cassius. He is supposed to have lived before the Flood, and to have given his name to the mountains he seized upon."—*Wilford* (Wilfordizing I), in *As. Res.* vi. 456.

1824.—"The Khāsya nation pretend to be all Rajpoots of the highest caste . . . they will not even sell one of their little mountain cows to a stranger. . . They are a modest, gentle, respectful people, honest in their dealings."—*Heber*, i. 264.

KHELĀT, n.p. The capital of the Bilūch State upon the western frontier of Sind, which gives its name to the State itself. The name is in fact the Ar. *kaṭa*, 'a fort.' (See under **KILLADĀE**.) The terminal *t* of the Ar. word (written *kaṭat*) has for many centuries been pronounced only when the word is the first half of a compound name meaning 'Castle of —.' No doubt this was the case with the Bilūch capital, though in its case the second part has been completely dropt out of use. *Khelāt* (*Kaṭat*)-*i-Ghilji* is an example where the second part remains, though sometimes dropt.

KHIRĀJ, s. Ar. *kharaḥ* (usually pron. in India *khirāj*), is properly a tribute levied by a Musulman lord upon conquered unbelievers, also land-tax; in India it is almost always used for the land-revenue paid to Government; whence a common expression (also Ar.) *la khirāj*, treated as one word, *lakhirāj*, 'rent-free.'

[c. 1590.—"In ancient times a capitation tax was imposed, called *khirāj*."—*As.*, ed. *Jarrett*, ii. 55. "Some call the whole produce of the revenue *khirāj*."—*Ibid.* ii. 57.]

1653.—"Le Sultan souffre les Chrétiens, les Juifs, et les Indon sur ses terres, avec toute liberté de leur Loy, en payant cinq Reales d'Espagne ou plus par an, et ce tribut s'appelle Karache. . ."—*De la Boulaye-le-Gouz*, ed. 1657, p. 48.

1784.—". . . 186 beegahs, 18 of which are Lackherage land, or land paying no rent."—In *Seton-Karr*, i. 49.

KHOA, s. Hind. and Beng. *khod*, a kind of concrete, of broken brick, lime, &c., used for floors and terraces.

KHOT, s. This is a Mahrāti word, *khōt*, in use in some parts of the Bombay Presidency as the designation of persons holding or farming villages on a peculiar tenure called *khōt*, and

coming under the class legally defined as 'superior holders.'

The position and claims of the *khot*s have been the subject of much debate and difficulty, especially with regard to the rights and duties of the tenants under them, whose position takes various forms; but to go into these questions would carry us much more deeply into local technicalities than would be consistent with the scope of this work, or the knowledge of the editor. Practically it would seem that the *khot* is, in the midst of provinces where *ryotwari* is the ruling system, an exceptional person, holding much the position of a petty zemindar in Bengal (apart from any question of permanent settlement); and that most of the difficult questions touching *khot*s have arisen from this its exceptional character in Western India.

The *khot* occurs especially in the Konkan, and was found in existence when, in the early part of the last century, we occupied territory that had been subject to the Mahratta power. It is apparently traceable back at least to the time of the 'Adil Shāhi (see *IDALCAN*) dynasty of the Deccan. There are, however, various denominations of *khot*. In the Southern Konkan the *khot* has long been a hereditary zemindar, with proprietary rights, and also has in many cases replaced the ancient *patel* as headman of the village; a circumstance that has caused the *khot* to be sometimes regarded and defined as the holder of an office, rather than of a property. In the Northern Konkan, again, the *Khotis* were originally mere revenue-farmers, without proprietary or hereditary rights, but had been able to usurp both.

As has been said above, administrative difficulties as to the *Khotis* have been chiefly connected with their rights over, or claims from, the *ryots*, which have been often exorbitant and oppressive. At the same time it is in evidence that in the former distracted state of the country, a *Khoti* was sometimes established in compliance with a petition of the cultivators. The *Khoti* "acted as a *buffer* between them and the extortionate demands of the revenue officers under the native Government. And this is easily comprehended, when it is remembered that formerly districts used to be farmed to the native officials, whose

sole object was to squeeze as much revenue as possible out of each village. The *Khot* bore the brunt of this struggle. In many cases he prevented a new survey of his village, by consenting to the imposition of some new *patli*.* This no doubt he recovered from the *ryots*, but he gave them their own time to pay, advanced them money for their cultivation, and was a milder master than a rapacious revenue officer would have been" (*Candy*, pp. 20-21). See *Selections from Records of Bombay Government*, No. cxxxiv., N.S., viz., *Selections with Notes, regarding the Khoti Tenure*, compiled by E. T. Candy, B. C. S. 1873; also *Abstract of Proceedings of the Govt. of Bombay in the Revenue Dept.*, April 24, 1876, No. 2474.

KHOTI, s. The holder of the peculiar *khot* tenure in the Bombay Presidency.

KHUDD, KUDD, s. This is a term chiefly employed in the Himālaya, *khadd*, meaning a precipitous hill-side, also a deep valley. It is not in the dictionaries, but is probably allied to the Hind. *khāt*, 'a pit,' Dakh. —Hind. *khaddā*. [Platt, gives Hind. *khad*. This is from Skt. *khayda*, 'a gap, a chasm,' while *khāt* comes from Skt. *khata*, 'an excavation.'] The word is in constant Anglo-Indian colloquial use at Simla and other Himalayan stations.

1837.—"The steep about Mussoori are so very perpendicular in many places, that a person of the strongest nerve would scarcely be able to look over the edge of the narrow footpath into the Khud, without a shudder." —*Bacon, First Impressions*, ii. 146.

1838.—"On my arrival I found one of the ponies at the estate had been killed by a fall over the precipice, when bringing up water from the khud." —*Wanderings of a Pilgrim*, ii. 240.

1866.—"When the men of the 43d Regt. refused to carry the guns any longer, the Eurasian gunners, about 20 in number, accompanying them, made an attempt to bring them on, but were unequal to doing so, and under the direction of this officer (Capt. Cockburn, R.A.) throw them down a Khud, as the ravines in the Himalaya are called. . . ." —*Nihatan and the H. of the Doogar War*, by Surgeon Rennie, M.D. p. 139.

1879.—"The commander-in-chief . . . is perhaps alive now because his horse so judiciously chose the spot on which suddenly

* *Patli* is used here in the Marhatti sense of a 'contribution' or extra cess. It is the regular Marhatti equivalent of the *abvāḥ* of Bengal, on which see Wilson, &c.

to swerve round that its hind hoofs were only half over the chud" (sic).—*Times Letter*, from Simla, Aug. 15.

KHURREEF, s. Ar. *khariḥ*, 'autumn'; and in India the crop, or harvest of the crop, which is sown at the beginning of the rainy season (April and May) and gathered in after it, including rice, the tall millets, maize, cotton, rape, sesamum, &c. The obverse crop is *rubbee* (q.v.).

[1809.—"Three weeks have not elapsed since the Kureef crop, which consists of Bajra (see **BAJRA**), Jowar (see **JOWAR**), several smaller kinds of grain, and cotton, was cleared from off the fields, and the same ground is already ploughed . . . and sown for the great Rubbee crop of wheat, barley and chann [see **GRAM**]."—*Broughton, Letters from a Malabar Camp*, ed. 1892, p. 215.]

KHUTPAT, s. This is a native slang term in Western India for a prevalent system of intrigue and corruption. The general meaning of *khutpat* in Hind. and Mahr. is rather 'wrangling' and 'worry,' but it is in the former sense that the word became famous (1850-54) in consequence of Sir James Outram's struggles with the rascality, during his tenure of the Residency of Baroda.

[1881.—"Khutpat, or court intrigue, rule-more or less in every native State, to an extent incredible among the more civilised nations of Europe."—*Eraser, Records of Sport*, 201.]

KHUTTRY, KHETTRY, OUTTRY, s. Hind. *Khattri, Khatri, Sht. Kshatriya*. The second, or military caste, in the theoretical or fourfold division of the Hindus. [But the word is more commonly applied to a mercantile caste, which has its origin in the Punjab, but is found in considerable numbers in other parts of India. Whether they are really of Kshatriya descent is a matter on which there is much difference of opinion. See *Crooke, Tribes and Castes of N.W.P.*, iii. 264 *segg.*] The *Sarpas* whom Ptolemy locates apparently towards Rājputāni are probably *Kshatriyas*.

[1623.—"They told me Clautra was a title of honour."—*P. della Valle*, Hak. Soc. ii. 312.

1630.—"And because Cuttery was of a martial temper God gave him power to sway Kingdoms with the scepter."—*Lord, Banians*, 5.

1638.—"Les habitants . . . sont la plupart *Benyans* et *Kettaris*, tisserans, teinturiers, et autres ouvrieres on coton."—*Mandaleto*, ed. 1659, 130,

[1671.—"There are also Cuttarees, another Sect Principally about Agra and those parts up the Country, who are as the Baniān Gentoo's hero."—In *Ynlr, Hedges' Diary*, Hak. Soc. ii. cccxi.]

1673.—"Opium is frequently eaten in great quantities by the Raspoos, Queteries, and Patana."—*Fryer*, 193.

1726.—"The second generation in rank among these heathen is that of the *Settre-as*."—*Valentijn, Chorum*, 87.

1782.—"The Chittrey occasionally betake himself to traffic, and the Sooder has become the inheritor of principalities."—*G. Forster's Journey*, ed. 1805, i. 61.

1836.—"The Baniāns are the mercantile caste of the original Hindoos. . . . They call themselves Shudderies, which signifies innocent or harmless (!)"—*Sir R. Phillips, Million of Facts*, 322.

KHYBER PASS, n.p. The famous gorge which forms the chief gate of Afghanistan from Peshawar, properly *Khaibar*. [The place of the same name near Al-Madinah is mentioned in the *Ain* (iii. 57), and Sir R. Burton writes: "Khaybar in Hebrew is supposed to mean a castle. D'Herbelot makes it to mean a pact or association of the Jews against the Moslems," (*Pilgrimage*, ed. 1893, i. 318, note).]

1519.—"Early next morning we set out on our march, and crossing the Kheiber Pass, halted at the foot of it. The Khiber-Khal had been extremely licentious in their conduct. Both on the coming and going of our army they had shot upon the stragglers, and such of our people as lagged behind, or separated from the rest, and carried off their horses. It was clearly expedient that they should meet with a suitable chastisement."—*Baber*, p. 277.

1603.—

"On Thursday Jamrud was our encamping ground.

"On Friday we went through the Khaibar Pass, and encamped at 'All Musjid."—*Jahāngir*, in *Elliot*, vi. 314.

1783.—"The stage from Timrood (read *Jimrood*) to Dickah, usually called the Hyber-pass, being the only one in which much danger is to be apprehended from banditti, the officer of the escort gave orders to his party to . . . march early on the next morning. . . . Timur Shah, who used to pass the winter at Peshawar . . . never passed through the territory of the Hybers, without their attacking his advanced or rear guard."—*Forster's Travels*, ed. 1803, ii. 63-66.

1856.—

" . . . See the booted Moguls, like a pack Of hungry wolves, burst from their desert lair.

And crowding through the Khyber's rocky strait, Sweep like a bloody harrow o'er the land."—*The Banyan Tree*, p. 6.

KIDDERPORE, n.p. This is the name of a suburb of Calcutta, on the left bank of the Hoogly, a little way south of Fort William, and is the seat of the Government Dockyard. This establishment was formed in the 18th century by Gen. Kyd, "after whom," says the *Imperial Gazetteer*, "the village is named." This is the general belief, and was mine [H.Y.] till recently, when I found from the chart and directions in the *English Pilot* of 1711 that the village of Kidderpore (called in the same chart *Kitherepore*) then occupied the same position, i.e. immediately below "Gobarnapore" and that immediately below "Chittanutte" (i.e. Govindpūr and Chatānati (see **CHUTTANUTTY**)).

1711.—" . . . then keep Rounding *Chitti Poe* (Chitpore) Bito down to *Chitty Nutty Point* (see **CHUTTANUTTY**). . . . The Bito below *Gover Napore* (*Govindpūr*) is Shoal, and below the Shoal is an Eddy; therefore from Gover Napore, you must stand over to the Starboard-Shore, and keep it aboard till you come up almost with the Point opposite to Kidderpore, but no longer. . . ."—*The English Pilot*, p. 65.

KIL, s. Pitch or bitumen. Tam. and Mal. *kil*, Ar. *kīr*, Pers. *kīr* and *kīl*.

c. 1330.—"In Persia are some springs, from which flows a kind of pitch which is called *kic* (read *kīr*) (*piz dico su pegan*), with which they smear the skins in which wine is carried and stored."—*Friar Jordanus*, p. 10.

c. 1560.—"These are pitched with a bitumen which they call *gull*, which is like pitch."—*Correa*, Hak. Soc. 210.

KILLADAR, s. P.—H. *kīlādār*, from Ar. *kāḥa*, 'a fort.' The commandant of a fort, castle, or garrison. The Ar. *kāḥa* is always in India pronounced *kīḥa*. And it is possible that in the first quotation Ibn Batuta has misinterpreted an Indian title; taking it as from Pers. *kīlād*, 'a key.' It may be noted with reference to *kāḥa* that this Ar. word is generally represented in Spanish names by *Alcala*, a name borne by nine Spanish towns entered in K. Johnstone's *Index Geographicus*; and in Sicilian ones by *Calata*, e.g. *Calatafimi*, *Caltanissetta*, *Callagiron*.

c. 1310.—" . . . Kādhi Khān, Sadr-al-Jihān, who became the chief of the Amīrs, and had the title of *Kālīl-dār*, i.e. Keeper of the keys of the Palace. This officer was accustomed to pass every night at the Sultan's door, with the bodyguard."—*Ibn Batuta*, iii. 106.

1757.—"The fugitive garrison . . . returned with 500 more, sent by the *Kellidar* of Vandiwash."—*Orme*, ed. 1803, ii. 217.

1817.—"The following were the terms . . . that Arni should be restored to its former governor or *Killedar*."—*Mitl*, iii. 310.

1829.—"Among the prisoners captured in the Fort of Hattrass, search was made by us for the *Keeledar*."—*Memo. of John Skipp*, ii. 210.

KILLA-KOTE, s. pl. A combination of Ar.—P. and Hind. words for a fort (*kīḥa* for *kāḥa*, and *kōṭ*), used in Western India to imply the whole fortifications of a territory (*R. Drummond*).

KILLUT, KILLAUT, &c., s. Ar.—H. *khiḥūt*. A dress of honour presented by a superior on ceremonial occasions; but the meaning is often extended to the whole of a ceremonial present of that nature, of whatever it may consist. [The Ar. *khiḥūt* properly means 'what a man strips from his person.' "There were (among the later Moguls) five degrees of *khiḥūt*, those of three, five, six, or seven pieces; or they might as a special mark of favour consist of clothes that the emperor had actually worn." (See for further details Mr. Irvine in *J.R.A.S.*, N.S., July 1896, p. 533.) The word has in Russian been degraded to mean the long loose gown which forms the most common dress in Turkistan, called generally by Schuyler 'a dressing-gown' (Germ. *Schlafrock*). See *Frachn, Wolga Bulgaren*, p. 43.

1411.—"Several days passed in sumptuous feasts. *Khiḥāts* and girdles of royal magnificence were distributed."—*Abdurazzāl*, in *Not. et Extr.* xiv. 209.

1673.—"Sir George Oxenden held it. . . . He defended himself and the Merchants so bravely, that he had a Collar or Beerpaw, (q.v.) a Robe of Honour from Head to Foot, offered him from the Great Mogul."—*Fryer*, 87.

1676.—"This is the Wardrobe, where the Royal Garments are kept; and from whence the King sends for the *Calaut*, or a whole Habit for a Man, when he would honour any Stranger. . . ."—*Tavernier*, E.T. ii. 46; [ed. *Bull*, ii. 98].

1774.—"A flowered satin gown was brought me, and I was dressed in it as a *khiḥūt*."—*Doyle*, in *Markham's Tibet*, 25.

1786.—"And he the said Warren Hastings did send *khiḥānts*, or robes of honour (the most public and distinguished mode of acknowledging merit known in India) to the

said ministers in testimony of his approbation of their services."—*Articles of Charge against Hastings*, in *Burle's Works*, vii. 25.

1809.—"On paying a visit to any Asiatic Prince, an inferior receives from him a complete dress of honour, consisting of a *khelant*, a robe, a turban, a shield and sword, with a string of pearls to go round the neck."—*Ld. Valentia*, i. 99.

1813.—"On examining the *khelauts* . . . from the great Mahatajah Madajee Sindia, the serpeych (see *SIRPECH*) . . . presented to Sir Charles Malet, was found to be composed of false stones."—*Forbes*, *Or. Mem.* iii. 50; [2nd ed. ii. 418].

KINCOB, s. Gold brocade. P.—H. *kamkhāb*, *kamkhvāb*, vulgarly *kimkhvāb*. The English is perhaps from the Gujarātī, as in that language the last syllable is short.

This word has been twice imported from the East. For it is only another form of the mediæval name of an Eastern damask or brocade, *cammocca*. This was taken from the mediæval Persian and Arabic forms *kamkhā* or *kimkhvā*, 'damasked silk,' and seems to have come to Europe in the 13th century. F. Johnson's Dict. distinguishes between *kamkhā*, 'damask silk of one colour,' and *kimkhā*, 'damask silk of different colours.' And this again, according to Dozy, quoting Hoffmann, is originally a Chinese word *kin-kha*; in which doubtless *kin*, 'gold,' is the first element. *Kim* is the Fuhkien form of the word; qu. *lim-hoa*, 'gold-flower'? We have seen *kimkhvāb* derived from Pers. *kam-khvāb*, 'less sleep,' because such cloth is rough and prevents sleep! This is a type of many etymologies. ["The ordinary derivation of the word supposes that a man could not even dream of it who had not seen it (*kam*, 'little,' *khvāb*, 'dream')"] (*Yusuf Ali*, *Mon. on Silk*, 86). Platts and the *Madras Gloss.* take it from *kam*, 'little,' *khvāb*, 'nap.' Ducange appears to think the word survived in the French *mocade* (or *moquette*); but if so the application of the term must have degenerated in England. (See in *Draper's Dict.* *mockado*, the form of which has suggested a sham stuff.)

c. 1300.—"Παλδὸς γὰρ εὐδαίμονοντος, καὶ τὸν πάτερα δεῖ συνευδαμονεῖν κατὰ τὴν ὑμνομένην ἀντιπελάργωσιν. Ἐσθῆτα πηνούφῃ πεπομφύς ἦν καμχάν ἡ Περσῶν φησι γλῶττα, δρῶσαν εὐ ἰσθί, οὐ διαλακα μὲν οὐδὲ μαρμαρέην οἶαν Ἐλένη ἐξόφαινε, ἀλλ'

ἡπεσθῆ καὶ τρικλινῶν."—Letter of *Theodoros the Hyrtacian* to *Lucites*, Protonotary and Protovestiary of the Trapezuntians. In *Notices et Extraits*, vi. 33.

1330.—"Their clothes are of Tartary cloth, and *camocas*, and other rich stuffs ofttimes adorned with gold and silver and precious stones."—*Book of the Estate of the Great Kaan*, in *Cathay*, 246.

c. 1340.—"You may reckon also that in Cathay you get three or three and a half pieces of damasked silk (*cammocca*) for a *sommo*."—*Pegolotti*, *ibid.* 295.

1342.—"The King of China had sent to the Sultan 100 slaves of both sexes for 500 pieces of *kamkhā*, of which 100 were made in the City of Zaitūn. . . ."—*In Batuta*, iv. 1.

c. 1375.—"Thei setten this Ydole upon a Chare with gret reverence, wel arrayed with Clothes of Gold, of riche Clothes of Tartarye, of Camacaa, and other precious Clothes."—*Sir John Maundeirill*, ed. 1869, p. 175.

c. 1400.—"In kyrtle of *Cammaka* kynge am I cladde."—*Corentry Mystery*, 163.

1404.—" . . . é quando se del quisieron partir los Embajadores, fizo vestir al dicho Ruy Gonzalez una ropa de *camocan*, e dióle un sombrero, e dixole, que aquello tomase en señal del amor que el Tamurbec tenia al Señor Rey."—*Clarjio*, § lxxxviii.

1411.—"We have sent an ambassador who carries you from us *kimkhā*."—Letter from *Emp. of Chian* to Shah Rukh, in *Not. et Ext.* xiv. 214.

1474.—"And the King gave a signe to him that wayted, comāunding him to give to the dauncer a peece of *Camocato*. And he taking this peece threwe it about the heade of the dauncer, and of the men and women: and using certain wordes in praising the King, throwe it before the mynstrells."—*Josafa Barbaro*, *Travels in Persia*, E.T. Hak. Soc. p. 62.

1688.—"Καμουχᾶς, Χαμουχᾶς, Pan-nus sericus, sive ex bombyce confectus, e more Damasceno contextus, Italis *Damasco*, nostris olim *Camocas*, de qua voce diximus in Gloss. Mediæ Latinit. hodie etiamnum *Alcade*." This is followed by several quotations from Mediæval Greek MSS.—*Du Cange*, *Gloss. Med. et Inf. Græcitat.* s.v.

1712.—In the *Spectator* under this year see an advertisement of an 'Isabell-coloured Kincoeb gown flowered with green and gold.'—Cited in *Malcolm's Anecdotes of Manners*, &c., 1803, p. 429.

1733.—"Dieser mal waren von Seiten des Brautigams ein Stüek rother *Kamka* . . . und eine rothe Pferdehaut; von Seiten der Braut aber ein Stüek violet *Kamka*."—u. s. w.—*Gmelin*, *Reise durch Sibirien*, i. 137-138.

1781.—"My holiday suit, consisting of a flowered Velvet Coat of the Carpet Pattern, with two rows of broad Gold Lace, a rich Kincoeb Waistcoat, and Crimson Velvet Breeches with Gold Garters, is now a butt to the shafts of Macaroni ridicule."—Letter

from *An Old Country Captain, in India Gazette*, Feb. 21.

1786—" . . . but not until the nabob's mother aforesaid had engaged to pay for the said change of prison, a sum of £10,000 . . . and that she would ransack the *zanana* . . . for Kincobs, muslins, cloths, &c. &c. &c. . . ."—*Articles of Charge against Hastings, in Burke's Works*, 1832, vii. 23.

1809—"Twenty trays of shawls, kheemkaubs . . . were tendered to me."—*Ld. Valentia*, i. 117.

[1813.—Forbes writes *keemcab, keemcab, Or. Mem.* 2nd i. 311; ii. 418.]

1829—"Tired of this service we took possession of the town of Muttra, driving them out. Here we had glorious plunder—shawls, silks, satins, kheemkaubs, money, &c."—*Mem. of John Shipp*, i. 121.

KING-CROW, s. A glossy black bird, otherwise called Drongo shrike, about as large as a small pigeon, with a long forked tail, *Dicrurus macrocerus*, Vieillot, found all over India. "It perches generally on some bare branch, whence it can have a good look-out, or the top of a house, or post, or telegraph-wire, frequently also on low bushes, hedges, walks, or ant-hills" (*Jerdon*).

1883—" . . . the King-crow . . . leaves the whole bird and beast tribe far behind in originality and force of character. . . . He does not come into the house, the telegraph wire suits him better. Perched on it he can see what is going on . . . drops, beak foremost, on the back of the kite . . . spies a bee-eater capturing a goodly moth, and after a hot chase, forces it to deliver up its booty."—*The Tribes on My Frontier*, 113.

KIOSQUE, s. From the Turki and Pers. *kāshk* or *kushk*, 'a pavilion, a villa,' &c. The word is not Anglo-Indian, nor is it a word, we think, at all common in modern native use.

c. 1350—"When he was returned from his expedition, and drawing near to the capital, he ordered his son to build him a palace, or as those people call it a *kuashk*, by the side of a river which runs at that place, which is called *Afghanpūr*."—*Ibn Battuta*, iii. 212.

1623—"There is (in the garden) running water which issues from the entrance of a great *kiossek*, or covered place, where one may stay to take the air, which is built at the end of the garden over a great pond which adjoins the outside of the garden, so that, like the one at Surat, it serves also for the public use of the city."—*P. della Valle*, i. 535; [Hak. Soc. i. 68].

KIRBEE, KURBEE, s. Hind. *karbi, kirbi*, Skt. *kāṭamba*, 'the stalk

of a pot-herb.' The stalks of *jūd* (see **JOWAUR**), used as food for cattle.

[1809.—"We also fell in with large ricks of kurbee, the dried stalks of *Bajirs* and *Jecor*, two inferior kinds of grain; an excellent fodder for the camels."—*Broughton, Letters from a Mahratta Camp*, ed. 1892, p. 41.

[1823.—"Ordinary price of the straw (*kirba*) at harvest-time Rs. 1½ per hundred sheaves. . . ."—*Trans. Lit. Soc. Bombay*, iii. 243.]

KISHM, n.p. The largest of the islands in the Persian Gulf, called by the Portuguese *Queixome* and the like, and sometimes by our old travellers, *Kishmish*. It is now more popularly called *Jazīrat-al-fāwila*, in Pers. *Jaz. dard*, 'the Long Island' (like the *Lewes*), and the name of Kishm is confined to the chief town, at the eastern extremity, where still remains the old Portuguese fort taken in 1622, before which William Baffin the Navigator fell. But the oldest name is the still not quite extinct *Brokht*, which closely preserves the Greek *Oaracta*.

n.c. 325.—"And setting sail (from *Harmozeia*), in a run of 300 *stadia* they passed a desert and bushy island, and moored beside another island which was large and inhabited. The small desert island was named *Organa* (no doubt *Gerna*, afterwards the site of *N. Hormuz*—see **ORMUS**); and the one at which they anchored *Odpaura*, planted with vines and date-palms, and with plenty of corn."—*Arrian, Voyage of Nearchus*, ch. xxvii.

1538.—" . . . so I hasted with him in the company of divers merchants to go from Babylon (orig. *Babylonia*) to *Calzem*, whence he carried me to *Ormuz*. . . ."—*F. M. Pinto*, chap. vi. (*Cogan*, p. 9).

1553.—"Finally, like a timorous and despairing man . . . he determined to leave the city (*Ormuz*) deserted, and to pass over to the Isle of *Quelxome*. That island is close to the mainland of Persia, and is within sight of *Ormuz* at 3 leagues distance."—*Jarrois*, iii. vii. 4.

1551.—"Then we departed to the Isle of *Kai* or Old *Hormuz*, and then to the island of *Brakhta*, and some others of the Green Sea, i.e. in the Sea of *Hormuz*, without being able to get any intelligence."—*Sûfi 'Alî*, 67.

[1600.—"Queixiome." See under **RESHIRE**.

[1623.—"They say likewise that *Ormuz* and *Keachlome* are extremely well fortified by the *Moors*."—*P. della Valle*, Hak. Soc. i. 188; in i. 2, *Kesom*.

[1652.—"*Keelchisho*." See under **CONGO BUNDEL**.]

1673.—“The next morning we had brought *Loft* on the left hand of the Island of Kishmash, leaving a woody Island uninhabited between Kishmash and the Main.”—*Fryer*, 320.

1682.—“The Island Quelxome, or Quelxume, or Quizome, otherwise called by travellers and geographers Kechemiche, and by the natives Brokt. . . .”—*Nieuhof*, *Zee en Land-Reize*, ii. 103.

1817.—“Vases filled with Kishmee’s golden wine
And the red weepings of the Shiraz vine.”—*Moore*, *Mokanna*.

1821.—“We are to keep a small force at Kishmi, to make descents and destroy boats and other means of maritime war, whenever any symptoms of piracy reappear.”—*Elphinstone*, in *Life*, ii. 121.

See also BASSADORE.

KISHMISH, s. Pers. Small stoneless raisins originally imported from Persia. Perhaps so called from the island Kishm. Its vines are mentioned by Arrian, and by T. Moore! (See under KISHM.) [For the manufacture of *Kishmish* in Afghanistan, see *Watt*, *Econ. Dict.* VI. pt. iv. 284.]

[c. 1665.—“Usbec being the country which principally supplies Delhi with these fruits. . . . Kichmiches, or raisins, apparently without stones. . . .”—*Bernier*, ed. *Constable*, 118.]

1673.—“We refreshed ourselves an entire Day at *Gerom*, where a small White Grape, without any Stone, was an excellent Cordial . . . they are called Kismas Grapes, and the Wine is known by the same Name farther than where they grow.”—*Fryer*, 242.

1711.—“I could never meet with any of the Kishmishes before they were turned. These are Raisins, a size less than our Malagas, of the same Colour, and without Stones.”—*Lockyer*, 233.

1883.—“Kishmlah, a delicious grape, of white elongated shape, also small and very sweet, both eaten and used for wine-making. When dried this is the Sultana raisin. . . .”—*Willis*, *Modern Persia*, 171.

KISSMISS, s. Native servant’s word for *Christmas*. But that festival is usually called *Barū dīn*, ‘the great day.’ (See BURRA DİN.)

KIST, s. Ar. *kist*. The yearly land revenue in India is paid by instalments which fall due at different periods in different parts of the country; each such instalment is called a *kist*, or quota. [The settlement of these instalments is *kist-bandī*.]

[1767.—“This method of comprising the whole estimate into so narrow a compass . . . will convey to you a more distinct idea . . . than if we transmitted a monthly account of the deficiency of each person’s Kistbundes.”—*Verelst*, *View of Bengal*, App. 58.]

1809.—“Force was always requisite to make him pay his Kists or tribute.”—*Ld. Valentia*, i. 347.

1810.—“The heavy Kists or collections of Bengal are from August to September.”—*Williamson*, *V. M.* ii. 493.

1817.—“‘So desperate a malady,’ said the President, ‘requires a remedy that shall reach its source. And I have no hesitation in stating my opinion that there is no mode of eradicating the disease, but by removing the original cause; and placing these districts, which are pledged for the security of the Kists, beyond the reach of his Highness’s management.’”—*Mitl*, vi. 65.

KITMUTGAR, s. Hind. *Khidmat-gār*, from Ar.—*P. khidmat*, ‘service,’ therefore ‘one rendering service.’ The Anglo-Indian use is peculiar to the Bengal Presidency, where the word is habitually applied to a Muslim servant, whose duties are connected with serving meals and waiting at table under the *Consumah*, if there be one. *Kismutgar* is a vulgarism, now perhaps obsolete. The word is spelt by Hadley in his *Grammar* (see under MOORS) *khuzmutgār*. In the word *khidmat*, as in *khiṭat* (see KILLUT), the terminal *t* in uninflected Arabic has long been dropped, though retained in the form in which these words have got into foreign tongues.

1750.—“The wages of a Khedmutgar appear as 3 Rupees a month.”—In *Long*, p. 182.

1765.—“ . . . they were taken into the service of *Soujah Dowlah* as immediate attendants on his person; *Hodjee* (see HADJEE) in capacity of his first Kismutgar (or valet).”—*Howell*, *Hist. Events*, &c., i. 60.

1782.—“I therefore beg to caution strangers against those race of vagabonds who ply about them under the denomination of *Consumahs* and *Kismutgars*.”—*Letter in India Gazette*, Sept. 28.

1784.—“The Bearer . . . perceiving a quantity of blood . . . called to the Hookaburdar and a Kismutgar.”—In *Seton-Karr*, i. 13.

1810.—“The Khedmutgar, or as he is often termed, the *Kismutgar*, is with very few exceptions, a Muslim; his business is to . . . wait at table.”—*Williamson*, *V. M.* i. 212.

c. 1810.—“The Kitmutgaar, who had attended us from Calcutta, had done his work, and made his harvest, though in no

very large way, of the 'Taze Willant' or white people."—*Mrs. Sherwood, Autobiog.* 283. The phrase in italics stands for *Willayut* (see BILAYUT), "fresh or green Europeans"—*Griffiths* (q.v.).

1813.—"We . . . saw nothing remarkable on the way but a Khidmutgar of Chinnagio Appa, who was rolling from Poona to Panderpoor, in performance of a vow which he made for a child. He had been a month at it, and had become so expert that he went on smoothly and without pausing, and kept rolling evenly along the middle of the road, over stones and everything. He travelled at the rate of two cows a day."—*Elphinstone, in Life*, i. 257-8.

1878.—"We had each our own . . . Kitmutgar or table servant. It is the custom in India for each person to have his own table servant, and when dining out to take him with him to wait behind his chair."—*Life in the Mofussil*, i. 32.

[1889.—"Here's the Khit coming for the lato change."—*R. Kipling, The Gadsbys*, 21.]

KITTYSOL, KITSOL, s. This word survived till lately in the Indian Tariff, but it is otherwise long obsolete. It was formerly in common use for 'an umbrella,' and especially for the kind, made of bamboo and paper, imported from China, such as the English fashion of to-day has adopted to screen fire-places in summer. The word is Portuguese, *quitta-sol*, 'bar-sun.' Also *titraole* occurs in *Scott's Discourse of Java*, quoted below from *Purchas*. See also *Hulsius, Coll. of Voyages*, in German, 1602, i. 27. [Mr. Skat points out that in Howison's *Malay Diet.* (1801) we have, s.v. *Payong*: "A kittasol, sombrera," which is nearer to the Port. original than any of the examples given since 1611. This may be due to the strong Portuguese influence at Malacca.]

1688.—"The present was fortie peeces of silke . . . a litter chaire and guff, and two quitasoles of silke."—*Parkes's Mendoza*, ii. 105.

1605.—" . . . Before the shewes came, the King was brought out vpon a mans shoulders, bestriding his necke, and the man holding his legs before him, and had many rich tyrasoles carried ouer and round about him."—*R. Scot, in Purchas*, i. 181.

1611.—"Of Kittasoles of State for to shaddow him, there bee twentie" (in the Treasury of Akbar).—*Hutkins, in Purchas*, i. 215.

[1614.—"Quitta salls (or sombreros)."—*Poster, Letters*, ii. 207.]

1615.—"The China Capt., Andrea Dittl, returned from Langasque and brought me a present from his brother, viz., 1 fauro Kittesoll. . . ."—*Cock's Diary*, i. 28.

1648.—" . . . above his head was borne two Kippe-soles, or Sun-screens, made of Paper."—*Van Twist*, 51.

1673.—"Little but rich Kitsolls (which are the names of several Countries for Umbrelloes)."—*Fryer*, 160.

1687.—"They (the Aldermen of Madras) may be allowed to have Kettysolls over them."—*Letter of Court of Directors*, in *Wheeler*, i. 200.

1690.—"nomen . . . vulgo offertur Perit-sol . . . aliquando paulo aliter scribitur . . . et utrumque rectius pronuntiandum est *Parasol* vel potius *Parasol* cupis significatio Appellativa est, i. q. *Quitte-sol* seu *une Ombrelle*, quâ in calidioribus regionibus utuntur homines ad caput a solo tædum."—*Hyde's Preface to Travels of Abraham Perit-sol*, p. vii, in *Syntax. Diacrit.* i.

"No Man in India, no not the Mogul's Son, is permitted the Priviledge of wearing a Kittisal or Umbrella. . . . The use of the Umbrella is sacred to the Prince, appropriated only to his use."—*Orington*, 315.

1755.—"He carries a *Roundell*, or *Quit do Soleil* over your head."—*Irra*, 50.

1759.—In Expenses of Nawab's entertainment at Calcutta, we find: "A China Kittysol . . . Rs. 31."—*Long*, 191.

1761.—A chart of Chittagong, by Barth. Plained, marks on S. side of Chittagong R., an umbrella-like tree, called "Kittysoll Tree."

[1785.—"To finish the whole, a Kittesaw (a kind of umbrella) is suspended not infrequently over the lady's head."—*Diary, in Dutted, Schoor*, 3rd ed. 112.]

1792.—"In those days the Kettesal, which is now sported by our very Cooks and Boat-swains, was prohibited, as I have heard, d'you see, to any one below the rank of field officer."—*Letter, in Madras Courier*, May 3.

1813.—In the table of exports from Mæno, we find:—

"Kittisolls, large, 2,000 to 3,000,
do. small, 8,000 to 10,000."

Milburn, ii. 461.

1875.—"Umbrellas, Chinese, of paper, or Kettysolls."—*Indian Tariff*.

In another table of the same year "Chinese paper Kettisolls, valuation Rs. 30 for a box of 110, duty 5 per cent." (See CHATTA, ROUNDEL, UMBRELLA.)

KITTYSOL-BOY, s. A servant who carried an umbrella over his master. See *Milburn*, ii. 62. (See examples under ROUNDEL.)

KLING, n.p. This is the name (*Kaling*) applied in the Malay countries, including our Straits Settlements, to the people of Continental India who trade thither, or are settled in those regions, and to the descendants of those

settlers. [Mr. Skeat remarks: "The standard Malay form is not *Kaling*, which is the Sumatran form, but *Keling* (*K'ling* or *Kling*). The Malay use of the word is, as a rule, restricted to Tamils, but it is very rarely used in a wider sense."]

The name is a form of *Kalinga*, a very ancient name for the region known as the "*Northern Circars*," (q.v.), i.e. the Telugu coast of the Bay of Bengal, or, to express it otherwise in general terms, for that coast which extends from the Kistna to the Mahāndī. "The *Kalingas*" also appear frequently, after the Pauranic fashion, as an ethnic name in the old Sanskrit lists of races. *Kalinga* appears in the earliest of Indian inscriptions, viz. in the edicts of Aśoka, and specifically in that famous edict (XIII.) remaining in fragments at Girnār and Kapurdi-giri, and more completely at Khāṣṭī, which preserves the link, almost unique from the Indian side, connecting the histories of India and of the Greeks, by recording the names of Antiochus, Ptolemy, Antigonos, Magas, and Alexander.

Kalinga is a kingdom constantly mentioned in the Buddhist and historical legends of Ceylon; and we find commemoration of the kingdom of *Kalinga* and of the capital city of *Kalinganagara* (e.g. in *Ind. Antig.* iii. 152, x. 243). It was from a daughter of a King of *Kalinga* that sprang, according to the Mahāwanso, the famous Wijayo, the civilizer of Ceylon and the founder of its ancient royal race.

Kalingapatam, a port of the Ganjam district, still preserves the ancient name of *Kalinga*, though its identity with the *Kalinganagara* of the inscriptions is not to be assumed. The name in later, but still ancient, inscriptions appears occasionally as *Tri-Kalinga*, "the Three *Kalingas*"; and this probably, in a Telugu version *Mādu-Kalinga*, having that meaning, is the original of the *Madogalinga* of Pliny in one of the passages quoted from him. (The possible connection which obviously suggests itself of this name *Trikalinga* with the names *Tilinga* and *Tilingāna*, applied, at least since the Middle Ages, to the same region, will be noticed under *TELINGA*).

The coast of *Kalinga* appears to be that part of the continent whence

commerce with the Archipelago at an early date, and emigration thither, was most rife; and the name appears to have been in great measure adopted in the Archipelago as the designation of India in general, or of the whole of the Peninsular part of it. Throughout the book of Malay historical legends called the *Sijara Malayu* the word *Kaling* or *Kling* is used for India in general, but more particularly for the southern parts (see *Journ. Ind. Archip.* v. 133). And the statement of Forrest (*Voyage to Mergui Archip.* 1792, p. 82) that Macassar "Indostan" was called "*Negrees Telinga*" (i.e. *Nagara Telinga*) illustrates the same thing and also the substantial identity of the names *Telinga*, *Kalinga*.

The name *Kling*, applied to settlers of Indian origin, makes its appearance in the Portuguese narratives immediately after the conquest of Malacca (1511). At the present day most, if not all of the *Klings* of Singapore come, not from the "*Northern Circars*," but from Tanjore, a purely Tamil district. And thus it is that so good an authority as Roorda van Eijsinga translates *Kaling* by 'Coromandel people.' They are either Hindūs or Labbais (see *LUBBYE*). The latter class in British India never take domestic service with Europeans, whilst they seem to succeed well in that capacity in Singapore. "In 1876," writes Dr. Burnell, "the head-servant at Bekker's great hotel there was a very good specimen of the Nagūr Labbais; and to my surprise he recollected me as the head assistant-collector of Tanjore, which I had been some ten years before." The Hindu *Klings* appear to be chiefly drivers of hackney carriages and keepers of eating-houses. There is a Siva temple in Singapore, which is served by *Pandārāms* (q.v.). The only Brahmins there in 1876 were certain convicts. It may be noticed that *Kalingas* is the name of a heathen tribe of (alleged) Malay origin in the east of N. Luzon (Philippine Islands).

B.C. c. 250 — "Great is *Kalinga* conquered by the King Piyadasi, beloved of the Devas. There have been hundreds of thousands of creatures carried off. . . . On learning it the King . . . has immediately after the acquisition of *Kalinga*, turned to religion, he has occupied himself with religion, he has conceived a zeal for religion, he applies himself to the spread of religion.

... "—Edict XIII. of Piyadasi (i.e. Asoka), after M. Senart, in *Ind. Antiq.* x. 271. [And see V. A. Smith, *Asoka*, 129 seq.]

A.D. 60-70.—" . . . multarumque gentium cognomen Bragmannae, quorum *Malaco* (or *Malto*) *Calingas* . . . gentes *Calingas* mari proximi, et supra Mandaci, Malli quorum Mons Mallus, finisque tractus ejus Ganges . . . novissima gente Gangaridum *Calingarum*. Regia Potalis vocatur . . . Insula in Gango est magnae amplitudinis gentem continens unam, nomine *Modogalingam*.

"Ab ostio Gangis ad promontorium *Calington* et oppidum *Dandaguda* DCXXV. mil. passuum."—*Pliny, Hist. Nat.* vi. 18, 19, 20.

"In *Calingis* ejusdem Indiae gento quinquennes concipere feminas, octavum vitae annum non excedere."—*Ibid.* vii. 2.

c. 460.—"In the land of Wango, in the capital of Wango, there was formerly a certain Wango King. The daughter of the King of *Kalinga* was the principal queen of that monarch.

"That sovereign had a daughter (named Suppadevi) by his queen. Fortune-tellers predicted that she would connect herself with the king of animals (the lion), &c."—*Mahavamsa*, ch. vi. (*Turnour*, p. 43).

c. 550.—In the "Brhat-Saṃhitā" of Varāhamihira, as translated by Prof. Kern in the *J.R. As. Soc.*, *Kalinga* appears as the name of a country in iv. 82, 86, 231, and "the *Kalingas*" as an ethnic name in iv. 461, 468, v. 65, 239.

c. 640.—"After having travelled from 1400 to 1500 li, he (Hwen Thsang) arrived at the Kingdom of *Kielingkia* (*Kalinga*). Continuous forest, and jungles extend for many hundreds of li. The kingdom produces wild elephants of a black colour, which are much valued in the neighbouring realms.* In ancient times the kingdom of *Kalinga* possessed a dense population, inasmuch that in the streets shoulders rubbed, and the naves of waggon-wheels jostled; if the passengers but lifted their sleeves an awning of immense extent was formed . . ."
—*Pilgrims Bouddh.* iii. 92-93.

c. 1045.—"Bhishma said to the prince: 'There formerly came, on a visit to me, a Brahman, from the *Kalinga* country. . . .'
—*Vishnu Purāna*, in *H. H. Wilson's Works*, vii. 75.

(*Trikalinga*).

A.D. c. 150.—" . . . Τρίγλυπτον, το καὶ Τρίλιγγον, βασιλεῖον ἐν ταύτῃ ἀλεκτρυόνες λέγονται εἶναι πικρυνίας, καὶ ὀφρακὲς καὶ ψιττακοὶ λευκοί."—*Ptolemy*, vi. 2, 23.

(A.D. —).—Copper Grant of which a summary is given, in which the ancestors of the Donors are Vijāya Krishna and Siva Gupta Dora, monarch of the Three

Kalingas.—*Proc. As. Soc. Bengal*, 1872, p. 171.

A.D. 876.—" . . . a god amongst principal and inferior kings—the chief of the devotees of Siva—Lord of *Trikalinga*—lord of the three principalities of the Gajapati (see *COSPETIR*) Aswapati, and Narapati. . . ."
—*Copper Grant from near Jabalpur*, in *J.A.S.B.*, viii. Pt. i. p. 484.

c. 12th century.—" . . . The devout worshipper of Mahēsvara, most venerable, great ruler of rulers, and Sovereign Lord, the glory of the Lunar race, and King of the Three *Kalingas*, Sri Mahābhava Gupta Dora, . . ."
—*Copper Grant from Sambulpur*, in *J.A.S.B.* xvi. Pt. i. p. 177.

" . . . the fourth of the *Agasti* family, student of the *Kāṇva* section of the *Yajur Veda*, emigrant from *Trikalinga* . . . by name Kōṇḍadova, son of Rāmaçarmā."—*Ibid.*

(*Kling*).

1511.—" . . . And beyond all these arguments which the merchants had before Alfonso Dalboquerque, he himself had certain information that the principal reason why this Javaneze (*etc. law*) practised these doings was because he could not bear that the *Quilins* and *Chittims* (see *GHETTY*) who were Hindoos (*gentils*) should be out of his jurisdiction."—*Alboquerque, Commentaries*, Hak. Soc. iii. 146.

"For in Malacca, as there was a continual traffic of people of many nations, each nation maintained apart its own customs and administration of justice, so that there was in the city one *Bendara* (q.v.) of the natives, of Moors and heathen severally; a *Bendara* of the foreigners; a *Bendara* of the foreign merchants of each class severally; to wit, of the China, of the *Lequos* (*Lo-choo* people), of the people of Siam, of Pegu, of the *Quilins*, of the merchants from within Cape Comorin, of the merchants of India (i.e. of the Western Coast), of the merchants of Bengal. . . ."
—*Corræ*, ii. 253.

[1533.—"Quelya." See under *TUAN*.]

1552.—"E repartidos os nossos em quadrilhas roubarão a cidade, et com quito se não buleio com as casas dos *Quelins*, nem dos *Pegus*, nem dos *Jacos* . . ."
—*Castanheda*, iii. 208; see also ii. 355.

De Bry terms these people *Quillines* (iii. 98, &c.)

1601.—"5. His Majesty shall repopulate the burnt suburb (of Malacca) called *Campo Cila* . . ."
—Agreement between the King of Johore and the Dutch, in *Valentin* v. 332. [In Malay *Kampong Kling* or *Kling*, 'Kling village.']

1602.—"About their loynes they wear a kind of Callico-cloth, which is made at *Clyn* in manner of a silko girdle."—*E. Scot*, in *Purchas*, i. 165.

1604.—"If it were not for the *Sabandar* (see *SHABUNDER*), the Admirall, and one or two more which are *Clyn-men* borne, there were no living for a Christian among them. . . ."
—*Ibid.* i. 175.

* The same breed of elephants perhaps that is mentioned on this part of the coast by the author of the *Periplus*, by whom it is called ἡ *Δασυρὴν* χώρα φέρουσα ἐλέφαντα τὸν λεγόμενον *Βισσάρη*.

1605.—“The fifteenth of June here arrived Nockhoda (Nacoda) Tingall, a Kling-man from Banda. . . .”—*Capt. Saris, in Purchas*, i. 385.

1610.—“His Majesty should order that all the Portuguese and Quélins merchants of San Thomé, who buy goods in Malacca and export them to India, San Thomé, and Bengala should pay the export duties, as the Javanese (as *Jaos*) who bring them in pay the import duties.”—*Luro des Alouges*, 318.

1613.—See remarks under Cheling, and, in the quotation from Godinho de Eredia, “Campon Chelim” and “Chells of Coromandel.”

1868.—“The Klings of Western India are a numerous body of Mahometans, and . . . are petty merchants and shopkeepers.”—*Wallace, Malay Archip.*, ed. 1880, p. 20.

“The foreign residents in Singapore mainly consist of two rival races . . . viz. Klings from the Coromandel Coast of India, and Chinese. . . . The Klings are universally the hack-carriage (gharry) drivers, and private grooms (syces), and they also monopolize the washing of clothes. . . . But besides this class there are Klings who amass money as tradesmen and merchants, and become rich.”—*Collingwood, Rambles of a Naturalist*, 268-9.

KOBANG, s. The name (lit. ‘greater division’) of a Japanese gold coin, of the same form and class as the obang (q.v.). The coin was issued occasionally from 1580 to 1860, and its most usual weight was 222 gra. troy. The shape was oblong, of an average length of $2\frac{1}{2}$ inches and width of $1\frac{1}{2}$.

[1599.—“Cowpan.” See under TAEL.]

1616.—“Aug. 22.—About 10 a clock we departed from Shroong, and paid our host for the howse a bar of Cohan gould, valued at 5 tuis 4 mas. . . .”—*Cocks's Diary*, i. 165.

Sept. 17.—“I received two bars Cohan gould with two ichibos (see ITZEBOO) of 4 to a cohan, all gould, of Mr. Eaton to be acco. for as I should have occasion to use them.”—*Ibid.* 176.

1705.—“Outre ces roupies il y a encore des pièces d'or qu'on appelle coupans, qui valent dix-neuf roupies. . . . Ces pièces s'appellent coupans parce-qu'elles sont longues, et si plates qu'on en pourroit couper, et c'est par allusion à notre langue qu'on les appellent ainsi.”—*Lailler*, 256-7.

1727.—“My friend took my advice and complimented the Doctor with five Japon Cupangs, or fifty Dutch Dollars.”—*A. Hamilton*, ii. 86; [ed. 1744, ii. 85].

1726.—“1 gold Koebang (which is no more seen now) used to make 10 ryx dollars, 1 Itzebo making $2\frac{1}{2}$ ryx dollars.”—*Valentin*, iv. 356.

1768-71.—“The coins current at Batavia are the following:—The milled Dutch gold ducat, which is worth 6 gilders and 12 stivers; the Japan gold coupangs, of which the old go for 24 gilders, and the new for 14 gilders and 8 stivers.”—*Navarinus*, E.T. i. 307.

[1813.—“Copang.” See under MAGE.]

1830.—“Never give a Kobang to a cat.”—*Jap. Proverb*, in *Miss Bird*, i. 307.

KOEL, s. This is the common name in northern India of *Eudynamis orientalis*, L. (Fam. of Cuckoos), also called *kokild* and *kokla*. The name *koil* is taken from its cry during the breeding season, “ku-il, ku-il, increasing in vigour and intensity as it goes on. The male bird has also another note, which Blyth syllables as *Ho-chee-ho*, or *Ho-a-o*, or *Ho-y-o*. When it takes flight it has yet another somewhat melodious and rich liquid call; all thoroughly cuculine.” (*Jerdon*.)

c. 1526.—“Another is the Koel, which in length may be equal to the crow, but is much thinner. It has a kind of song, and is the nightingale of Hindustan. It is respected by the natives of Hindustan as much as the nightingale is by us. It inhabits gardens where the trees are close planted.”—*Babur*, p. 323.

c. 1590.—“The Koyil resembles the mynch (see MYNA), but is blacker, and has red eyes and a long tail. It is fabled to be enamoured of the rose, in the same manner as the nightingale.”—*Ayren*, ed. *Gladwin*, ii. 381; [ed. *Jarrett*, iii. 121].

c. 1790.—“Le plaisir que cause la fraîcheur dont on jouit sous cette bello verdure est augmenté encore par le gazouillement des oiseaux et les cris clairs et perçans du Koewil. . . .”—*Haafner*, ii. 9.

1810.—“The Kokeela and a few other birds of song.”—*Maria Graham*, 22.

1883.—“This same crow-pheasant has a second or third cousin called the Koel, which deposits its eggs in the nest of the crow, and has its young brought up by that discreditable foster-parent. Now this bird supposes that it has a musical voice, and devotes the best part of the night to vocal exercise, after the manner of the nightingale. You may call it the Indian nightingale if you like. There is a difference however in its song: . . . when it gets to the very top of its pitch, its voice cracks and there is an end of it, or rather there is not, for the persevering musician begins again. . . . Does not the Marntha novelist, dwelling on the delights of a spring morning in an Indian village, tell how the air was filled with the dulcet melody of the Koel, the green parrot, and the peacock?”—*Tribes on My Frontier*, 156.

KOHINOR, n.p. Pers. *Koh-i-nār*, 'Mountain of Light'; the name of one of the most famous diamonds in the world. It was an item in the Deccan booty of Alauddin Khilji (dd. 1318), and was surrendered to Baber (or more precisely to his son Humāyūn) on the capture of Agra (1526). It remained in the possession of the Moghul dynasty till Nādir extorted it at Delhi from the conquered Mahommed Shāh (1739). After Nādir's death it came into the hands of Ahmed Shāh, the founder of the Afghan monarchy. Shāh Shujā', Ahmed's grandson, had in turn to give it up to Ranjit Singh when a fugitive in his dominions. On the annexation of the Punjab in 1849 it passed to the English, and is now among the Crown jewels of England. Before it reached that position it ran through strange risks, as may be read in a most diverting story told by Bosworth Smith in his *Life of Lord Lawrence* (i. 327-8). In 1850-51, before being shown at the Great Exhibition in Hyde Park, it went through a process of cutting which, for reasons unintelligible to ordinary mortals, reduced its weight from 180½ carats to 106½. [See an interesting note in *Ball's Tavernier*, ii. 431 seqq.]

1526.—"In the battle in which Ibrahim was defeated, Bikermājīt (Raja of Gwalior) was sent to hell. Bikermājīt's family . . . were at this moment in Agra. When Hāmān arrived . . . (he) did not permit them to be plundered. Of their own free will they presented to Hāmān a *peahbeeh* (see **PESECHUSH**), consisting of a quantity of jewels and precious stones. Among these was one famous diamond which had been acquired by Sultān Alauddin. It is so valuable that a judge of diamonds valued it at half the daily expence of the whole world. It is about eight mishkals. . . ."—*Baber*, p. 308.

1676.—(With an engraving of the stone.) "This diamond belongs to the Great Mogul . . . and it weighs 310 *Ratis* (see **RUTTEE**) and a half, which make 279 and nine 16ths of our Carats; when it was rough it weigh'd 907 *Ratis*, which make 793 carats."—*Tavernier*, L.T. ii. 148; [ed. *Dall*, ii. 123].

[1842.—"In one of the bracelets was the **Cobi Noor**, known to be one of the largest diamonds in the world."—*Elphinstone, Caxbul*, i. 68.]

1856.—

"He (Akbar) bears no weapon, save his dagger, hid

Up to the ivory haft in muslin swathes;
No ornament but that one famous gem,

Mountain of Light! bound with a silken thread

Upon his nervous wrist; more used, I woun,

To feel the rough strap of his buckler there." *The Banyan Tree.*

See also (1876) Browning, Epilogue to *Pacchiaretto*, &c.

KOOKRY, s. Hind. *kukri*, [which originally means 'a twisted skein of thread,' from *kūkud*, 'to wind'; and then anything curved]. The peculiar weapon of the Goorkhas, a bill, admirably designed and poised for hewing a branch or a foe. [See engravings in *Egerton, Handbook of Indian Arms*, pl. ix.]

1793.—"It is in felling small trees or shrubs, and lopping the branches of others for this purpose that the dagger or knife worn by every Nepaulian, and called *khookheri*, is chiefly employed."—*Kirkpatrick's Nepaul*, 118.

[c. 1826.—"I hear my friend means to offer me a Cuckery."—*Id. Combermere*, in *Life*, ii. 179.

[1828.—"We have seen some men supplied with *Cookeries*, and the curved knife of the Ghorka."—*Skinner, Excursions*, ii. 129.]

1866.—"A dense jungle of bamboo, through which we had to cut a way, taking it by turns to lead, and how a path through the tough stems with my '*kukri*,' which here proved of great service."—*Id. Col. T. Lezin, A Fly on the Wheel*, p. 258.

KOOMKY, s. (See **COOMKY**.)

KOONBEE, KUNBEE, KOOL-UMBEE, n.p. The name of the prevalent cultivating class in Guzerat and the Konkan, the Kurmi of N. India. Skt. *kutumba*. The *Kumbi* is the pure Sudra, [but the N. India branch are beginning to assert a more respectable origin]. In the Deccan the title distinguished the cultivator from him who wore arms and preferred to be called a *Mahratta* (*Drummond*).

[1598.—"The Canarijns and Corumbijns are the Countrimen."—*Linschoten*, Hak. Soc. i. 250.

[c. 1610.—"The natives are the Bramonis, Canarins and Coulombins."—*Pyrard de Laval*, Hak. Soc. ii. 35.

[1813.—"A Sopy of the Mharatta or Columbee tribe."—*Forbes, Or. Mem.* 2nd ed. i. 27.]

KOOT, s. Hind. *kut*, from Skt. *kushta*, the *costum* and *costus* of the Roman writers. (See under **PITCHOCK**.)

B.C. 16.—

"Costum molle date, et blandi mihi thuris honores."—*Propertius*, IV. vi. 5.

c. 70-80.—"Odorum causâ unguentorumque et deliciarum, in placet, etiam superstitionis gratiâ emanant, quoniam tunc supplicamus et costo."—*Pliny*, *Hist. Nat.* xxii. 56.

c. 80-90.—(From the Sinthus or Indus) "ἀντιφαστίζεται δὲ κόστος, βδέλλα, λίκιον, νάρδος. . . ."—*Periplus*.

1563.—"R. And does not the Indian costus grow in Guzarate?"

"O. It grows in territory often subject to Guzarat, i.e. lying between Bengal and Dely and Cambay, I mean the lands of Mamdou and Chitor. . . ."—*Garvia*, f. 72.

1584.—"Costo dylee from Zindi and Carubain."—*Barret*, in *Hall*, ii. 413.

KOOZA, s. A goglet, or pitcher of porous clay; corr. of Pers. *kāza*. Commonly used at Bombay.

[1611.—"One sack of cusher to make coko."—*Danvers*, *Letters*, i. 128.]

1690.—"Therefore they carry about with them Kousers or Jars of Water, when they go abroad, to quench their thirst. . . ."—*Ovington*, 293.

[1871.—"Many parts of India are celebrated for their Coojahs or goglets, but the finest are brought from Bussorah, being light, thin, and porous, made from a whitish clay."—*Riddell*, *Ind. Domest. Econ.*, 362.]

KOSHOUN, s. This is a term which was affected by Tippoo Sahib in his military organisation, for a brigade, or a regiment in the larger Continental use of that word. His *Piddah askar*, or Regular Infantry, was formed into 5 *Kachahris* (see **CUTCHERRY**), composed in all of 27 *Kushûns*. A MS. note on the copy of Kirkpatrick's *Letters* in the India Office Library says that *Kushoon* was properly Skt. *kshuni* or *kshavuni*, 'a grand division of the force of an Empire, as used in the *Mahābhārata*. But the word adopted by Tippoo appears to be Turki. Thus we read in Quatremère's transl. from Abdur-razzāk: "He (Shāh Rukh) distributed to the emirs who commanded the *tomans* (corps of 10,000), the *koshûn* (corps of 1000), the *sadeh* (of 100), the *dekeh* (of 10), and even to the private soldiers, presents and rewards" (*Notes et Exts.* xiv. 91; see also p. 89). Again: "The soldiers of Isfahan having heard of the amnesty accorded them, arrived, *koshûn* by *koshûn*." (*Ibid.* 130.) Vambéry gives

koshûn as Or. Turki for an army, a troop (literally whatever is composed of several parts).

[1753.—" . . . Kara-kushun, are also foot soldiers . . . the name is Turkish and signifies black guard."—*Hanway*, I. pt. ii. 252.]

c. 1782.—"In the time of the deceased Nawab, the exeroises . . . of the regular troops were . . . performed, and the word given according to the French system . . . but now, the Sultan (Tippoo) . . . changed the military code . . . and altered the technical terms or words of command . . . to words of the Persian and Turkish languages. . . . From the regular infantry 5000 men being selected, they were named *Kushoon*, and the officer commanding that body was called a *Sipahdar*. . . ."—*Hist. of Tippu Sultan*, p. 31.

[1810.—" . . . with a division of five regular *cushoons*. . . ."—*Wills*, *Mysore*, reprint 1869, ii. 213.]

KOTOW, KOWTOW, s. From the Chinese *k'o-t'ou*, lit. 'knock-head'; the salutation used in China before the Emperor, his representatives, or his symbols, made by prostrations repeated a fixed number of times, the forehead touching the ground at each prostration. It is also used as the most respectful form of salutation from children to parents, and from servants to masters on formal occasions, &c.

This mode of homage belongs to old Pan-Asiatic practice. It was not, however, according to M. Pauthier, of indigenous antiquity at the Court of China, for it is not found in the ancient Book of Rites of the Cheu Dynasty, and he supposes it to have been introduced by the great destroyer and reorganiser, Tsin shi Hwangti, the Builder of the Wall. It had certainly become established by the 8th century of our era, for it is mentioned that the Ambassadors who came to Court from the famous Hārūn-al-Rashid (A.D. 798) had to perform it. Its nature is mentioned by Marco Polo, and by the ambassadors of Shāh Rukh (see below). It was also the established ceremonial in the presence of the Mongol Khāns, and is described by Baber under the name of *kornish*. It was probably introduced into Persia in the time of the Mongol Princes of the house of Hulākū, and it continued to be in use in the time of Shāh 'Abbās. The custom indeed in Persia may possibly have come down from

time immemorial, for, as the classical quotations show, it was of very ancient prevalence in that country. But the interruptions to Persian monarchy are perhaps against this. In English the term, which was made familiar by Lord Amherst's refusal to perform it at Peking in 1816, is frequently used for servile acquiescence or adulation.

K'o-tou-k'o-ton! is often colloquially used for 'Thank you' (*E. C. Huber*).

c. B.C. 484.—"And afterwards when they were come to Susa in the king's presence, and the guards ordered them to fall down and do obeisance, and went so far as to use force to compel them, they refused, and said they would never do any such thing, even were their heads thrust down to the ground, for it was not their custom to worship men, and they had not come to Persia for that purpose."—*Herodotus*, by Radclinson, vii. 136.

c. B.C. 464.—"Themistocles . . . first meets with Artabanus the Chiliarch, and tells him that he was a Greek, and wished to have an interview with the king. . . . But quoth he; 'Stranger, the laws of men are various. . . . You Greeks, 'tis said, most admire liberty and equality, but to us of our many and good laws the best is to honour the king, and adore him by prostration, as the Image of God, the Preserver of all things.' . . . Themistocles, on hearing these things, says to him; 'But I, O Artabanus, . . . will myself obey your laws.' . . ."—*Plutarch, Themistocles*, xxvii.

c. B.C. 390.—"Conon, being sent by Pharnabazus to the king, on his arrival, in accordance with Persian custom, first presented himself to the Chiliarch Dithraustes who held the second rank in the empire, and stated that he desired an interview with the king; for no one is admitted without this. The officer replied: 'It can be at once; but consider whether you think it best to have an interview, or to write the business on which you come. For if you come into the presence you must needs worship the king (what they call προσκυλεύειν). If this is disagreeable to you you may commit your wishes to me, without doubt of their being as well accomplished.' Then Conon says: 'Indeed it is not disagreeable to me to pay the king any honour whatever. But I fear lest I bring discredit upon my city, if belonging to a state which is wont to rule over other nations I adopt manners which are not her own, but those of foreigners.' Hence he delivered his wishes in writing to the officer."—*Corn. Nepos, Conon*, c. iv.

n.c. 324.—"But he (Alexander) was now downhearted, and beginning to be despairing towards the divinity, and suspicious towards his friends. Especially he dreaded Antipater and his sons. Of these Iolas was the Chief Cupbearer, whilst Kasander had

come but lately. So the latter, seeing certain Barbarians prostrating themselves (προσκυνοῦντας), a sort of thing which he, having been brought up in Greek fashion, had never witnessed before, broke into fits of laughter. But Alexander in a rage gript him fast by the hair with both hands, and knocked his head against the wall."—*Plutarch, Alexander*, lxxiv.

A.D. 798.—"In the 14th year of Tchinyuan, the Khalif Galun (*Hārān*) sent three ambassadors to the Emperor; they performed the ceremony of kneeling and beating the forehead on the ground, to salute the Emperor. The earlier ambassadors from the Khalifs who came to China had at first made difficulties about performing this ceremony. The Chinese history relates that the Mahomedans declared that they knelt only to worship Heaven. But eventually, being better informed, they made scruple no longer."—*Gaubil, Abrégé de l'Histoire des Thangs*, in *Amyot, Mémoires conc. les Chinois*, xvi. 141.

c. 1245.—"Tartari de mandato ipsius principes suos Baiochonoy et Bato violentem ab omnibus nunciis ad ipsos venientibus facient adorari cum triplici genuum flexione, triplici quoque caputis suorum in terram alligione."—*Vincenz Bellovacensis, Spec. Historiale*, l. xxix. cap. 74.

1298.—"And when they are all seated, each in his proper place, then a great prelate rises and says with a loud voice: 'Bow and adore!' And as soon as he has said this, the company bow down until their foreheads touch the earth in adoration towards the Emperor as if he were a god. And this adoration they repeat four times."—*Marco Polo*, Bk. ii. ch. 15.

1401.—"E sicaronle vestir dos ropas do camocin (see **KINCOB**), é la usanza era, quando estas roupas ponian por el Señor, do facer un gran yantar, é despues do comer de les vestir de las ropas, é entonces do linear los finojos tres veces in tierra por reverencia del gran Señor."—*Clarijo*, § xcii.

"And the custom was, when these robes were presented as from the Emperor, to make a great feast, and after eating to clothe them with the robes, and then that they should touch the ground three times with the knees to show great reverence for the Lord."—*See Markham*, p. 104.

1421.—"His worship Hajji Yusuf the Kazi, who was . . . chief of one of the twelve Imperial Councils, came forward accompanied by several Mussulmans acquainted with the languages. They said to the ambassadors: 'First prostrate yourselves, and then touch the ground three times with your heads.'"—*Embassy from Shah Rukh, in Cathay*, p. cccv.

1502.—"My uncle the older Khan came three or four farsangs out from Tashkend, and having erected an awning, seated himself under it. The younger Khan advanced . . . and when he came to the distance at which the *korniāh* is to be performed, he knelt nine times. . . ."—*Baber*, 106.

c. 1590.—The *kornish* under Akbar had been greatly modified:

"His Majesty has commanded the palm of the right hand to be placed upon the forehead, and the head to be bent downwards. This mode of salutation, in the language of the present age, is called *Kornish*."—*Lin*, ed. *Blochmann*, i. 158.

But for his position as the head of religion, in his new faith he permitted, or claimed prostration (*sijda*) before him:

"As some perverse and dark-minded men look upon prostration as blasphemous man-worship, His Majesty, from practical wisdom, has ordered it to be discontinued by the ignorant, and remitted it to all ranks. . . . However, in the private assembly; when any of those are in waiting, upon whom the star of good fortune shines, and they receive the order of seating themselves, they certainly perform the prostration of gratitude by bowing down their foreheads to the earth."—*Ibid.* p. 169.

[1615.—". . . Whereat some officers called me to *siz-da* (*sij-dah*), but the King answered no, no, in Persian."—*Sir T. Roe*, Hak. Soc. i. 214; and see ii. 296.]

1618.—"The King (Shah 'Abbas) halted and looked at the Sultan, the latter on both knees, as is their fashion, near him, and advanced his right foot towards him to be kissed. The Sultan having kissed it, and touched it with his forehead . . . made a circuit round the king, passing behind him, and making way for his companions to do the like. This done the Sultan came and kissed a second time, as did the other, and this they did three times."—*P. della Valle*, i. 646.

[c. 1636.—"Job (Charnock) made a *salam Kornish*, or low obeisance, every second step he advanced."—*Orme*, *Fragments*, quoted in *Fule, Hedges' Diary*, Hak. Soc. ii. xcvi.]

1816.—"Lord Amherst put into my hands . . . a translation . . . by Mr. Morrison of a document received at Tongchow with some others from Chang, containing an official description of the ceremonies to be observed at the public audience of the Ambassador. . . . The Ambassador was then to have been conducted by the Mandarins to the levee area, where kneeling . . . he was next to have been conducted to the lower end of the hall, where facing the upper part . . . he was to have performed the *ko-tou* with 9 prostrations; afterwards he was to have been led out of the hall, and having prostrated himself once behind the row of Mandarins, he was to have been allowed to sit down; he was further to have prostrated himself with the attendant Princes and Mandarins when the Emperor drank. Two other prostrations were to have been made, the first when the milk-tea was presented to him, and the other when he had finished drinking."—*Ellis's Journal of* (Lord Amherst's) *Embassy to China*, 213-214.

1821.—"The first ambassador, with all his following, shall then perform the ceremonial of the three kneelings and the nine prostrations; they shall then rise and be led

away in proper order."—*Ceremonial observed at the Court of Peking for the Reception of Ambassadors*, ed. 1824, in *Pauthier*, 192.

1855.—". . . The spectacle of one after another of the aristocracy of nature making the *ko-tou* to the aristocracy of the accident."—*H. Martineau*, *Autobiog.* ii. 377.

1860.—"Some Seiks, and a private in the Buffs, having remained behind with the grog-carts, fell into the hands of the Chinese. On the next morning they were brought before the authorities, and commanded to perform the *ko-tou*. The Seiks obeyed; but Moysa, the English soldier, declaring that he would not prostrate himself before any Chinaman alive, was immediately knocked upon the head, and his body thrown upon a dunghill" (see *China Correspondent of the Times*). This passage prefaces some noble lines by Sir F. Doyle, ending:

"Vain mightiest fleets, of iron framed;
Vain those all-shattering guns;
Unless proud England kneel, untamed,
The strong heart of her sons.
So let his name through Europe ring—
A man of mean estate,
Who died, as firm as Sparta's king,
Because his soul was great."

Marmillan's Map, iii. 130.

1876.—"Nouba more *ko-tou* big people."—*Leland*, 46.

1879.—"We know that John Bull adores a lord, but a man of Major L'Estrange's social standing would scarcely kowtow to every shabby little title to be found in stuffy little rooms in Mayfair."—*Sat. Review*, April 19, p. 505.

KOTUL, s. This appears to be a Turki word, though adopted by the Afghans. *Kotal*, 'a mountain pass, a col.' Pavet de Courteille quotes several passages, in which it occurs, from Baber's original Turki.

[1551.—"*Koutel*." See under **RHINO-CEROS**.]

[1809.—"We afterwards went on through the hills, and crossed two *Cotuls* or passes."—*Elphinstone*, *Cambul*, ed. 1842, i. 51.]

KUBBER, KHUBBER, s. Ar.—P.—*H. Khabar*, 'news,' and especially as a sporting term, news of game, e.g. "There is pukka *khubber* of a tiger this morning."

[1828.—". . . the servant informed us that there were some gongwalas, or villagers, in waiting, who had some *khubber* (news about tigers) to give us."—*Mundy*, *Pen and Pencil Sketches*, ed. 1853, p. 53.]

1878.—"*Khabar* of innumerable black partridges had been received."—*Life in the Mojussil*, i. 169.

1879.—"He will not tell me what *khubber* has been received."—*'Tanity Fair'*, Nov. 20, p. 299.

KUBBERDAUR. An interjectional exclamation, 'Take care!' Pers. *khavar-dār!* 'take heed!' (see **KUBBER**). It is the usual cry of chokidārs to show that they are awake. [As a substantive it has the sense of a 'scout' or 'spy.']

c. 1064.—"Each *omrah* causeth a guard to be kept all the night long, in his particular camp, of such men that perpetually go the round, and cry *Kaber-dar*, have a care."—*Berner*, E.T. 119; [ed. *Constable*, 369].

c. 1665.—"Les archers crient ensuite a pleino tête, *Caberdar*, c'est à dire pronds garde."—*Theriot*, v. 53.

[1813.—"There is a strange custom which prevails at all Indian courts, of having a servant called a *Khur-dar*, or newsman, who is an admitted spy upon the chief, about whose person he is employed."—*Broughton*, *Letters from a Mahratta Camp*, ed. 1892, p. 25.]

KUHĀR, s. Hind. *Kahār*, [Skt. *skandha-kāra*, 'one who carries loads on his shoulders']. The name of a Śūdra caste of cultivators, numerous in Bahār and the N.W. Provinces, whose speciality is to carry palankins. The name is, therefore, in many parts of India synonymous with 'palankin-bearer,' and the Hindu body-servants called bearers (q.v.) in the Bengal Presidency are generally of this caste.

c. 1350.—"It is the custom for every traveller in India . . . also to hire *kahārs*, who carry the kitchen furniture, whilst others carry himself in the palankin, of which we have spoken, and carry the latter when it is not in use."—*Ibn Batuta*, iii. 415.

c. 1550.—"So saying he began to make ready a present, and sent for bulbs, roots, and fruit, birds and beasts, with the finest of fish . . . which were brought by *kahārs* in basketfuls."—*Rāmāyana of Tulsi Dās*, by Grove, 1878, ii. 101.

1673.—"He (the President of Bombay) goes sometimes in his Coach, drawn by large Milk-white Oxen, sometimes on Horseback, other times in Palankins, carried by *Cohors*, *Muselman Porters*."—*Fryer*, 93.

1810.—"The *Cahar*, or palanquin-bearer, is a servant of peculiar utility in a country where, for four months, the intense heat precludes Europeans from taking much exercise."—*Williamson*, P.M. i. 209.

1873.—"*Bhut Kahār*. A widely spread caste of rather inferior rank, whose occupation is to carry *palkis*, *dolis*, water-skins, &c.; to act as Porters . . . they eat flesh and drink spirits: they are an ignorant but industrious class. Buchanan describes them as of Telinga descent. . . ."—Dr. H. V. Carter's *Notes of Castes in Bombay Prov.*, quoted in *Ind. Antiq.* ii. 151.

KULĀ, KLĀ, n.p. Burmese name of a native of Continental India; and hence misapplied also to the English and other Westerns who have come from India to Burma; in fact used generally for a Western foreigner.

The origin of this term has been much debated. Some have supposed it to be connected with the name of the Indian race, the *Kols*; another suggestion has connected it with *Kalinga* (see **KLING**); and a third with the Skt. *kula*, 'caste or tribe'; whilst the Burmese popular etymology renders it from *kā*, 'to cross over,' and *la*, 'to come,' therefore 'the people that come across (the sea).' But the true history of the word has for the first time been traced by Professor Forchhammer, to *Gola*, the name applied in old Pegu inscriptions to the Indian Buddhist immigrants, a name which he identifies with the Skt. *Gauda*, the ancient name of Northern Bengal, whence the famous city of Gaur (see **GOUR**, c).

14th cent.—"The Heroes *Sona* and *Uttara* were sent to Rāmanātha, which forms a part of *Suvannabhūmi*, to propagate the holy faith. . . . This town is called to this day *Golamattikanagara*, because of the many houses it contained made of earth in the fashion of houses of the *Gola* people."—*Inscr. at Kalyāni near Pegu*, in *Forchhammer*, ii. 5.

1795.—"They were still anxious to know why a person consulting his own amusement, and master of his own time, should walk so fast; but on being informed that I was a '*Colar*,' or stranger, and that it was the custom of my country, they were reconciled to this. . . ."—*Symes*, *Embassy*, p. 290.

1855.—"His private dwelling was a small place on one side of the court, from which the women peeped out at the *Kalās*; . . ."—*Fyler*, *Mission to the Court of Ava* (*Phayré's*), p. 6.

"By a curious self-delusion, the Burmans would seem to claim that in theory at least they are white people. And what is still more curious, the Bengalees appear indirectly to admit the claim; for our servants in speaking of themselves and their countrymen, as distinguished from the Burmans, constantly made use of the term *kālā admi*—'black man,' as the representative of the Burmese *kālā*, a foreigner."—*Ibid.* p. 37.

KUMPÁSS, s. Hind. *kampās*, corruption of English *compass*, and hence applied not only to a marine or a surveying compass, but also to theodolites, levelling instruments, and other

elaborate instruments of observation, and even to the shaft of a carriage. Thus the sextant used to be called *tikunta kumpass*, "the 3-cornered compass."

[1806.—"Many an amusing story did I hear of this wonderful kumpass. It possessed the power of reversing everything observed. Hence if you looked through the door-*been* at a fort, everything inside was revealed. Thus the Feringhees so readily took forts, not by skill or by valour, but by means of the wonderful power of the door-*been*."—*Confess. of an Officer*, 175.]

KUNKUR, CONKER, &c., s. Hind. *kankar*, 'gravel.' As regards the definition of the word in Anglo-Indian usage it is impossible to improve on Wilson: "A coarse kind of limestone found in the soil, in large tabular strata, or interspersed throughout the superficial mould, in nodules of various sizes, though usually small." Nodular *kunkur*, wherever it exists, is the usual material for road metalling, and as it binds when wetted and rammed into a compact, hard, and even surface, it is an admirable material for the purpose.

c. 1781.—"Maya is situated on a very high bank of the river Jumna, the sides of which consist of what in India is called *concha*, which is originally sand, but the constant action of the sun in the dry season forms it almost into a vitrification" (!)—*Hodges*, 110.

1791.—"Konker" appears in a Notification for tenders in Calcutta Gazette.—In *Seton-Karr*, ii. 135.

c. 1809.—"We came within view of Cawnpore. Our long, long voyage terminated under a high conkur bank."—*Mrs. Sherwood, Autobiog.* 381.

1810.—"... a weaker kind of lime is obtained by burning a substance called *kunkur*, which, at first, might be mistaken for small rugged flints, slightly coated with soil."—*Williamson*, *v. M.* ii. 13.

KUREEF, KHURREEF, s. Hind. adopted from Ar. *kharij* ('autumn'). The crop sown just before, or at the beginning of, the rainy season, in May or June, and reaped after the rains in November–December. This includes rice, maize, the tall millets, &c. (See **RUBBEE**).

[1821.—"The basis on which the settlements were generally founded, was a measurement of the Khureef, or first crop, when it is cut down, and of the Rubbee, or second, when it is about half a foot high. . . ."—*Malcolm, Central India*, ii. 29.]

KURNOOL, n.p. The name of a city and territory in the Deccan, *Karnāt* of the *Imp. Gazetteer*; till 1838 a tributary Nawabship; then resumed on account of treason; and now since 1858 a collectorate of Madras Presidency. Properly *Kandanūr*; *Canoul* of Orme. Kirkpatrick says that the name *Kurnool*, *Kunnool*, or *Kundnool* (all of which forms seem to be applied corruptly to the place) signifies in the language of that country 'fine spun, clear thread,' and according to Meer Husam it has its name from its beautiful cotton fabrics. But we presume the town must have existed before it made cotton fabrics? This is a specimen of the stuff that men, even so able as Kirkpatrick, sometimes repeat after those native authorities who "ought to know better," as we are often told. [The *Madras Gloss.* gives the name as Tam. *karnūlu*, from *landna*, 'a mixture of lamp-oil and burnt straw used in greasing cart-wheels' and *prolu*, 'village,' because when the temple at Alamपुर was being built, the wheels of the carts were greased here, and thus a settlement was formed.]

KUTTAUR, s. Hind. *katār*, Skt. *Latātri*, 'a dagger,' especially a kind of dagger peculiar to India, having a solid blade of diamond-section, the handle of which consists of two parallel bars with a cross-piece joining them. The hand grips the cross-piece, and the bars pass along each side of the wrist. [See a drawing in *Egerton, Handbook, Indian Arms*, pl. ix.] Ibn Batuta's account is vivid, and perhaps in the matter of size there may be no exaggeration. Through the kindness of Col. Waterhouse I have a prototype of some Travancore weapons shown at the Calcutta Exhibition of 1883-4; among them two great *katārs*, with sheaths made from the snouts of two saw-fishes (with the teeth remaining in). They are done to scale, and one of the blades is 20 inches long, the other 26. There is also a plate in the *Ind. Antig.* (vii. 193) representing some curious weapons from the Tanjore Palace Armoury, among which are *katār*-hilted daggers evidently of great length, though the entire length is not shown. The plate accompanies interesting notes by Mr. M. J. Walkhouse, who states the curious fact that many of the blades mounted *katār*-fashion

were of European manufacture, and that one of these bore the famous name of Andrea Ferara. I add an extract. Mr. Wallhouse accounts for the adoption of these blades in a country possessing the far-famed Indian steel, in that the latter was excessively brittle. The passage from Stavorinus describes the weapon, without giving a native name. We do not know what name is indicated by 'belly piercer.'

c. 1343.—"The villagers gathered round him, and one of them stabbed him with a kattāra. This is the name given to an iron weapon resembling a plough-share; the hand is inserted into it so that the forearm is shielded; but the blade beyond is two cubits in length, and a blow with it is mortal."—*In Batuta*, iv. 31-32.

1442.—"The blacks of this country have the body nearly naked. . . . In one hand they hold an Indian poignard (katārah-i-Hindī), and in the other a buckler of ox-hide . . . this costume is common to the king and the beggar."—*Abdurrazzāk*, in *India in the XVth Cent.*, p. 17.

c. 1526.—"On the whole there were given one tipohāk horse with the saddle, two pairs of swords with the bolts, 25 sets of enamelled daggers (*khanjar*—see HANGER), 16 enamelled kitārehs, two daggers (*jamdher*—see JUMDUD) set with precious stones."—*Haber*, 338.

[c. 1590.—In the list of the Moghul arms we have: "10. Katārah, price $\frac{1}{2}$ R. to 1 Muhur."—*Āin*, ed. *Blockman*, i. 110, with an engraving, No. 9, pl. xii.]

1638.—"Les personnes de qualité portēt dans la ceinture vne sorte d'armes, ou de poignards, courte et large, qu'ils appellent ginda (?) ou Catarre, dont la garde et la gaine sont d'or."—*Mandelslo*, Paris, 1659, 223.

1673.—"They go rich in Attire, with a Poniard, or Catarre, at their girdle."—*Fryer*, 93.

1690.—". . . which chafes and ferments him to such a pitch; that with a Cataryr or Bagonet in his hands he first falls upon those that are near him . . . killing and stabbing as he goes. . . ."—*Orington*, 237.

1754.—"To these were added an enamelled dagger (which the Indians call cuttarrī) and two swords. . . ."—*H. of Nadir*, in *Hanway's Travels*, ii. 386.

1768-71.—"They (the Moguls) on the left side . . . wear a weapon which they call by a name that may be translated *belly-piercer*; it is about 14 inches long; broad near the hilt, and tapering away to a sharp point; it is made of fine steel; the handle has, on each side of it, a catch, which, when the weapon is gripped by the hand, shuts round the wrist, and secures it from being dropped."—*Stavorinus*, E.T. i. 457.

1813.—"After a short silent prayer, Lullaby, in the presence of all the company,

waved his catarra, or short dagger, over the bed of the expiring man. . . . The patient continued for some time motionless: in half an hour his heart appeared to beat, circulation quickened, . . . at the expiration of the third hour Lullaby had effected his cure."—*Forbes*, *Or. Mem.* iii. 249; [2nd ed. ii. 272, and see i. 69].

1856.—"The manners of the bardic tribe are very similar to those of their Rajpoot clients; their dress is nearly the same, but the bard seldom appears without the 'Kutār,' or dagger, a representation of which is scrawled beside his signature, and often rudely engraved upon his monumental stone, in evidence of his death in the sacred duty of Trāgā" (q.v.).—*Forbes*, *Rds Māda*, ed. 1878, pp. 559-560.

1878.—"The ancient Indian smiths seem to have had a difficulty in hitting on a medium between this highly refined brittle steel and a too soft metal. In ancient sculptures, as in Srirangam near Trichinapalli, life-sized figures of armed men are represented, bearing Kuttars or long daggers of a peculiar shape; the handles, not so broad as in the later Kuttars, are covered with a long narrow guard, and the blades $2\frac{1}{2}$ inches broad at bottom, taper very gradually to a point through a length of 18 inches, more than $\frac{2}{3}$ of which is deeply channelled on both sides with 6 converging grooves. There were many of these in the Tanjor armoury, perfectly corresponding . . . and all were so soft as to be easily bent."—*Ind. Antig.* vii.

KUZZANNA, s. Ar.—H. *khezana*, or *khezana*, 'a treasury.' [In Ar. *kha-zinah*, or *kha-znah*, means 'a treasure,' representing 1000 *kis* or purses, each worth about £5 (see *Burton*, *Ar. Nights*, i. 405).] It is the usual word for the district and general treasuries in British India; and *kha-znchi* for the treasurer.

1633.—"Yo King's Duan (see DEWAUN) had demanded of them 8000 Rupees on account of remains of last year's Tallicas (see TALIGA) . . . ordering his Peashdast (*Peashdast*, an assistant) to see it suddenly paid in yo King's Guzzanna."—*Hedger*, *Diary*, Hak. Soc. i. 103.

[1757.—"A mint has been established in Calcutta; continue coming gold and silver into Siccas and Mohurs . . . they shall pass current in the provinces of Bengal, Bahar and Orissa, and be received into the Cadganna. . . ."—*Perwannah* from *Jaffer Ally Khan*, in *Verelst*, App. 145.]

KUZZILBASH, n.p. Turki *kizil-bash*, 'red-head.' This title has been since the days of the Safavi (see SOPHY) dynasty in Persia, applied to the Persianized Turks, who form the ruling class in that country, from the red caps which they wore. The

class is also settled extensively over Afghanistan. ["At Kābul," writes Bellew (*Races of Afghanistan*, 107), "he (Nādir) left as *chandaul*, or 'rear guard,' a detachment of 12,000 of his Kizilbāsh (so named from the red caps they wore), or Mughal Persian troops. After the death of Nādir they remained at Kābul as a military colony, and their descendants occupy a distinct quarter of the city, which is called *Chandaul*. These Kizilbāsh hold their own ground here, as a distinct Persian community of the Shia persuasion, against the native population of the Sunni profession. They constitute an important element in the general population of the city, and exercise a considerable influence in its local politics. Owing to their isolated position and antagonism to the native population, they are favourably inclined to the British authority."] Many of them used to take service with the Delhi emperors; and not a few do so now in our frontier cavalry regiments.

c. 1510.—"L'vianza loro è di portare vna berretta rossa, ch'auanza sopra la testa mezzo braccio, a guisa d'un zon ('like a top'), che dalla parte, che si mette in testa, vine a esser larga, ristringondovi tuttauia sino in cima, et è fatta con dodici coste grosse vn dito . . . no mai tagliano barba no mostacchi."—*G. M. Angiolello*, in *Ramusio*, ii. f. 74.

1550.—"Oltra il deserto cho è sopra il Corassam fino à Samarcand . . . signorreggiano *Iscil bas*, cioè le berrette verdi, le quali benette verdi sono alcuni Tartari Musulmani che portano le loro berrette di feltro verde acute, o così si fanno chiamare à differentia de Sofiani suoi capitali nemici che signorreggiano la Persin, pur anche ossi Musulmani, i quali portano le berrette rosse, quali berrette verdi e rosse, hanno continuamente hauuta fra se guerra crudelissima per causa di diversità di opinione nella loro religione."—*Chaggy Mem't*, in *Ramusio*, ii. f. 16v. "Beyond the desert above Corassam, as far as Samarkand and the idolatrous cities, the *Iscilbas* (*Iscilbas*) or 'Green-caps,' are predominant. These Green-caps are certain Musulman Tartars who wear pointed caps of green felt, and they are so called to distinguish them from their chief enemies, the Sofians, who are predominant in Persia, who are indeed also Musulmans, but who wear red caps."

1574.—"These Persians are also called *Red Turis*, which I believe is because they have bebind on their Turbants, Red Marks, as Cotton Ribbands &c. with Red Brims, whereby they are soon discerned from other Nations."—*Hanwoolf*, 173.

1606.—"Cocelbaxas, who are the soldiers

whom they esteem most highly."—*Gourea*, f. 143.

1653.—"Je visité le *kesselbache* qui y commande vne petite forteresse, duquel ie receu beaucoup de civilitez."—*De La Boulaye-le-Gouz*, ed. 1657, pp. 234-5.

"*Keselbache* est vn mot composé de *Kesel*, qui signifie rouge, et *bachi*, teste, comme qui diroit teste rouge, et par ce terme s'entendent les gens de guerre de Perse, à cause du bonnet de Sophi qui est rouge."—*Ibid.* 545.

1673.—"Those who compose the Main Body of the Cavalry, are the *Cusle-Bashees*, or with us the *Chevaliers*."—*Fryer*, 356. *Fryer* also writes *Cusselbash* (Index).

1815.—"The seven Turkish tribes, who had been the chief promoters of his (Ismail's) glory and success, were distinguished by a particular dress; they wore a red cap, from which they received the Turkish name of *Kuzelbash*, or 'golden heads,' which has descended to their posterity."—*Malcolm*, II. of Persia, ii. 502-3.

1828.—"The *Kuzilbash*, a Tale of Khorasan. By James Baillie Fraser."

1883.—"For there are rats and rats, and a man of average capacity may as well hope to distinguish scientifically between *Ghilzais*, *Kuki Kheyls*, *Logar Malikis*, *Shigwais*, *Ghazis*, *Jezailchis*, *Hazaras*, *Logaris*, *Wardaks*, *Mandozais*, *Lepel-Griffin*, and *Kizilbashees*, as to master the division of the great race of rats."—*Tribes on My Frontier*, 15.

KYFE, n. One often meets with this word (*Ar. kaif*) in books about the Levant, to indicate the absolute enjoyment of the *dolce far niente*. Though it is in the Hindustani dictionaries, we never remember to have heard it used in India; but the first quotation below shows that it is, or has been, in use in Western India, in something like the Turkish sense. The proper meaning of the *Ar.* word is 'how?' 'in what manner?' the secondary is 'partial intoxication.' This looks almost like a parallel to the English vulgar slang of 'how comed you so?' But in fact a man's *kaif* is his 'howness,' i.e. what pleases him, his humour; and this passes into the sense of gaiety caused by *hashish*, &c.

1808.—" . . . a kind of *confectio Japonica* loaded with opium, *Ganja* or *Bang*, and causing keif, or the first degree of intoxication, luling the senses and disposing to sleep."—*R. Drummond*.

KYOUNG, s. *Burm. kyaung*. A Buddhist monastery. The term is not employed by *Padre Sangermano*, who uses *bao*, a word, he says, used by the

Portuguese in India (p. 88). I cannot explain it. [See BAO.]

1799.—“The *Idoums* or convents of the Thahanans are different in their structure from common houses, and much resemble the architecture of the Chinese; they are made entirely of wood; the roof is composed of different stages, supported by strong pillars,” &c.—*Symes*, p. 210.

KYTHEE, *s.* Hind. *Kaithi*. A form of cursive Nagari character, used by Bunyas, &c., in Gangetic India. It is from *Kāyath* (Skt. *Kāyastha*), a member of the writer-caste.

L

LAC, *s.* Hind. *lakh*, from Skt. *lākṣhā*, for *ritākṣhā*. The resinous incrustation produced on certain trees (of which the *dhak* (see **DHAWK**) is one, but chiefly *Peepul*, and *khosum* [*kusum*, *kusumb*], i.e. *Schleichera bijuga*, *trijuga*) by the puncture of the Lac insect (*Coccus Lacca*, L.). See *Kozburgh*, in Vol. III. *As. Res.*, 384 *seqq.*; [and a full list of the trees on which the insect feeds, in *Wall, Econ. Dict.* ii. 410 *seq.*]. The incrustation contains 60 to 70 per cent. of resinous *lac*, and 10 per cent. of dark red colouring matter from which is manufactured *lac-dye*. The material in its original crude form is called *stick-lac*; when boiled in water it loses its red colour, and is then termed *seed-lac*; the melted clarified substance, after the extraction of the dye, is turned out in thin irregular laminae called *shell-lac*. This is used to make sealing-wax, in the fabrication of varnishes, and very largely as a stiffening for men's hats.

Though *lak* bears the same sense in Persian, and *lak* or *luk* are used in modern Arabic for sealing-wax, it would appear from Dozy (*Glos.*, pp. 295-6, and *Oosterlingen*, 57), that identical or approximate forms are used in various Arabic-speaking regions for a variety of substances giving a red dye, including the *coccus ilicis* or *Kermes*. Still, we have seen no evidence that in India the word was applied otherwise than to the *lac* of our heading. (Garcia says that the

Arabs called it *loc-sumutri*, ‘lac of Sumatra’; probably because the Pegu lac was brought to the ports of Sumatra, and purchased there.) And this the term in the *Periplus* seems unquestionably to indicate; whilst it is probable that the passage quoted from Aelian is a much misconceived account of the product. It is not nearly so absurd as De Monfart's account below. The English word *lake* for a certain red colour is from this. So also are *laquer* and *lackered* ware, because *lac* is used in some of the varnishes with which such ware is prepared.

c. A.D. 80-90.—These articles are imported (to the ports of *Barbaricē*, on the W. of the Red Sea) from the interior parts of *Ariakū*—

“Σιδῆρος Ἴριδός καὶ στέμματα (Indian iron and steel)

Ἀδάκος χρωματίνος (Lac-dye).”

Periplus, § 6.

c. 250.—“There are produced in India animals of the size of a beetle, of a red colour, and if you saw them for the first time you would compare them to cinnabar. They have very long legs, and are soft to the touch; they are produced on the trees that bear *electrum*, and they feed on the fruit of these. The Indians catch them and crush them, and with these dye their red cloaks, and the tunics under these, and everything else that they wish to turn to this colour, and to dye. And this kind of clothing is carried also to the King of Persia.”—*Aelian, de Nat. Animal.* iv. 46.

c. 1313.—The notice of *lacca* in Pegolotti is in parts very difficult to translate, and we do not feel absolutely certain that it refers to the Indian product, though we believe it to be so. Thus, after explaining that there are two classes of *lacca*, the *matura* and *acriba*, or ripe and unripe, he goes on: “It is produced attached to stalks, i.e. to the branches of shrubs, but it ought to be clear from stalks, and earthy dust, and sand, and from *castiere* (f). The stalks are the twigs of the wood on which it is produced, the *castiere* or *figs*, as the Catalans call them, are composed of the dust of the thing, which when it is fresh heaps together and hardens like pitch; only that pitch is black, and these *castiere* or *figs* are red and of the colour of unripe *lacca*. And more of these *castiere* is found in the unripe than the ripe *lacca*,” and so on.—*Della Decima*, iii. 345.

1510.—“There also grows a very large quantity of *lacca* (or *larna*) for making red colour, and the tree of this is formed like our trees which produce walnuts.”—*Varthema*, 233.

1516.—“Here (in Pegu) they load much fine lacquer, which grows in the country.”—*Barbora, Lisbon Acad.*, 360.

1619.—"And because he had it much in charge to get all the *lac* (alacro) that he could, the governor knowing through information of the merchants that much came to the Coast of Choromandel by the ships of Pegu and Martaban that frequented that coast. . . ."—*Corrae*, ii. 167.

1663.—"Now it is time to speak of the *lacre*, of which so much is consumed in this country in closing letters, and for other seal, in the place of wax."—*Garcia*, i. 112r.

1682.—"Laker is a kind of gum that precedeth of the ant."—*Cusadala*, tr. by N.L., f. 33.

c. 1690.—(Recipe for *Lac* varnish). "*Lac* is used for *clayhs* (see **CHICK**, a). If red, 1 *err* of *lac*, and 1 *s.* of vermillion, if yellow, 4 *s.* of *lac*, and 1 *s.* *zarnikh*."—*Jin*, ed. *Blochmann*, i. 226.

1616.—"In this Iland (Goa) is the hard Waxo made (which we call Spanish Wax), and is made in the manner following. They inclose a large plette of ground, with a little trench filled with water; then they stick up a great number of small staves upon the *rayd* plot, that being done they bring thither a sort of pismires, farre bigger than ours, which being delar'd by the water to come out, are constrained to retire themselves upon the said staves, where they are kill'd with the Heave of the Sunne, and thereof it is that *Lacka* is made."—*De Monsfort*, 35-36.

c. 1610.—" . . . Vno maniere de lacre ronde, vernie, et lacerée, qui est vno ourage de ces isles."—*Pantal de Larit*, i. 127; [*Mal*]. Soc. i. 170].

1627.—"Lac is a strange druggs, made by certain winged Pismires of the gumme of Trees."—*Purchas*, *Pilgrimage*, 563.

1641.—"There are in the territories of the *Moyor*, besides those things mentioned, other articles of trade, such as *Lacre*, both the insect luro and the cako" (*de forange e de pata*).—*Barrocar*, MS.

1663.—"In one of these Halls you shall find Embroiderers . . . in another you shall see Goldsmiths . . . in a fourth Workmen in *Lacca*."—*Berner* E.T. 83, [ed. *Conrad*], 226].

1737.—"Their lackt or yapon'd Ware is without any Doubt the best in the World."—*A. Hamilton*, ii. 305; [ed. 1741].

LACCADIVE ISLANDS, n.p. Probably Skt. *Lakadvipa*, '100,000 Islands'; a name however which would apply much better to the Maldives, for the former are not really very numerous. There is not, we suspect, any ancient or certain native source for the name as specifically applied to the northern group of islands. Barbosa, the oldest authority we know as mentioning the group (1616), calls them *Malandira*, and the Maldives *Palandira*. Several of the

individual islands are mentioned in the *Tuhfat al-Majidiyin* (E.T. by Rowlandson, pp. 160-52), the group itself being called "the islands of Malabar."

LAOK, s. One hundred thousand, and especially in the Anglo-Indian colloquial 100,000 Rupees, in the days of better exchange the equivalent of £10,000. Hind. *lakh*, *lak*, &c., from Skt. *lakṣa*, used (see below) in the same sense, but which appears to have originally meant "a mark." It is necessary to explain that the term does not occur in the earlier Skt. works. Thus in the *Talavaktra Brahman*, a complete series of the higher numerical terms is given. After *śata* (10), *śakra* (1000), comes *ayuta* (10,000), *prayuta* (now a million), *nyuta* (now also a million), *arabuta* (100 millions), *nyarabuta* (not now used), *nikharna* (do.), and *yadma* (now 10,000 millions). *Lakṣa* is therefore a modern substitute for *prayuta*, and the series has been expanded. This was probably done by the Indian astronomers between the 5th and 10th centuries A.D.

The word has been adopted in the Malay and Javanese, and other languages of the Archipelago. But it is remarkable that in all of this class of languages which have adopted the word it is used in the sense of 10,000 instead of 100,000 with the sole exception of the Lampung of Sumatra, who use it correctly. (*Clausen*).

(See **CRORE**.) We should observe that though a *lack*, used absolutely for a sum of money, in modern times always implies rupees, this has not always been the case. Thus in the time of Akbar and his immediate successors the revenue was settled and reckoned in *lak*s of dams (q.v.). Thus:

c. 1591.—"In the 40th year of his majesty's reign (Akbar's), his dominions consisted of 105 *Sirars*, subdivided into 2737 *Kushtis* (see **CUSBAH**), the revenue of which he settled for ten years, at the annual rent of 3 *Arribi*, 62 *Crore*, 97 *Lacks*, 55,216 *Dams*. . . ."—*Lyren*, ed. *Gladwin*, ii. 1; [ed. *Jarrett*, ii. 115].

At Ormuz again we find another *lack* in vogue, of which the unit was apparently the *dindr*, not the old gold coin, but a degenerate *dindr* of small value. Thus:

1554.—“(Money of Ormuz).—A league is equivalent to 50 pardaos of *cadis*, which is called ‘bad money,’ (and this *league* is not a coin but a number by which they reckon at Ormuz); and each of those pardaos is equal to 2 *azars*, and each *azar* to 10 *cadis*, each *cadí* to 100 *dinars*, and after this fashion they calculate in the books of the Custom-house. . . .”—*Annaes, Lyvro dos Persas, &c.*, in *Subsidios*, 25.

Here the *azar* is the Persian *lazár* or 1000 (*dinars*); the *cadí* Pers. *sad* or 100 (*dinars*); the league or *lak*, 100,000 (*dinars*); and the *tomán* (see TOMAUN), which does not appear here, is 10,000 (*dinars*).

c. 1300.—“They went to the *Káár*’s tent, killed him, and came back into the town, whence they carried off money belonging to the Sultan amounting to 12 *laks*. The *lak* is a sum of 100,000 (silver) *dinars*, equivalent to 10,000 Indian gold *dinars*.”—*Ibn Batuta*, iii. 106.

c. 1340.—“The Sultan distributes daily two *laks* in alms, never less; a sum of which the equivalent in money of Egypt and Syria would be 160,000 pieces of silver.”—*Shahabuddin Dimishki*, in *Notes and Exts.*, xiii. 192.

In these examples from Pinto the word is used apart from money, in the Malay form, but not in the Malay sense of 10,000:

c. 1510.—“The old man desiring to satisfy *Antonio de Faria*’s demand, *Sir*, said he . . . the *chronicles of those times affirm, him in only four years and an half sixteen Lacaznas* (*lacsads*) of men were slain, every *Lacazna* containing an hundred thousand.”—*Pinto* (orig. cap. xlv.) in *Cogan*, p. 53.

c. 1516.—“ . . . he ruined in 4 months space all the enemies countries, with such a destruction of people as, if credit may be given to our histories . . . there died fifty *Lacaznas* of persons.”—*Ibid.* p. 221.

1615.—“And the whole present was worth ten of their *Leakes*, as they call them; a *Leake* being 10,000 pounds sterling; the whole 100,000 pounds sterling.”—*Coryat’s Letters from India* (*Crudities*, iii. f. 25r).

1616.—“He received twenty *leaks* of roupies towards his charge (two hundred thousand pounds sterling).”—*Sir T. Nor.* reprint, p. 35; [*Lak. Soc.* i. 201, and *roc.* i. 45, 183, 238].

1651.—“*Yoder Lac* is hondert duysend.”—*Rogierus*, 77.

c. 1665.—“Il faut cent mille roupies pour faire un *lek*, cent mille *leks* pour faire un *courou*, cent mille *courou*s pour faire un *padan*, et cent mille *padan* pour faire un *nil*.”—*Thecnol.* v. 54.

1673.—“In these great Solemnities, it is usual for them to set it around with *Lamps* to the number of two or three *Leagues*, which is so many hundred thousand in our account.”—*Fryer*, [p. 101, reading *Leagues*].

1684.—“They have by information of the servants dug in several places of the house,

where they have found great summes of money. Under his bed were found *Lacks* 44. In the House of Office two *Lacks*. They in all found Ten *Lacks* already, and make no doubt but to find more.”—*Nalgas, Diary*, Jan. 2; [*Lak. Soc.* i. 145].

1692.—“ . . . a lack of Pagodas. . . .”—*In Wheeler*, i. 262.

1747.—“The Nabob and other Principal Persons of this Country are of such an extreme lacerative (*sic*) Disposition, and . . . are so exceedingly avaritious, occasioned by the large Profits they have received from the French, that nothing less than *Lacks* will go near to satisfy them.”—*Letter from Ft. St. David to the Court*, May 2 (MS. Records in India Office).

1778.—“Sir Matthew Mita will make up the money already advanced in another name, by way of future mortgage upon his estate, for the entire purchase, 6 *lacks* of roupies.”—*Footes, The Nabob*, Act I. sc. 1.

1785.—“Your servants have no Trade in this country; neither do you pay them high wages, yet in a few years they return to England with many *lacs* of pagodas.”—*Nabob of Arcot*, in *Burke’s Speech* on his Debts, *Works*, iv. 18.

1833.—“Tout le reste (et dans la reste il y a des Intendants riches de plus de vingt *laks*) s’assied par terre.”—*Jacquemont, Correspond.* ii. 120.

1879.—“In modern times the only numbers in practical use above ‘thousands’ are *lala* (‘lac’ or ‘lakh’) and *lo* (‘crore’); and an Indian sum is wont to be pointed thus: 123, 45, 67, 890, to signify 123 *crores*, 45 *laks*, + 67 thousand, eight hundred and ninety.”—*Whitney, Sansk. Grammar*, 161.

The older writers, it will be observed (c. 1600-1620), put the *lakh* at £10,000; Hamilton (c. 1700) puts it at £12,500; Williamson (c. 1810) at the same; then for many years it stood again as the equivalent of £10,000; now (1850) it is little more than £8000; [now (1901) about £6666].

LAOKERAGE. (See KHIRAJ.)

LALL-SHRAUB, s. Englishman’s Hind. *lál-sharab*, ‘red wine.’ The universal name of claret in India.

[c. 1780.—“To every plant are set down two glasses; one pyramidal (like hobnob glasses in England) for *Lall Shrub* (*scillet*, claret); the other a common sized wineglass for whatever beverage is most agreeable.”—*Diary of Mrs. Fay, in Busted, Echoes*, 123.]

LALLA, s. P.—II. *lalla*. In Persia this word seems to be used for a kind of domestic tutor; now for a male nurse, or as he would be called in India, ‘child’s bearer.’ In N. India it is usually applied to a native clerk writing the vernacular, or to a respect-

able merchant. [For the Pers. usage see *Hochmann, Ain*, i. 426 note.]

[1765.—"Amongst the first to be considered, I would recommend Juggut Soet, and one Gurdy Loll."—*Perelt*, App. 218.]

[1841.—"Where there are no tigers, the Lalla (scribe) becomes a shikaree."—*Society in India*, ii. 170.]

LAMA, s. A Tibetan Buddhist monk. Tibet. *bLama* (*b* being silent). The word is sometimes found written *Lama*; but this is nonsense. In fact it seems to be a popular confusion, arising from the name of the S. American quadruped which is so spelt. See quotation from *Times* below.

c. 1590.—"Fawning Court doctors . . . said it was mentioned in some holy books that men used to live up to the age of 1000 years . . . and in Thibet there were even now a class of *Lamabs* or Mongolian devotees, and recluses, and hermits that live 200 years and more. . . ."—*Belloni*, quoted by *Hochmann, Ain*, i. 201.

1664.—"This Ambassador had in his suit a Physician, which was said to be of the Kingdom of *Lacca*, and of the Tribe *Lamy* or *Lama*, which is that of the men of the Law in that country, as the *Brahmans* are in the Indies . . . he related of his great *Lama* that when he was old, and ready to die, he assembled his council, and declared to them that now he was passing into the Body of a little child lately born. . . ."—*Bernier*, E.T. 135; [ed. *Consable*, 421].

1716.—"Les Thibétaines ont des Religieux nommés *Lamas*."—In *Lettres Edif.* xii. 428.

1771.—" . . . ma questo primo figlio . . . rinunziò in corona al secondo o lui difatti si fece religioso o lama del paese."—*Della Tomba*, 61.

c. 1818.—

"The Parliament of Thibet met—

The little *Lama*, called before it,
Did there and then his whipping get,
And, as the Nursery Gazette
Assures us, like a hero bore it."

T. Moore, The Little Grand Lama.

1876.—" . . . Hastings . . . touches on the analogy between Tibet and the high valley of Quito, as described by De la Condamine, an analogy which Mr. Markham brings out in interesting detail. . . . But when he enlarges on the wool which is a staple of both countries, and on the animals producing it, he risks confirming in careless readers that popular impression which might be expressed in the phraseology of Fluelon—"Tis all one; 'tis alike as my fingers is to my fingers, and there is *Lamas* in both."—*Rev. of Markham's Tibet*, in *Times*, May 15.

The passage last quoted is in jesting vein, but the following is serious and delightful:—

1879.—"The landlord prostrated himself as reverently, if not as lowly, as a Peruvian

before his *Grand Lama*."—*Patty's Drama*, a novel reviewed in the *Academy*, May 17.

LAMASERY, LAMASERIE, s. This is a word, introduced apparently by the French R. C. Missionaries, for a lama convent. Without being positive, I would say that it does not represent any Oriental word (e.g. *convent* of *lami* and *soral*), but is a factitious French word analogous to *nonnerie*, *sacherie*, *laiterie*, &c.

[c. 1811.—"According to the Tartars, the *Lamasery* of the Five Towers is the best place you can be buried in."—*Hue, Travels in Turkey*, i. 78.]

LAMBALLIE, LOMBALLIE, LOMBARDIE, LUMBANAH, &c., s. Dakh. Hind. *Lāmbārā*, Malh. *Lambāy*, with other forms in the languages of the Peninsula. [Platts connects the name with Skt. *lamba*, 'long, tall'; the *Madras Gloss.* with Skt. *lampata*, 'greedy.'] A wandering tribe of dealers in grain, salt, &c., better known as *Banjārits* (see **BRINJARRY**). As an Anglo-Indian word this is now obsolete. It was perhaps a corruption of *Lubhātā*, the name of one of the great clans or divisions of the *Banjāras*. [Another suggestion made is that the name is derived from their business of carrying salt (Skt. *lavana*); see *Crooke, Tribes of N.W.P.* i. 158.]

1756.—"The army was constantly supplied . . . by bands of people called *Lamballis*, peculiar to the Deccan, who are constantly moving up and down the country, with their flocks, and contract to furnish the armies in the field."—*Orme*, ii. 102.

1755.—"What you say of the scarcity of grain in your army, notwithstanding your having a *cutwāl* (see **COTWAL**), and so many *Lumbānehs* with you, has astonished us."—*Letters of Tippee*, 49.

LANCHARA, s. A kind of small vessel often mentioned in the Portuguese histories of the 16th and 17th centuries. The derivation is probably Malay *lanchār*, 'quick, nimble.' [Mr. Skent writes: "The real Malay form is *lanchar-an*, which is regularly formed from Malay *lanchār*, 'swift,' and *lanchara* I believe to be a Port. form of *lanchar-an*, as *lanchara* could not possibly, in Malay, be formed from *lanchār*, as has hitherto been implied or suggested."]

c. 1535.—"In questo paese di Cambaia (read *Cambôja*) vi sono molti fiumi, nelli

quali vi sono li nauili detti *Lancharas*, cō li quali vanno nauigando la costa di Siam. . . ."
—*Sommario de' Regni*, &c., in *Ramusio*, i. f. 338.

c. 1539.—"This King (of the Batas) understanding that I had brought him a letter and a Present from the Captain of Malacca, caused me to be entertained by the *Xabundar* (see *SHABUNDER*). . . . This General, accompanied with five *Lanchares* and twelve *Ballons*, came to me to the Port where I rode at anchor."—*Pinto*, E.T. p. 81.

LANDWIND, s. Used in the south of India. A wind which blows seaward during the night and early morning. [The dangerous effects of it are described in *Madras Gloss*. s.v.] In Port. *Terrenho*.

1561.—"Correndo a cor-la com terrenhos."—*Correa*, *Lendas*, i. i. 115.

[1598.—"The East winds beinne to blow from off the land into the sea, whereby they are called *Torreinhos*."—*Linechoten*, *Hak. Soc.* i. 231.

[1612.—"Send John Dench . . . that in the morning he may go out with the land-torne and return with the seatorne."—*Danvers*, *Letters*, i. 206.]

1644.—"And as it is between monsoon and monsoon (*monsam*) the wind is quite uncertain only at the beginning of summer. The N.W. prevails more than any other wind . . . and at the end of it begin the land winds (*terrenhos*) from midnight to about noon, and these are E. winds."—*Dourno*, *MS.*

1673.—". . . we made for the Land, to gain the Land Breezes. They begin about Midnight, and hold till Noon, and are by the Portugals named *Terrenhoes*."—*Fryer*, 23.

[1773.—See the account in *Jes*, 70.]

1833.—"We have had some very bad weather for the last week; furious land-wind, very fatiguing and weakening. . . . Everything was so dried up, that when I attempted to walk a few yards towards the beach, the grass crunched under my feet like snow."—*Letters from Madras*, 199-200.

LANGASAGUE, n.p. The most usual old form for the Japanese city which we now call *Nagasaki* (see *Sainsbury*, *passim*).

1611.—"After two or three dayes space a Iesuite came vnto vs from a place called *Langasacke*, to which place the Carako of *Macao* is yearly wont to come."—*W. Adams*, in *Furber*, i. 128.

1613.—The Journal of Capt. John Saris has both *Nangasaque* and *Langasaque*.—*Ibid.* 366.

1614.—"Gave hym counsell to take heed of one Pedro Guzano, a papist Christian, whoe is his hoste at *Macao*; for a lying

fryer (or Jesuit) tould Mr. Penecock at *Langasaque* that Capt. Adams was dead in the howse of the said Guzano, which now I know is a lye por letters I received. . . ."—*Cocks*, to *Welman*, in *Diary*, &c., ii. 264.

1618.—"It has now com to passe, which before I feared, that a company of rich usurers have gotten this sentence against us, and com downe together every yeare to *Langasaque* and this place, and have allwaie byn accustomed to buy by the *pancada* (as they call it), or whole sale, all the goodes which came in the carick from *Amacan*, the Portugales having no prerogeso as we have."—*The same* to the E.I. Co., ii. 207-8.

Two years later *Cocks* changes his spelling and adopts *Nangasaque* (*Ibid.* 300 and to the end).

LAN JOHN, LANGIANNE, &c., n.p. Such names are applied in the early part of the 17th century to the Shan or Laos State of *Luang Prabang* on the Mekong. *Lang-chan* is one of its names signifying in Siamese, it is said, 'a million of elephants.' It is known to the Burmese by the same name (*Len-Shen*). It was near this place that the estimable French traveller *Henri Mouhot* died, in 1861.

1587.—"I went from Pegu to *Iarabey* (see *JANGOMAY*), which is in the country of the *Langianne*s; it is fine and twentie dayes journey North-east from Pegu."—*Fitch*, in *Hall*, ii.

c. 1598.—"Thus we arrived at *Lanchan*, the capital of the Kingdom (Laos) where the King resides. It is a Kingdom of great extent, but thinly inhabited, because it has been frequently devastated by Pegu."—*De Morgan*, 93.

1613.—"There reigned in Pegu in the year 1590 a King called *Nimindo* ginee, Lord reigning from the confines and roots of Great Tartary, to the very last territories bordering on our fortress of Malacca. He kept at his court the principal sons of the Kings of Orá, Taingru, Perú, Lanjao (i.e. Ava, Taungu, Prome, *Lanjang*), Jangoma, Siam, Camboja, and many other realms, making two and thirty of the white umbrella."—*Dourno*, 117.

1617.—"The merchants of the country of *Jan John*, a place joining to the country of *Jangoma* (*JANGOMAY*) arrived at the city of Judea. . . . and brought great store of merchandize."—*Sainsbury*, ii. 90.

1663.—"Entre tant et de si puis-ans Royaume du dernier Orient, desquel on n'a presque jamais entendu parler en Europe, il y en a un qui se nomme Lao, et plus proprement le Royaume des *Langiens*. . . . le Royaume n'a pris son nom que du grand nombre d'Elephants qui s'y rencontrent: de vray ce mot de *Langiens* signifie proprement, milliers d'Elephants."—*Marini*, II. *Nouvelle et Crierie des Royaumes de Siam et de Lao* (Fr. Tr., Paris, 1666), 329, 337.

1668.—Lanchang appears in the Map of Siam in De la Loubère's work, but we do not find it in the book itself.

c. 1632.—"Laos est situé sous le même Climat que Tonquin; c'est un royaume grand et puissant, réparé des États voisins par des forêts et par des déserts. . . Les principales villes sont Landjam et Triamja."—*Kaempfer, II. du Japon*, l. 22-3.

LANTEA, n. A swift kind of boat frequently mentioned by F. M. Pinto and some early writers on China; but we are unable to identify the word.

c. 1510.—" . . . that . . . they set sail from *Lampoa* for *Malacca*, and that being advanced as far as the Isle of *Serdar* they had been set upon by a Pyrat, a *Ugarut* by Nation, called *Cويا Acri*, who had three Junks, and four *Lanteas*. . ."—Pinto, *L.T.* p. 69.

c. 1560.—"There be other lesser shipping than Junks, somewhat long, called *Lancotes*, they place three Oars on a side, and row very well, and load a great deal of goods, there be other lesser called *Lanteas*, which doe row very swift, and beare a good burthen also, and these two sorts of Ships, viz., *Lancotes* and *Lanteas*, because they are swift, the threnes do commonly use."—*Cuyper du Crez*, in *Peregrin*, iii. 174.

LAOS, n.p. A name applied by the Portuguese to the civilised people who occupied the inland frontier of Burma and Siam, between those countries on the one hand and China and Tongking on the other; a people called by the Burmese *Shans*, a name which we have in recent years adopted. They are of the same race of *Thai* to which the Siamese belong, and which extends with singular identity of manners and language, though broken into many separate communities, from Assam to the Malay Peninsula. The name has since been frequently used as a singular, and applied as a territorial name to the region occupied by this people immediately to the North of Siam. There have been a great number of separate principalities in this region, of which now one and now another predominated and conquered its neighbours. Before the rise of Siam the most important was that of which Sakotai was the capital, afterwards represented by Xieng-mai, the Zimmé of the Burmese and the Jangomay of some old English documents. In later times the chief States were Muang Luang Prabang (see LAN JOHN) and Vien-shan, both upon the Mekong.

It would appear from Lieut. Macleod's narrative, and from Garnier, that the name of *Lao* is that by which the branch of these people on the Lower Mekong, i.e. of those two States, used to designate themselves. Muang Prabang is still quasi independent; Vien-Shan was annexed with great cruelty by Siam, c. 1828.

1553.—"Of silver of 11 dinheiros alloy he (Albuquerque) made only a kind of money called *Melayozes*, which silver came thither from Pegu, whilst from Siam came a very pure silver of 12 dinheiros assay, procured from certain people called *Laos*, lying to the north of these two kingdoms."—*Barros*, II. vi. 6.

1553.—" . . . certain very rugged mountain ranges, like the Alps, inhabited by the people called *Gucos* who fight on horseback, and with whom the King of Siam is continually at war. They are near him only on the north, leaving between the two the people called *Laos*, who encompass this Kingdom of Siam, both on the North, and on the East along the river Mecon . . . and on the South adjoin the two Kingdoms of Cambodia and Choumja (see CHAMPA), which are on the southward. These *Laos* . . . though they are lords of so great territories, are all subject to this King of Siam, though often in rebellion against him."—*Ibid.* III. ii. 5.

"Three Kingdoms at the upper part of these, are those of the *Laos*, who (as we have said) obey Siam through fear: the first of these is called *Jangom* (see JANGOMAY), the chief city of which is called *Chimay* . . . the second *Choumja* (*Choumja*); the third *Lauchra* (see LAN JOHN) which is below the others, and adjoins the Kingdom of Cacho, or Cauchelima. . ."—*Ibid.*

c. 1569.—"These *Laos* came to Cambodia, down a River many daies' journey, which they say to have his beginning in *China* as many others which runne into the Sea of India; it hath eight, fifteen, and twentie fathome water, as my selfe saw by experience in a great part of it, it passeth through many unknowne and desert Countries of great Woods and Forests where there are innumerable Elephants, and many Buffes . . . and certaine beastes which in that Countrie they call *Indas* (see ABADA)."—*Cuyper du Crez*, in *Peregrin*, iii. 169.

c. 1595.—" . . . I offered to go to the *Laos* by land, at my expense, in search of the King of Cambodia, as I knew that that was the road to go by. . ."—*Mas de Hermand Gonzalez*, in *De Morija* (E.T. by Hon. H. Stanley, Hak. Soc.), p. 97.

1611.—"Concerning the Land of the *Louwen*, and a Journey made thereto by our Folk in Anno 1611" (kc.).—*Valentijn*, III. Pt. ii. pp. 50 seqq.

1663.—"*Relation Nouvelle et Curieuse de Romme de Lao*.—Traduit du l'italien du P. de Marini, Romain. Paris, 1666."

1766.—“Les peuples de Lao, nos voisins, n'admettent ni la question ni les peines arbitraires . . . ni les horribles supplices qui sont parmi nous en usage; mais aussi nous les regardons comme de barbares. . . . Toute l'Asie convient que nous dansons beaucoup mieux qu'eux.”—*Voltaire, Dialogue X.II., André des Couches à Siam.*

LAR, n.p. This name has had several applications.

(a). To the region which we now call Guzerat, in its most general application. In this sense the name is now quite obsolete; but it is that used by most of the early Arab geographers. It is the *Λαρικη* of Ptolemy; and appears to represent an old Skt. name *Lata*, adj. *Latala*, or *Latika*. [“The name *Lāta* appears to be derived from some local tribe, perhaps the *Luttar*, who, as *r* and *l* are commonly used for each other, may possibly be the well-known *Rashtrakūtas* since their great King Amoghavarsha (A.D. 851-879) calls the name of the dynasty *Ratta*.”—*Bombay Gazetteer*, I. pt. i. 7.]

c. A.D. 150.—“Τῆς δὲ Ἰνδοσκίθας τὰ ἐπὶ ἀνατολὴν τὰ μὲν ἀπὸ θαλάσσης κατέχει ἡ Λαρικὴ χώρα, ἐν ᾗ μετέχουσιν ἀπὸ μὲν δόξαι τοῦ Ναμάδου ποταμοῦ πόλεις ἴδε. . . . Παρίγαφα ἐμπόριον.”—*Ptolemy*, VII. ii. 62.

c. 910.—“On the coast, e.g. at *Saimūr*, at *Sūkara*, and at *Tāna*, they speak *Lārī*; these provinces give their name to the Sea of *Lār* (*Lārāwī*) on the coast of which they are situated.”—*Maṣūdī*, i. 351.

c. 1020.—“ . . . to Kach the country producing gum (*molī*, i.e. *Edellum*, q.v.), and *Ardrād* (I) . . . to Somnāt, fourteen (*parangs*); to *Kamlikya*, thirty . . . to *Tāna* five. There you enter the country of *Lārān*, where is *Jainūr*” (i.e. *Saimūr*, see **CHOUL**).—*Al-Bīrūnī*, in *Ellis*, i. 66.

c. 1190.—“*Udaya* the *Parṁār* mounted and came. The Doms followed him from *Lār*. . . .”—The Poem of *Chand Bardai*, E.T. by *Deames*, in *Ind. Antiq.* i. 275.

c. 1350.—“A certain Traveller says that *Tāna* is a city of *Guzerat* (*Jucrat*) in its eastern part, lying west of *Malabar* (*Munḍar*); whilst Ibn Saʿīd says that it is the furthest city of *Lār* (*Al-Lār*), and very famous among traders.”—*Abulfeda*, in *Gildemeister*, p. 188.

(b). To the Delta region of the Indus, and especially to its western part. Sir H. Elliot supposes the name in this use, which survived until recently, to be identical with the preceding, and that the name had originally extended continuously over the coast, from the western part of the Delta to beyond

Bombay (see his *Historians*, i. 378). We have no means of deciding this question (see **LARRY BUNDER**).

c. 1820.—“*Dival* . . . was reduced to ruins by a Muhammedan invasion, and another site chosen to the eastward. The new town still went by the same name . . . and was succeeded by *Lāri Bandar* or the port of *Lār*, which is the name of the country forming the modern *deltā*, particularly the western part.”—*M. Murdo*, in *J.R. As. Soc.* i. 29.

(c). To a Province on the north of the Persian Gulf, with its capital.

c. 1220.—*Lār* is erroneously described by *Yāqūt* as a great island between *Sīrāf* and *Kīsh*. But there is no such island.* It is an extensive province of the continent. See *Barbier de Meynard, Dict. de la Perse*, p. 501.

c. 1330.—“We marched for three days through a desert . . . and then arrived at *Lār*, a big town having springs, considerable streams, and gardens, and fine bazars. We lodged in the hermitage of the pious Shaikh *Abu Duhaf Muhammad*. . . .”—*Ibn Batṭuta*, ii. 210.

c. 1357.—“Returning along the coast, for against *Ormuz* there is a town called *Lār*, a great and good town of merchandises, about 12 miles’ houses. . . .”—*Joaze Barboza*, old E.T. (Hak. Soc.) 80.

[c. 1590.—“*Lār* borders on the mountains of *Great Tibet*. To its north is a lofty mountain which dominates all the surrounding country, and the ascent of which is arduous. . . .”—*Ida*, ed. *Jarrett*, n. 363.]

1553.—“These benefactions the Kings of *Ormuz* . . . pay to this day to a mosque which that Caliz (see **CASIS**) had made in a district called *Honger* of *Sheikh Danīar*, adjoining the city of *Lara*, distant from *Ormuz* over 40 leagues.”—*Barros*, II. h. 2.

1602.—“This man was a Moor, a native of the Kingdom of *Lara*, adjoining that of *Ormuz*: his proper name was *Cuso*, but as he was a native of the Kingdom of *Lara* he took a surname from the country, and called himself *Cuso Larym*.”—*Canto*, IV. vii. 6.

1622.—“*Lār*, as I said before, is capital of a great province or kingdom, which till our day had a prince of its own, who rightfully or wrongfully reigned there absolutely; but about 23 years since, for reasons rather generous than covetous, as it would seem, it was attacked by *Abbas K.* of *Persia*, and the country forcibly taken. . . . Now *Lār* is the seat of a Sultan dependent on the Khan of *Shiraz*. . . .”—*P. della Valle*, ii. 322.

1727.—“And 4 Days Journey within Land, is the City of *Lār*, which according to their fabulous tradition is the Burying-

* It is possible that the island called *Shalkh Shuʿālāh*, which is off the coast of *Lār*, and not far from *Sīrāf*, may be meant. *Barboza* also mentions *Lār* among the islands in the Gulf subject to the K. of *Ormuz* (p. 87).

place of Lot. . . .—*A. Hamilton*, i. 92; [ed. 1741].

LARĀĪ, *s.* This Hind. word, meaning 'fighting,' is by a curious idiom applied to the biting and annoyance of fleas and the like. [It is not mentioned in the dictionaries of either Fallon or Platts.] There is a similar idiom (*jung lardan*) in Persian.

LAREK, *n.p.* *Lārak*; an island in the Persian Gulf, not far from the island of Jerun or Ormus.

[1623.—"At noon, being near Lareck, and no wind stirring, we cast Anchor."—*P. della Valle*, Hak. Soc. i. 3.]

1653.—"We came up with the Islands of Ormus and Arack . . ." (called Lareck afterwards).—*Hedges, Diary*, May 23; [Hak. Soc. i. 202].

LARIN, *s.* Pers. *lārī*. A peculiar kind of money formerly in use on the Persian Gulf, W. Coast of India, and in the Maldiv Islands, in which last it survived to the last century. The name is there retained still, though coins of the ordinary form are used. It is sufficiently described in the quotations, and representations are given by De Bry and Tavernier. The name appears to have been derived from the territory of Lar on the Persian Gulf. (See under that word, [and Mr. Gray's note on *Pyrard de Larā*, Hak. Soc. i. 232 *seq.*])

1525.—"A tamgas larys valem cada hāa sesēmā reis. . . ."—*Leimbranga, das Cosas da Índia*, 38.

c. 1663.—"I have seen the men of the Country who were Gentiles take their children, their sonnes and their daughters, and have desired the Portugalls to buy them, and I have seene them sold for eight or ten larinēs apiece, which may be of our money x s. or xii s. iii d."—*Master Caesar Frederick*, in *Hall*, ii. 313.

1583.—Gasparo Balbi has an account of the Lario, the greater part of which seems to be borrowed *literatim* by Fitch in the succeeding quotation. But Balbi adds: "The first who began to striko them was the King of Lar, who formerly was a powerful King in Persia, but is now a small one."—*f. 35*.

1687.—"The said Lario is a strange piece of money, not being round, as all other current money in Christianitie, but is a small rod of silver, of the grentness of the pen of a goose feather . . . which is wrested so that two endes meet at the just half part, and in the head thereof is a stamp *Turkeco*, and these be the best current

money in all the India, and 6 of these Larioes make a duckat."—*R. Fitch*, in *Hall*, ii. 407.

1598.—"An Oxo or a Cowe is there to be bought for one Larijn, which is as much as halfe a Gilderne."—*Linckholm*, 28; [Hak. Soc. i. 14; in i. 48 *Larynen*; see also i. 212].

c. 1610.—"La monnoye du Royaume n'est que d'argent et d'une sorte. Ce sont des pieces d'argent qu'ils appellent larias, de valeur de huit sols ou environ de nostre monnoye . . . longue comme le doigt mais redoublée. . . ."—*Pyrard de Larā*, i. 161; [Hak. Soc. i. 232].

1613.—"We agreed with one of the Governor's kinsred for twenty laries (twenty shillings) to conduct us. . . ."—*N. Whittington*, in *Purches*, i. 491.

1622.—"The lari is a piece of money that I will exhibit in Italy, most eccentric in form, for it is nothing but a little rod of silver of a fixed weight, and bent double unequally. On the bend it is marked with some small stamp or other. It is called Lari because it was the peculiar money of the Princes of Lar, invented by them when they were separated from the Kingdom of Persia. . . . In value every 5 lari are equal to a piastre or pataca of reals of Spain, or 'piece of eight' as we choose to call it."—*P. della Valle*, ii. 431.

LARKIN, *s.* (obsolete). A kind of drink—apparently a sort of punch—which was popular in the Company's old factories. We know the word only on the authority of Pietro della Valle; but he is the most accurate of travellers. We are in the dark as to the origin of the name. On the one hand its form suggests an *eponymus* among the old servants of the Company, such as Robert Larkin, whom we find to have been engaged for the service in 1610, and to have died chief of the Factory of Patani, on the E. coast of the Malay Peninsula, in 1616. But again we find in a Vocabulary of "Certaine Wordes of the Naturall Language of Iaua," in Drake's *Voyage* (Hak. iv. 216): "*Larnike*=Drinke." Of this word we can trace nothing nearer than (Javan.) *larih*, 'to pledge,' or invite to drink at an entertainment, and (Malay) *larih-larahan*, 'mutual pledging to drink.' It will be observed that della Valle assigns the drink especially to Java.

1623.—"Meanwhile the year 1622 was drawing near its close, and its last days were often celebrated of an evening in the House of the English, with good fellowship. And on one of these occasions I learned from them how to make a beverage called

Larkin, which they told me was in great vogue in Java, and in all those other islands of the Far East. This said beverage seemed to me in truth an admirable thing,—not for use at every meal (it is too strong for that),—but as a tonic in case of debility, and to make tasty possets, much better than those we make with Muscatel wines or Croatan malmseys. So I asked for the recipe; and am taking it to Italy with me. . . . It seemed odd to me that those hot southern regions, as well as in the environs of Hormuz here, where also the heat is great, they should use both spice in their food and spirits in their drink, as well as sundry other hot beverages like this larkin.”—*P. della Valle*, ii. 476.

LARRY-BUNDER, n.p. The name of an old seaport in the Delta of the Indus, which succeeded Dailul (see DIUL-SIND) as the chief haven of Sind. We are doubtful of the proper orthography. It was in later Mahomedan times called *Lāhori-bandar*, probably from presumed connection with Lahore as the port of the Punjab (*Elliot*, i. 378). At first sight M'Murdo's suggestion that the original name may have been *Lāri-bandar*, from Lār, the local name of the southern part of Sind, seems probable. M'Murdo, indeed, writing about 1820, says that the name *Lāri-bandar* was not at all familiar to natives; but if accustomed to the form *Lāhori-bandar* they might not recognize it in the other. The shape taken however by what is apparently the same name in our first quotation is adverse to M'Murdo's suggestion.

1030. —“This stream (the Indus) after passing (Alor) . . . divides into two streams; one empties itself into the sea in the neighbourhood of the city of Lāharāni, and the other branches off to the East, to the borders of Kach, and is known by the name of *Sind Sagar*, i.e. Sea of Sind.”—*Al-Birūnī*, in *Elliot*, i. 40.

c. 1333. —“I travelled five days in his company with Alā-ul-Mulk, and we arrived at the seat of his Government, i.e. the town of Lāhari, a fine city situated on the shore of the great Sea, and near which the River Sind enters the sea. Thus two great waters join near it; it possesses a grand haven, frequented by the people of Yemen, of Fārs (etc.). . . . The Amir Alā-ul-Mulk . . . told me that the revenue of this place amounted to 60 laks a year.”—*Ibn Batuta*, iii. 112.

1565. —“Blood had not yet been spilled, when suddenly, news came from Thatta, that the Firingis had passed Lāhori-bandar, and attacked the city.”—*Tārīkh-i-Tāhīrī*, in *Elliot*, i. 277.

[1007. —“Then you are to sail for Lawrio in the Bay of the River Syndus.”—*Bindwood*, *First Letter-book*, 251.]

[1611. —“I took . . . Larree, the port town of the River Sind.”—*Damers, Letters*, i. 162.]

1613. —“In November 1613 the Expedition arrived at Laurebunder, the port of Sind, with Sir Robert Shirley and his company.”—*Sainsbury*, i. 321.

c. 1665. —“Il se fait aussi beaucoup de trafic au Loure-bender, qui est à trois jours de Tatta sur la mer, où la rade est plus excellente pour vaisseaux, qu'en quelque autre lieu que ce soit des Indes.”—*Therriot*, v. 169.

1679. —“ . . . If Suratt, Baroach, and Bunduricee in Scinda may be included in the same Phyrmaund to be customs free . . . then that they get these places and worts imported.”—*Fl. St. Geo. Customs*, Feb. 29. In *Notes and Exts.*, No. 1, Madras, 1871.

1727. —“It was my Fortune . . . to come to Larribunder, with a cargo from Mallebar, worth above £10,000.”—*A. Hamilton*, i. 116; [ed. 1741, i. 117, Larribunder].

1739. —“But the Castle and town of Lahore Bender, with all the country to the eastward of the river ATTOK, and of the waters of the SCIND, and NALY SUSKURA, shall, as before, belong to the Empire of Hindostan.”—*H. of Nadir*, in *Hanway*, ii. 387.

1763. —“Le bras gauche du Sind se rend à Laheri, où il s'épanche en un lac; et ce port, qui est celui de Tattungar, communément est nommé Laurebender.”—*D'Ancville*, p. 40.

1763. —“Les Anglois ont sur cette côte encore plusieurs petits établissements (sic) où ils envoient des premiers Marchands, des sous-Marchands, ou des Facteurs, comme en Scind, à trois endroits, à Tatta, une grande ville et la résidence du Seigneur du pays, à Lar Bunder, et à Shah-Bunder.”—*Nebeker, Voyage*, ii. 8.

1780. —“The first place of any note, after passing the bar, is Laribunda, about 5 or 6 leagues from the sea.”—*Dunn's Oriental Navigator*, 5th ed. p. 196.

1813. —“Laribunder. This is commonly called Scindy River, being the principal branch of the Indus, having 16 feet water on the bar, and 6 or 7 fathoms inside; it is situated in latitude about 21° 30' north. . . . The town of Laribunder is about 5 leagues from the sea, and vessels of 200 tons used to proceed up to it.”—*Milburn*, i. 146.

1821. —“We took the route by Durnjoo and Meerpoor. . . . The town of Lahory was in sight from the former of these places, and is situated on the same, or left bank of the Pittco.”—*A. Burnes*, 2nd. ed. i. 22.

LASCAR, s. The word is originally from Pers. *lashkar*, ‘an army,’ ‘a camp.’ This is usually derived from Ar. *al-uskar*, but it would rather seem that

Ar. 'askar, 'an army' is taken from this Pers. word : whence *lashkari*, 'one belonging to an army, a soldier.' The word *lascár* or *lâscár* (both these pronunciations are in vogue) appears to have been corrupted, through the Portuguese use of *lashkari* in the forms *lasquarin*, *lascari*, &c., either by the Portuguese themselves, or by the Dutch and English who took up the word from them, and from these *laskár* has passed back again into native use in this corrupt shape. The early Portuguese writers have the forms we have just named in the sense of 'soldier'; but *lascar* is never so used now. It is in general the equivalent of *khalâsi*, in the various senses of that word (see **CLASSY**), viz. (1) an inferior class of artilleryman ('gun-lascar'); (2) a tent-pitcher, doing other work which the class are accustomed to do; (3) a sailor. The last is the most common Anglo-Indian use, and has passed into the English language. The use of *lascar* in the modern sense by Pyrard de Laval shows that this use was already general on the west coast at the beginning of the 17th century, [also see quotation from Pringle below]; whilst the curious distinction which Pyrard makes between *Lascar* and *Lascari*, and Dr. Fryer makes between *Luscar* and *Lascár* (accenting probably *Lâscár* and *Lascár*) shows that *lashkari* for a soldier was still in use. In Ceylon the use of the word *lascaren* for a local or civil soldier long survived; perhaps is not yet extinct. The word *lashkari* does not seem to occur in the *Âin*.

[1523.—"Fighting men called Lascaryns."—*Alguns documentos*, Tombo, p. 479.

[1538.—"My mother only bore me to be a Captain, and not your Lascar (lascarin)."—Letter of *Aveno da Cunha*, in *Barros*, Dec. IV. bk. 10, ch. 21.]

1541.—"It is a proverbial saying all over India (i.e. *Portuguese India*, see s.v.) that the good Lasquarin, or 'soldier' as we should call him, must be an Abyssinian."—*Castro, Roteiro*, 73.

1546.—"It is a proverbial saying all over (who fell at Diu) whose names are unknown, being men of the lower rank, among whom I knew a *lascarym* (a man getting only 500 reis of pay!) who was the first man to lay his hand on the Moorish wall, and shouted aloud that they might see him, as many have told me. And he was immediately thrown down wounded in five places with stones and bullets, but still lived; and a

noble gentleman sent and had him rescued and carried away by his slaves. And he survived, but being a common man he did not even get his pay!"—*Correa*, iv. 567.

1552.—"... ele os reparte pelos lascarins do suas capitâneas, q assi chamão soldados."—*Castanheda*, ii. 67. [Mr. White-way notes that in the orig. *repartem* for *reparte*, and the reference should be ii. 16.]

1554.—"Moreover the Senhor Governor conceded to the said ambassador that if in the territories of Idalshaa (see **IDALCAN**), or in those of our Lord the King there shall be any differences or quarrels between any Portuguese lascarins or peons (*pitês*) of ours, and lascarins of the territories of Idalshaa and peons of his, that the said Idalshaa shall order the delivery up of the Portuguese and peons that they may be punished if culpable. And in like manner . . ."—*S. Botelho, Tombo*, 41.

1572.—"Erant in eo praesidio Lasquarini circiter septingenti artus scolopettarias pentisimmi."—*E. Acosta*, i. 236r.

1598.—"The soldier of *Ballagete*, which is called Lascarin. . . ."—*Linschoten*, 74; [in *Hnk. Soc.* i. 264, *Lascariin*].

1600.—"Todo a mais churma e meneyo das naos São Mouros que chamão Lascâres. . . ."—*Lucerna, Life of St. Franc. Xav.*, liv. iv. p. 223.

[1602.—" . . . because the Lascars (lascaris), for so they call the Arab sailors."—*Couto*, Dec. X. bk. 3, ch. 13.]

c. 1610.—"Mesmes tous les mariniers et les pilotes sont Indiens, tant Gentils que Mahometans. Tous ces gens de mer les appellent Lascars, et les soldats Lascaris."—*Pyrard de Laval*, i. 317; [*Hnk. Soc.* i. 433; also see ii. 3, 17].

[1615.—" . . . two horses with six Lasceras and two caffres (see **CAFFER**)."—*Foster, Letters*, iv. 112.]

1644.—" . . . The *aldets* of the jurisdiction of Damam, in which district there are 4 fortified posts defended by *Lascars* (Lascaris) who are mostly native Christian soldiers, though they may be heathen as some of them are."—*Docurio*, MS.

1673.—"The Seamen and Soldiers differ only in a Vowel, the one being pronounced with an u, the other with an a, as *Luscar*, a soldier, *Lascar*, a seaman."—*Fryer*, 107.

[1693-84.—"The Warehousekeeper having Severall dayes advised the Council of Ship Welfares tardynesse in receiving & stowing away the Goods . . . alledging that they have not hands sufficient to dispatch them, though we have spared them tenn Laskars for that purpose. . . ."—*Pringle, Diary Ft. St. Geo.*, 1st ser. iii. 7 seq.; also see p. 43.]

1685.—"They sent also from Sofragan D. Antonio da Motta Galvaon with 6 companies, which made 180 men; the Dissava (see **DISSAVE**) of the adjoining provinces joined him with 4000 Lascaris."—*Ribeiro, H. of the I. of Ceylon* (from French Tr., p. 241).

1690.—“For when the English Sailors at that time perceiv'd the softness of the Indian Lascars; how tame they were . . . they embark'd again upon a new Design . . . to . . . rob these harmless Traffickers in the Red Sea.”—*Orington*, 461.

1726.—“Lascaryns, or Loopers, are native soldiers, who have some regular maintenance, and in return must always be ready.”—*Valentin, Ceylon, Names of Offices, &c.*, 10.

1755.—“Some Lascars and Sepoys were now sent forward to clear the road.”—*Orme*, ed. 1803, i. 391.

1787.—“The Field Pieces attached to the Cavalry draw up on the Right and Left Flank of the Regiment; the Artillery Lascars forming in a line with the Front Rank the full Extent of the Drag Ropes, which they hold in their hands.”—*Regus. for the Hon. Company's Troops on the Coast of Coromandel*, by M.-Gen. Sir Archibald Campbell, K.B. Govr. & C. in C. Madras, p. 9.

1803.—“In those parts (of the low country of Ceylon) where it is not thought requisite to quarter a body of troops, there is a police corps of the natives appointed to enforce the commands of Government in each district; they are composed of *Conjurers*, or sergeants, *Matijars*, or corporals, and Lascars, or common soldiers, and perform the same office as our Sheriff's men or constables.”—*Perceval's Ceylon*, 222.

1807.—“A large open boat formed the van, containing his excellency's guard of lascareens, with their spears raised perpendicularly, the union colours flying, and Ceylon drums called tom-toms beating.”—*Cordiner's Ceylon*, 170.

1872.—“The lascars on board the steamers were insignificant looking people.”—*The Dilemma*, ch. ii.

In the following passages the original word *lashkar* is used in its proper sense for ‘a camp.’

[1614.—“He said he bought it of a banjan in the Lasker.”—*Foster, Letters*, ii. 112.

[1615.—“We came to the Lasker the 7th of February in the evening.”—*Ibid.* iii. 85.]

1616.—“I took horse to avoid press, and other inconvenience, and crowd out of the Laskar, before him.”—*Sir T. Roe*, in *Purchas*, i. 559; see also 560; [Hnk. Soc. ii. 321].

[1652.—“ . . . presents to the Seir Lascarr (our-lashkar, ‘head of the army’) this day received.”—*Pringle, Diary Ft. St. Geo.*, 1st ser. i. 81.]

LĀT, LĀT SĀHIB, s. This, a popular corruption of *Lord Sahib*, or *Lord Sahib*, as it is written in Hind., is the usual form from native lips, at least in the Bengal Presidency, of the title by which the Governor-General has long been known in the vernacu-

lars. The term also extends nowadays to Lieutenant-Governors, who in contact with the higher authority become *Ohhotā* (‘Little’) Lāt, whilst the Governor-General and the Commander-in-Chief are sometimes discriminated as the *Mulki Lāt Sāhib* (or *Barē Lāt*), and the *Jangi Lāt Sāhib* (‘territorial’ and ‘military’), the Bishop as the *Lāt Pādār Sāhib*, and the Chief Justice as the *Lāt Justy Sāhib*. The title is also sometimes, but very incorrectly, applied to minor dignitaries of the supreme Government, [whilst the common form of blessing addressed to a civil officer is “*Huzār Lāt Gv-nar, Lāt Sikritar ho-jārī*.”]

1821.—“He seemed, however, much puzzled to make out my rank, never having heard (he said) of any ‘Lord Sahib’, except the Governor General, while he was still more perplexed by the exposition of ‘Lord Bishop Sahib,’ which for some reason or other my servants always prefer to that of Lord Padre.”—*Heber*, i. 60.

1837.—“The Amā, thinking I had purposely stolen his kitten, ran after the buggy at full speed, shouting as he passed Lord Auckland's tents, ‘Dohā! dohā! Sāhib! dohā! Lord Sāhib!’ (see DOA). ‘Mercy, mercy, sir! mercy, Governor-General!’ The faster the horse rushed on, the faster followed the shouting Amā.”—*Wanderings of a Pilgrim*, ii. 142.

1868.—“The old barber at Roorkee, after telling me that he had known Strachey when he first began, added, ‘Ah Lāt-Sekretar hai! Ah! hum bhū boodda hogya!’ (‘Now he is Lord Secretary! Ah! I too have become old!’)”—*Letter from the late M.-Gen. W. W. H. Greathed*.

1877.—“ . . . in a rare but most valuable book (*Gallows's Observations on India*, 1825, pp. 251-8), in which the author reports, with much quiet humour, an aged native's account of the awful consequences of contempt of an order of the (as he called the Supreme Court) ‘*Shāhram Kōort*,’ the order of Impey being ‘*Lord Justoy Sahib-kulookm*,’ the instruments of whose will were ‘*ahidabā*’ or affidavits.”—*Letter from Sir J. F. Stephen*, in *Times*, May 31.

LĀT, s. Hind. *lat*, used as a corruption of the English *lot*, in reference to an auction (*Carnegie*).

LĀT, LĀTH, s. This word, meaning a staff or pole, is used for an obelisk or columnar monument; and is specifically used for the ancient Buddhist columns of Eastern India.

[1661-62.—“The pillar (at Besarh) is known by the people as *Bhūm-Sen-lā-lā* and *Bhūm-Sen-lā-lā-lā*.”—*Cunningham, Arch. Rep.* i. 61.]

LATERITE, s. A term, first used by Dr. Francis Buchanan, to indicate a reddish brick-like argillaceous formation much impregnated with iron peroxide, and hardening on exposure to the atmosphere, which is found in places all over South India from one coast to the other, and the origin of which geologists find very obscure. It is found in two distinct types: viz.

(1) *High-level Laterite*, capping especially the trap-rocks of the Deccan, with a bed from 30 or 40 to 200 feet in thickness, which perhaps at one time extended over the greater part of Peninsular India. This is found as far north as the Rajmahal and Monghyr hills. (2) *Low-level Laterite*, forming comparatively thin and sloping beds on the plains of the coast. The origin of both is regarded as being, in the most probable view, modified volcanic matter; the low-level laterite having undergone a further rearrangement and deposition; but the matter is too complex for brief statement (see *Newbold*, in *J.R.A.S.*, vol. viii.; and the *Manual of the Geol. of India*, pp. xlv. seqq., 348 seqq.). Mr. King and others have found flint weapons in the low-level formation. Laterite is the usual material for road-metal in S. India, as *kunkur* (q.v.) is in the north. In Ceylon it is called *cabook* (q.v.).

1800.—“It is diffused in immenso masses, without any appearance of stratification, and is placed over the granite that forms the basis of *Malayala*. . . . It very soon becomes as hard as brick, and resists the air and water much better than any brick I have seen in India. . . . As it is usually cut into the form of bricks for building, in several of the native dialects it is called the brick-stone (*Iticacullee*) [Malayül. *retinkal*]. . . . The most proper English name would be *Laterite*, from *Lateritis*, the appellation that may be given it in science.”—*Buchanan, Mysore, &c.*, ii. 440-441.

1800.—“Natives resident in these localities (Galle and Colombo) are easily recognisable elsewhere by the general hue of their dress. This is occasioned by the prevalence along the western coast of laterite, or, as the Singhalese call it, *cabook*, a product of disintegrated gneiss, which being subjected to detrital communication its hue to the soil.”—*Tennent's Ceylon*, i. 17.

LATTEE, s. A stick; a bludgeon, often made of the male bamboo (*Dendrocalamus strictus*), and sometimes bound at short intervals with iron rings, forming a formidable weapon.

The word is Hind. *lāṭhi* and *lāṭhi*, *Mahr. lāṭhā*. This is from Prakrit *lāṭhi*, for Skt. *yashti*, ‘a stick,’ according to the Prakrit grammar of Vavaruchi (ed. Cowell, i. 32); see also *Lassen, Institutiones, Ling. Prakrit*, 195. *Jiskī lāṭhi, us kī bhāṭis*, is a Hind. proverb (*cujus baculum ejus bubalus*), equivalent to the “good old rule, the simple plan.”

1830.—“The natives use a very dangerous weapon, which they have been forbidden by Government to carry. I took one as a curiosity, which had been seized on a man in a fight in a village. It is a very heavy *lāṭhi*, a solid male bamboo, 5 feet 5 inches long, headed with iron in a most formidable manner. There are 6 jagged semicircular irons at the top, each 2 inches in length, 1 in height, and it is shod with iron bands 16 inches deep from the top.”—*Wanderings of a Pilgrim*, i. 133.

1878.—“After driving some 6 miles, we came upon about 100 men seated in rows on the roadside, all with lattles.”—*Life in the Mofussil*, i. 114.

LATTEAL, s. Hind. *lāṭhīyāl*, or, more clumsily, *lāṭhīwālā*, ‘a clubman,’ a hired ruffian. Such gentry were not many years ago entertained in scores by planters in some parts of Bengal, to maintain by force their claims to lands for sowing indigo on.

1878.—“Doubtless there were hired lattles . . . on both sides.”—*Life in the Mofussil*, ii. 6.

LAW-OFFICER. This was the official designation of a Mahomedan officer learned in the (Mahomedan) law, who was for many years of our Indian administration an essential functionary of the judges' Courts in the districts, as well as of the *Sudder* or Courts of Review at the Presidency.

It is to be remembered that the law administered in Courts under the Company's government, from the assumption of the Dewanny of Bengal, Bahar, and Orissa, was the Mahomedan law; at first by the hands of native *Gazees* and *Mufties*, with some superintendence from the higher European servants of the Company; a superintendence which, while undergoing sundry vicissitudes of system during the next 30 years, developed gradually into a European judiciary, which again was set on an extended and quasi-permanent footing by Lord Cornwallis's Government, in Regulation IX. of 1793

(see **ADAWLUT**). The Mahommedan law continued, however, to be the professed basis of criminal jurisprudence, though modified more and more, as years went on, by new Regulations, and by the recorded constructions and circular orders of the superior Courts, until the accomplishment of the great changes which followed the Mutiny, and the assumption of the direct government of India by the Crown (1858). The landmarks of change were (a) the enactment of the Penal Code (Act XLV. of 1860), and (b) that of the Code of Criminal Procedure (Act XXV. of 1861), followed by (c) the establishment of the High Court (July 1, 1862), in which became merged both the Supreme Court with its peculiar jurisdiction, and the (quondam-Company's) Sudder Courts of Review and Appeal, civil and criminal (*Dacanny Adawlut*, and *Nizamut Adawlut*).

The authoritative exposition of the Mahommedan Law, in aid and guidance of the English judges, was the function of the Mahommedan Law-officer. He sat with the judge on the bench at Sessions, i.e. in the hearing of criminal cases committed by the magistrate for trial; and at the end of the trial he gave in his written record of the proceedings with his *Futwa* (q.v.) (see Regn. IX. 1793, sect. 47), which was his judgment as to the guilt of the accused, as to the definition of the crime, and as to its appropriate punishment according to Mahommedan Law. The judge was bound attentively to consider the *futwa*, and if it seemed to him to be consonant with natural justice, and also in conformity with the Mahommedan Law, he passed sentence (save in certain excepted cases) in its terms, and issued his warrant to the magistrate for execution of the sentence, unless it were one of death, in which case the proceedings had to be referred to the Sudder Nizamut for confirmation. In cases also where there was disagreement between the civilian judge and the Law-officer, either as to finding or sentence, the matter was referred to the Sudder Court for ultimate decision.

In 1832, certain modifications were introduced by law (Regn. VI. of that year), which declared that the *futwa* might be dispensed with either by

referring the case for report to a *punchayet* (q.v.), which sat apart from the Court; or by constituting assessors in the trial (generally three in number). The frequent adoption of the latter alternative rendered the appearance of the Law-officer and his *futwa* much less universal as time went on. The post of Law-officer was indeed not actually abolished till 1864. But it would appear from enquiry that I have made, among friends of old standing in the Civil Service, that for some years before the issue of the Penal Code and the other reforms already mentioned, the *Moolvee* (*maulawi*) or Mahommedan Law-officer had, in some at least of the Bengal districts, practically ceased to sit with the judge, even in cases where no assessors were summoned.* I cannot trace any legislative authority for this, nor any Circular of the Sudder Nizamut; and it is not easy, at this time of day, to obtain much personal testimony. But Sir George Yule (who was Judge of Rungpore and Bogra about 1855-56) writes thus :

"The Moulvée-ship . . . must have been abolished before I became a judge (I think), which was 2 or 3 years before the Mutiny; for I have no recollection of ever sitting with a Moulvée, and I had a great number of heavy criminal cases to try in Rungpore and Bogra. Assessors were substituted for the Moulvée in some cases, but I have no recollection of employing these either."

Mr. Seton-Karr, again, who was Civil and Sessions Judge of Jessore (1857-1860), writes :

"I am quite certain of my own practice . . . and I made deliberate choice of native assessors, whenever the law required me to have such functionaries. I determined never to sit with a Moulvée, as, even before the Penal Code was passed, and came into operation, I wished to get rid of *futwas* and differences of opinion."

The office of Law-officer was formally abolished by Act XI. of 1864.

In respect of civil litigation, it had been especially laid down (Regn. of April 11, 1780, quoted below) that in suits regarding successions, inheritance, marriage, caste, and all religious usages

* Reg. I. of 1810 had empowered the Executive Government, by an official communication from its Secretary in the Judicial Department, to dispense with the attendance and *futwa* of the Law officers of the courts of circuit, when it seemed advisable. But in such case the judge of the court passed no sentence, but referred the proceedings with an opinion to the Nizamut Adawlut.

and institutions, the Mahommedan laws with respect to Mahommedans, and the Hindû laws with respect to Hindûs, were to be considered as the general rules by which the judges were to form their decisions. In the respective cases, it was laid down, the Mahommedan and Hindû law-officers of the court were to attend and expound the law.

In this note I have dealt only with the Mahommedan law-officer, whose presence and co-operation was so long (it has been seen) essential in a criminal trial. In civil cases he did not sit with the judge (at least in memory of man now living), but the judge could and did, in case of need, refer to him on any point of Mahommedan Law. The Hindû law-officer (*Pundit*) is found in the legislation of 1793, and is distinctly traceable in the Regulations down at least to 1821. In fact he is named in the Act XI. of 1864 (see quotation under *CAZEE*) abolishing Law-officers. But in many of the districts it would seem that he had very long before 1860 practically ceased to exist, under what circumstances exactly I have failed to discover. He had nothing to do with criminal justice, and the occasions for reference to him were presumably not frequent enough to justify his maintenance in every district. A *Pundit* continued to be attached to the Sudder Dewanny, and to him questions were referred by the District Courts when requisite. Neither *Pundit* nor *Moolree* is attached to the High Court, but native judges sit on its Bench. It need only be added that under Regulation III. of 1821, a magistrate was authorized to refer for trial to the Law-officer of his district a variety of complaints and charges of a trivial character. The designation of the Law-officer was *Maulavi*. (See *ADAWLUT*, *CAZEE*, *FUTWA*, *NOOLVEE*, *MUFTY*.)

1780.—“That in all suits regarding inheritance, marriage, and caste, and other religious usages or institutions, the laws of the Koran with respect to Mahommedans, and those of the Shaster with respect to Gentooes, shall be invariably adhered to. On all such occasions the Molavies or Brahmins shall respectively attend to expound the law; and they shall sign the report and assist in passing the decree.”—*Regulation passed by the G. G. and Council*, April 11, 1780.

1793.—“II. The Law Officers of the Sudder Downanny Adawlut, the Nizamut Adawlut, the provincial Courts of Appeal,

the courts of circuit, and the zillah and city courts . . . shall not be removed but for incapacity or misconduct. . . .”—*Reg. XII. of 1793*.

In §§ iv., v., vi. *Canzy* and *Mufty* are substituted for Law-Officer, but referring to the same persons.

1799.—“IV. If the *fatwa* of the law officers of the Nizamut Adawlut declare any person convicted of wilful murder not liable to suffer death under the Mahomedan law on the ground of . . . the Court of Nizamut Adawlet shall notwithstanding sentence the prisoner to suffer death. . . .”—*Reg. VIII. of 1799*.

LAXIMANA, LAQUESIMENA. &c., s. Malay *Laximana*, from Skt. *lakṣmaṇa*, ‘having fortunate tokens’ (which was the name of a mythical hero, brother of *Rāma*). This was the title of one of the highest dignitaries in the Malay State, commander of the forces.

1511.—“There used to be in Malacca five principal dignities . . . the third is *Lassamano*; this is Admiral of the Sea. . . .”—*Altoquerque*, by *Burch*, iii. 57.

c. 1539.—“The King accordingly set forth a Fleet of two hundred Sail. . . . And of this Navy he made General the great *Laque Xemena*, his Admiral, of whose Valor the History of the *Indians* hath spoken in divers places.”—*Pinto*, in *Cogan*, p. 38.

1553.—“*Lacsamana* was harassed by the King to engage *Don Garcia*; but his reply was: *Sure, against the Portuguese and their high-sided vessels it is impossible to engage with low-cut lancharas like ours. Leave us (to us) for I know this people well, seeing how much blood they have cost me; good fortune is now with thee, and I am about to avenge you on them. And so he did.*”—*Barros*, III. viii. 7.

[1615.—“On the morrow I went to take my leave of *Laxaman*, to whom all strangers’ business were resigned.”—*Foster, Letters*, iv. 6.]

LEAGUER, s. The following use of this word is now quite obsolete, we believe, in English; but it illustrates the now familiar German use of *Lager-Bier*, i.e. ‘beer for laying down, for keeping’ (primarily in cask). The word in this sense is neither in *Minshew* (1627), nor in *Bayley* (1730).

1717.—“That the Storekeeper do provide Leaguers of good Columbo or Batavia arrack.”—*Fr. St. David Consol.*, May 6 (MS. Record in India Office).

1782.—“Will be sold by Public Auction by Mr. Bondfield, at his Auction Room, formerly the Court of Catchery . . . Squaro and Globe Lanthorns, a quantity of Country Rum in Leaguers, a Slave Girl, and a variety of other articles.”—*India Gazette*, Nov. 23.

LECQUE, s. We do not know what the word used by the Abbé Raynal in the following extract is meant for. It is perhaps a mistake for *last*, a Dutch weight.

1770.—“They (Dutch at the Cape) receive a still smaller profit from 60 leccues of red wine, and 80 or 90 of white, which they carry to Europe every year. The leccue weighs about 1,200 pounds.”—*Raynal*, E.T. 1777, i. 231.

LEE, s. Chin. *li*. The ordinary Chinese itinerary measure. Books of the Jesuit Missionaries generally interpret the modern *li* as $\frac{1}{20}$ of a league, which gives about 3 *li* to the mile; more exactly, according to Mr. Giles, $27\frac{1}{2}$ *li*=10 miles; but it evidently varies a good deal in different parts of China, and has also varied in the course of ages. Thus in the 8th century, data quoted by M. Vivien de St. Martin, from Père Gaubil, show that the *li* was little more than $\frac{1}{2}$ of an English mile. And from several concurrent statements we may also conclude that the *li* is generalised so that a certain number of *li*, generally 100, stand for a day's march. [Archdeacon Gray (*China*, ii. 101) gives 10 *li* as the equivalent of $3\frac{1}{2}$ English miles; Gen. Cunningham (*Arch. Rep.* i. 305) asserts that Hwen Tshang converts the Indian *yojanas* into Chinese *li* at the rate of 40 *li* per *yojana*, or of 10 *li* per *kos*.]

1535.—“By the said books it is found that the Chinos have amongst them but only three kind of measures; the which in their language are called *li*, *pu*, and *icham*, which is as much as to say, or in effect, as a forlong, league, or journey: the measure, which is called *li*, hath so much space as a man's voice on a plaine ground may bee heard in a quiet day, halowing or whoping with all the force and strength he may; and ten of these *li*s maketh a *pu*, which is a great Spanish league; and ten *pus* maketh a day's journey, which is called *icham*, which maketh 12 (*sic*) long leagues.”—*Mendoza*, i. 21.

1861.—“In this part of the country a day's march, whatever its actual distance, is called 100 *li*; and the *li* may therefore be taken as a measure of time rather than of distance.”—*Col. Sarel*, in *J.R. Geog. Soc.* xxxii. 11.

1678.—“D'après les clauses du contrat le voyage d'une longueur totale de 1,800 *li*s, ou 180 lieues, devait s'effectuer en 18 jours.”—*L. Rouvet*, *A Travers la Chine*, 337.

LEECHIEE, **LYCHEE**, s. Chin. *li-chi*, and in S. China (its native region)

2 K

lai-chi; the beautiful and delicate fruit of the *Nephelium litchi*, Cambessèdes (N. O. *Sapindaceae*), a tree which has been for nearly a century introduced into Bengal with success. The dried fruit, usually ticketed as *lychee*, is now common in London shops.

c. 1540.—“... outra verdura muito mais fresca, o de melhor cheiro, que esta, a que os naturaes da terra chamão lechias. . . .”—*Pinto*, ch. lxviii.

1563.—“*R*. Of the things of China you have not said a word; though there they have many fruits highly prized, such as are *lallechias* (*lathyrus*) and other excellent fruits.

“*O*. I did not speak of the things of China, because China is a region of which there is so much to tell that it never comes to an end. . . .”—*Garcia*, f. 157.

1585.—“Also they have a kinde of plumme that they doo call lechias, that are of an exceeding gallant tast, and never hurteth anybody, although they should eate a great number of them.”—*Parke's Menology*, i. 14.

1593.—“There is a kind of fruit called *Lechyas*, which are like Plums, but of another taste, and are very good, and much esteemed, whereof I have eaten.”—*Linschoten*, 38; [Hak. Soc. i. 131].

1631.—“Adfertur ad nos præterea fructus quidam *Lanceæ* (read *Lalces*) vocatus, qui racematum, ut uvæ, crescit.”—*Jac. Bontu*, Dial. vi. p. 11.

1681.—“*Latsæa*, or Chinese Chestnuts.”—*Valentijn*, iv. (China) 12.

1750-52.—“*Leleld* is a species of trees which they seem to reckon equal to the sweet orange trees. . . . It seems hardly credible that the country about Canton (in which place only the fruit grows) annually makes 100,000 *tel* of dried *leleldis*.”—*Olof Torren*, 302-3.

1824.—“Of the fruits which this season offers, the finest are *leeches* (*sic*) and mangoes; the first is really very fine, being a sort of plum, with the flavour of a Frongignac grape.”—*Heber*, i. 60.

c. 1858.—

“Et tandis que ton pied, sorti de la bouche,

Pendait, rose, au bord du manchey (seo

MUNCHEE.)

À l'ombre des bois noirs touffus, et du

Letchi,

Aux fruits moins pourpres que ta bouche.”

Leconte de Lisle.

1878.—“... and the *lihi* hiding under a shell of ruddy brown its globes of translucent and delicately fragrant flesh.”—*P'h. Robinson*, in *My Indian Garden*, 49.

1870.—“... Here are a hundred and sixty *lihi* fruits for you. . . .”—*M. Stok*, *Indian Fairy Tales* (Calc. ed.) 61.

LEMON, s. *Citrus medica*, var. *Limonum*, Hooker. This is of course

not an Anglo-Indian word. But it has come into European languages through the Ar. *leimān*, and is, according to Hehn, of Indian origin. In Hind. we have both *limā* and *nimbā*, which last, at least, seems to be an indigenous form. The Skt. dictionaries give *nimbāka*. In England we get the word through the Romance languages, Fr. *limon*, It. *limone*, Sp. *limon*, &c., perhaps both from the Crusades and from the Moors of Spain. [Mr. Skeat writes: "The Malay form is *liman*, 'a lime, lemon, or orange.' The Port. *limão* may possibly come from this Malay form. I feel sure that *liman*, which in some dialects is *limar*, is an indigenous word which was transferred to Europe."] (See LIME.)

c. 1200.—"Sunt præterea aliae arbores fructus acidos, pontici videlicet spiritus, ex se procreantes, quos appellant limones."—*Jacobi de Voragine, Hist. Hierosolym.*, cap. lxxv. in *Bongars*.

c. 1323.—"I will only say this much, that this India, as regards fruit and other things, is entirely different from Christendom; except, indeed, that there be lemons in some places, as sweet as sugar, whilst there be other lemons sour like ours."—*Itinerarium Jordanis*, 16.

1331.—"Profunditas hujus aquae plena est lapidibus preciosis. Quae aqua multum est rudrinitus et sanguinis plena. Hos lapides non accipit rex, sed pro animâ suâ semel vel bis in anno sub aquas ipsos pauperes ire permittit. . . . Et ut ipsi pauperes ire sub aquam possint accipiant limonem et quendam fructum quem bene putant, et illo bene se ungunt. . . . Et cum se sint uncti rudrinitus et sanguinis illos offendero non valent."—*Fr. Odoric, in Cathay, &c.*, App., p. xxi.

c. 1333.—"The fruit of the mango-tree (*al-unla*) is the size of a great pear. When yet green they take the fallen fruit and powder it with salt and preserve it, as is done with the sweet citron and the lemon (*al-leimān*) in our country."—*Ibn Batuta*, iii. 126.

LEMON-GRASS, s. *Andropogon citratus*, D.C., a grass cultivated in Ceylon and Singapore, yielding an oil much used in perfumery, under the name of *Lemon-Grass Oil*, *Oil of Verbena*, or *Indian Melissa Oil*. Royle (*Hind. Medicine*, 82) has applied the name to another very fragrant grass, *Andropogon schoenanthus*, L., according to him the *excoirs* of Dioscorides. This last, which grows wild in various parts of India, yields *Rusa Oil*, alias *O. of Ginger-grass* or of *Geranium*, which

is exported from Bombay to Arabia and Turkey, where it is extensively used in the adulteration of "Otto of Roses."

LEOPARD, s. We insert this in order to remark that there has been a great deal of controversy among Indian sports-men, and also among naturalists, as to whether there are or are not two species of this Cat, distinguished by those who maintain the affirmative, as panther (*F. pardus*) and leopard (*Felis leopardus*), the latter being the smaller, though by some these names are reversed. Even those who support this distinction of species appear to admit that the markings, habits, and general appearance (except size) of the two animals are almost identical. Jerdon describes the two varieties, but (with Blyth) classes both as one species (*Felis pardus*). [Mr. Blanford takes the same view: "I cannot help suspecting that the difference is very often due to age. . . . I have for years endeavoured to distinguish the two forms, but without success." (*Mammalia of India*, 63 &c.)]

LEWCHEW, LIU KIU, LOO-CHOO, &c., n.p. The name of a group of islands to the south of Japan, a name much more familiar than in later years during the 16th century, when their people habitually navigated the China seas, and visited the ports of the Archipelago. In the earliest notices they are perhaps mixt up with the Japanese. [Mr. Chamberlain writes the name *Luchu*, and says that it is pronounced *Dachū* by the natives and *Ryūkyū* by the Japanese (*Things Japanese*, 3rd ed. p. 267). Mr. Pringle traces the name in the "Gold flowered loes" which appear in a Madras list of 1694, and which he supposes to be "a name invented for the occasion to describe some silk stuff brought from the Liu Kiu islands." (*Diary Ft. St. Geo.* 1st ser. iii. 174.)]

1516.—"Opposite this country of China there are many islands in the sea, and beyond them at 175 leagues to the east there is one very large, which they say is the mainland, from whence there come in each year to Malacca 3 or 4 ships like those of the Chinese, of white people whom they describe as great and wealthy merchants. . . . These islands are called *Lequeos*, the people of Malacca say they are better men, and greater and wealthier merchants, and

better dressed and adorned, and more honourable than the Chinese."—*Barbosa*, 207.

1510.—"And they, demanding of him whence he came, and what he would have, he answered them that he was of the Kingdom of *Siam* [of the settlement of the Tanauarim foreigners, and that he came from Veniaga] and as a merchant was going to traffique in the Isle of Leguios."—*Pinto* (orig. cap. x. xii), in *Cogan*, 49.

1553.—"Fernaõ Poros . . . whilst he remained at that island of Beniaga, saw there certain junks of the people called Leguios, of whom he had already got a good deal of information at Malaca, as that they inhabited certain islands adjoining that coast of China; and he observed that the most part of the merchandize that they brought was a great quantity of gold . . . and they appeared to him a better disposed people than the Chinese. . . ."—*Barros*, III. ii. 8. See also II. vi. 6.

1556.—"[In this year] a Portugal arrived at Malaca, named *Pero Gomez d'Almeyda*, servant to the Grand Master of *Santiago*, with a rich Present, and letters from the *Nanaygim*, Prince of the Island of *Tanizuma*, directed to King John the third . . . to have five hundred Portugals granted to him, to the end that with them, and his own Forces, he might conquer the Island of Legui, for which he would remain tributary to him at 5000 Kintal of Copper and 1000 of Lattin, yearly. . . ."—*Pinto*, in *Cogan*, p. 168.

1615.—"The King of Mashona (qu. *Shashma*) . . . who is King of the westernmost islands of Japan . . . has conquered the Legues Islands, which not long since were under the Government of China."—*Simsbury*, i. 447.

"The King of Shashma . . . a man of greatto power, and hath conquered the islandes called the Legues, which not long since were under the government of China. Leque Grande yeeldeth greatto store of amber greeco of the best sorte, and will vent 1,000 or 15,000 (*sic*) ps. of coarso cloth, as dutties and such like, per annum."—*Letter of Raphe Coppindall*, in *Cocks*, ii. 272.

[. . .] "They being put from Liquea. . . ."—*Ibid.* i. 1.]

LIAMPO, n.p. This is the name which the older writers, especially Portuguese, give to the Chinese port which we now call *Ning-Po*. It is a form of corruption which appears in other cases of names used by the Portuguese, or of those who learned from them. Thus *Nanking* is similarly called *Lanchin* in the publications of the same age, and *Yunnan* appears in Mendoza as *Olam*.

1540.—"Sailing in this manner we arrived six dayes after at the Ports of Liampo,

which are two Islands one just against another, distant three Leagues from the place, where at that time the Portugals used their commerce; There they had built above a thousand houses, that were governed by Sheriffs, Auditors, Consuls, Judges, and 6 or 7 other kinde of Officers [*com governança de Vereadores, & Ouvidor, & Alcaides, & outras seis ou sete Varas de Justiça & Officiaes de Republica*], where the Notaries undermenth the publique Acts which they made, wrote thus, *I, such a one, publique Notarie of this Town of Liampo for the King our Sovereign Lord*. And this they did with as much confidence and assurance as if this Place had been situated between *Santarem* and *Lisbon*; so that there were houses there which cost three or four thousand Duckats the building, but both they and all the rest were afterwards demolished for our sins by the Chinese. . . ."—*Pinto* (orig. cap. lxvi.), in *Cogan*, p. 82.

What *Cogan* renders '*Ports of Liampo*' is *portas, i.e. Gates*. And the expression is remarkable as preserving a very old tradition of Eastern navigation; the oldest document regarding Arab trade to China (the *Relation*, tr. by Renaud) says that the ships after crossing the Sea of *Sony* 'pass the Gates of China. These Gates are in fact mountains washed by the sea; between these mountains is an opening, through which the ships pass' (p. 19). This phrase was perhaps a translation of a term used by the Chinese themselves—see under **BOCCA TIGRIS**.

1553.—"The eighth (division of the coasts of the Indies) terminates in a notable cape, the most easterly point of the whole continent so far as we know at present, and which stands about midway in the whole coast of that great country China. This our people call Cabo de Liampo, after an illustrious city which lies in the bend of the cape. It is called by the natives *Nimpo*, which our countrymen have corrupted into Liampo."—*Barros*, i. ix. 1.

1696.—"Those Junks commonly touch at Lympo, from whence they bring *Petre*, *Geelongs*, and other Silks."—*Donquair*, in *Datrymple*, i. 87.

1701.—"The Mandarin of Justice arrived late last night from Liampo."—*Fragmentary MS. Records of China Factory* (at Chusan I), in India Office, Oct. 21.

1727.—"The Province of *Chequiam*, whose chief city is *Limpo*, by some called *Nimpo*, and by others *Ningpo*."—*A. Hamilton*, ii. 283; [ed. 1744, ii. 282]

1770.—"To these articles of importation may be added those brought every year, by a dozen Chinese Junks, from *Emoy*, *Lampo*, and *Canton*."—*Raynal*, tr. 1777, i. 219.

LIKIN, LEKIN, s. We borrow from Mr. Giles: "An arbitrary tax, originally of one cash per tael on all kinds of produce, imposed with a view of making up the deficiency in the

land-tax of China caused by the Taiping and Nienfei troubles. It was to be set aside for military purposes only—hence its common name of 'war tax'. . . The Chefoo Agreement makes the area of the Foreign concessions at the various Treaty Ports exempt from the tax of *Lekin*" (*Gloss. of Reference*, s.v.). The same authority explains the term as "*li* (*le*, i.e. a cash or 1000 of a tael)-money," because of the original rate of levy. The *likin* is professedly not an imperial customs-duty, but a provincial tax levied by the governors of the provinces, and at their discretion as to amount; hence varying in local rate, and from time to time changeable. This has been a chief difficulty in carrying out the Chefoo Agreement, which as yet has never been authoritatively interpreted or finally ratified by England. [It was ratified in 1886. For the conditions of the Agreement see *Ball, Things Chinese*, 3rd ed. 629 seq.] We quote the article of the Agreement which deals with opium, which has involved the chief difficulties, as leaving not only the amount to be paid, but the line at which this is to be paid, undefined.

1876.—"Sect. III. . . (iii). On Opium Sir Thomas Wade will move his Government to sanction an arrangement different from that affecting other imports. British merchants, when opium is brought into port, will be obliged to have it taken cognizance of by the Customs, and deposited in Bond . . . until such time as there is a sale for it. The importer will then pay the tariff duty upon it, and the purchasers the *likin*: in order to the prevention of the evasion of the duty. The amount of *likin* to be collected will be decided by the different Provincial Governments, according to the circumstances of each."—*Agreement of Chefoo*.

1878.—"La Chine est parsemée d'une infinité de petits bureaux d'octroi échelonnés le long des voies commerciales; les Chinois les nomment *Lî-kin*. C'est la source la plus sûre, et la plus productive des revenus."—*Roussel, A Travers la Chine*, 221.

LILAC, s. This plant-name is eventually to be identified with *anil* (q.v.), and with the Skt. *nīla*, 'of a dark colour (especially dark blue or black)'; a fact which might be urged in favour of the view that the ancients in Asia, as has been alleged of them in Europe, belonged to the body of the colour-blind (like the writer of this article). The Indian word takes,

in the sense of indigo, in Persian the form *līlang*; in Ar. this, modified into *līlak* and *līlak*, is applied to the lilac (*Syringa* spp.). Marcel Devic says the Ar. adj. *līlak* has the modified sense 'bleuâtre.' See a remark under **BUCKYNE**. We may note that in Scotland the 'striving after meaning' gives this familiar and beautiful tree the name among the uneducated of 'lily-oak.'

LIME, s. The fruit of the small *Citrus medica*, var. *acida*, Hooker, is that generally called *lime* in India, approaching as it does very nearly to the fruit of the West India Lime. It is often not much bigger than a pigeon's egg, and one well-known miniature lime of this kind is called by the natives from its thin skin *kāghazī nīmā*, or 'paper lime.' This seems to bear much the same relation to the lemon that the miniature thin-skinned orange, which in London shops is called *Tangerine*, bears to the "China orange." But lime is also used with the characterising adjective for the *Citrus medica*, var. *Limetta*, Hooker, or Sweet Lime, an insipid fruit.

The word no doubt comes from the Sp. and Port. *lima*, which is from the Ar. *lima*; Fr. *lime*, Pers. *limā*, *limān* (see **LEMON**). But probably it came into English from the Portuguese in India. It is not in Minshen (2nd ed. 1727).

1404.—"And in this land of Guilan snow never falls, so hot is it; and it produces abundance of citrons and limes and oranges (*cidras e limas e narangas*)."—*Clavijo*, § lxxxvi.

c. 1526.—"Another is the lime (*limā*), which is very plentiful. Its size is about that of a hen's egg, which it resembles in shape. If one who is poisoned boils and eats its fibres, the injury done by the poison is averted."—*Baber*, 323.

1503.—"It is a fact that there are some Portuguese so pig-headed that they would rather die than acknowledge that we have here any fruit equal to that of Portugal; but there are many fruits here that bear the bell, as for instance all the *fructus de espinho*. For the lemons of those parts are so big that they look like citrons, besides being very tender and full of flavour, especially those of *Dagaim*; whilst the citrons themselves are much better and more tender (than those of Portugal); and the limes (*limas*) vastly better. . . ."—*Garcia*, l. 153.

c. 1630.—"The lle inrichit us with many good things; Buffolls, Goats, Turtle, Hens,

hugo Batts . . . also with Oranges, Lemons, Lymes. . . .—*Sir T. Herbert*, 28.

1673.—“Hero Asparagus flourish, as do Limes, Pomegranates, Genotins. . . .”—*Fryer*, 110. (“Jenneting” from Fr. *genétin*, [or, according to Prof. Skeat, for *jeanneton*, a dimin. from Fr. *pomme de St. Jean*].)

1690.—“The Island (Johanna) abounds with Fowls and Rice, with Pepper, Yams, Plantains, Bonanoes, Potatoes, Oranges, Lemons, Limes, Pine-apples, &c. . . .”—*Orrington*, 109.

LINGAIT, LINGAYET, LINGUIT, LINGAVANT, LINGADHARI, s. Mahr. *Lingā-ñ*, Can. *Lingayata*, a member of a Sivaite sect in W. and S. India, whose members wear the *linga* (see **LINGAM**) in a small gold or silver box suspended round the neck. The sect was founded in the 12th century by Basava. They are also called *Jangama*, or *Vira Saiva*, and have various subdivisions. [See *Nelson, Madura*, pt. iii. 48 seq.; *Monier Williams, Brahmanism*, 88.]

1673.—“At *Hudby* in this Kingdom are a caste called *Linguits*, who are buried upright.”—*Fryer*, 153. This is still their practice.

Lingua is given as the name or title of the King of Columbum (see **QUILON**) in the 14th century, by Friar Jordanus (p. 41), which might have been taken to denote that he belonged to this sect; but this seems never to have had followers in Malabar.

LINGAM, s. This is taken from the S. Indian form of the word, which in N. India is Skt. and Hind. *līṅga*, ‘a token, badge,’ &c., thence the symbol of Siva which is so extensively an object of worship among the Hindus, in the form of a cylinder of stone. The great idol of Somnāth, destroyed by Mahmūd of Ghazni, and the object of so much romantic narrative, was a colossal symbol of this kind. In the quotation of 1838 below, the word is used simply for a badge of caste, which is certainly the original Skt. meaning, but is probably a mistake as attributed in that sense to modern vernacular use. The man may have been a *lingait* (q.v.), so that his badge was actually a figure of the lingam. But this clever authoress often gets out of her depth.

1311.—“The stone idols called *Ling Mahadeo*, which had been a long time established at that place . . . these, up to

this time, the kick of the horse of Islam had not attempted to break. . . . Deo Narain fell down, and the other gods who had seats there raised their feet, and jumped so high, that at one leap they reached the foot of Lanka, and in that affright the lings themselves would have fled, had they had any legs to stand on.”—*Amir Khurshid*, in *Elliot*, iv. 91.

1616.—“. . . above this there is elevated the figure of an idol, which in decency I abstain from naming, but which is called by the heathen *Linga*, and which they worship with many superstitions; and indeed they regard it to such a degree that the heathen of Canara carry well-wrought images of the kind round their necks. This abominable custom was abolished by a certain Canara King, a man of reason and righteousness.”—*Coote*, Dec. VII. iii. 11.

1726.—“There are also some of them who wear a certain stone idol called *Lingam* . . . round the neck, or else in the hair of the head. . . .”—*Valentijn, Choro*, 74.

1781.—“These Pagodas have each a small chamber in the center of twelve feet square, with a lamp hanging over the *Lingham*.”—*Hodges*, 91.

1799.—“I had often remarked near the banks of the rivulet a number of little altars, with a *linga* of Mahādeva upon them. It seems they are placed over the ashes of Hindus who have been burnt near the spot.”—*Coltbrooke*, in *Life*, p. 152.

1809.—“Without was an immense *lingam* of black stone.”—*Ld. Valentia*, i. 371.

1814.—“. . . two respectable Brahmuns, a man and his wife, of the secular order; who, having no children, had made several religious pilgrimages, performed the accustomed ceremonies to the *linga*, and consulted the divines.”—*Forbes, Or. Mem.* ii. 364; [2nd ed. ii. 4; in ii. 161, *lingam*].

1838.—“In addition to the preaching, Mr. G. got hold of a man’s *Lingum*, or badge of caste, and took it away.”—*Letters from Madras*, 156.

1843.—“The homage was paid to *Lingamism*. The insult was offered to Monism. *Lingamism* is not merely idolatry, but idolatry in its most pernicious form.”—*Macaulay, Speech on Gates of Somnauth*.

LINGUIST, s. An old word for an interpreter, formerly much used in the East. It long survived in China, and is there perhaps not yet obsolete. Probably adopted from the Port. *lingua*, used for an interpreter.

1554.—“To a *lingua* of the factory (at Goa) 2 pardaos monthly. . . .”—*S. Botelho, Tombo*, 63.

“To the *lingua* of this kingdom (Ormuz) a Portuguese . . . To the *lingua* of the custom-house, a braman.”—*Ibid.* 104.

[1612.—“Did Captain Sarris’ *Linguist* attend?”—*Danvers, Letters*, i. 68.]

1700.—"I carried the Linguist into a Merchant's House that was my Acquaintance to consult with that Merchant about removing that *Remora*, that stop'd the Man of War from entering into the Harbour."—*A. Hamilton*, iii. 251; [ed. 1711].

1711.—"Linguists require not too much haste, having always five or six to make choice of, never a Barrel the better Herring."—*Lockyer*, 102.

1760.—"I am sorry to think your Honour should have reason to think, that I have been anyway concerned in that unclay affair that happened at the *Negrais*, in the month of October 1759; but give me leave to assure your Honour that I was no further concerned, than as a Linguist for the King's Officer who commanded the Party."—Letter to the Gov. of Port St. George, from Antonio the Linguist, in *Autrypt*, i. 396.

1760-1810.—"If the ten should presume to enter villages, public places, or bazars, punishment will be inflicted on the Linguist who accompanies them."—*Regulations at Canton*, from *The Fankwa at Canton*, p. 29.

1822.—"As up to treaty days, neither Consul nor Vice-Consul of a foreign nation was acknowledged, whenever either of these officers made a communication to the Hoppo, it had to be done through the Hong merchants, to whom the dispatch was taken by a Linguist."—*The Fankwa at Canton*, p. 56.

LIP-LAP, *s.* A vulgar and disparaging nickname given in the Dutch Indies to Europeans, and corresponding to Anglo-Indian *chee-chee* (q.v.). The proper meaning of *lip-lap* seems to be the uncoagulated pulp of the coco-nut (see *Rumphius*, bk. i. ch. 1). [Mr. Skeat notes that the word is not in the dicta., but Klinkert gives *Jav. lap-lap*, 'a dish-clout'.]

1768-71.—"Children born in the Indies are nicknamed *liplaps* by the Europeans, although both parents may have come from Europe."—*Statourus*, I. T. i. 316.

LISHTEE, LISTEE, *s.* Hind. *lishti*, English word, 'a list.'

LONG-CLOTH, *s.* The usual name in India for (white) cotton shirtings, or Lancashire calico; but first applied to the Indian cloth of like kind exported to England, probably because it was made of length unusual in India; cloth for native use being ordinarily made in pieces sufficient only to clothe one person. Or it is just possible that it may have been a corruption or misapprehension of *lungi* (see **LOONGHEE**). [This latter view is accepted without

question by Sir G. Birdwood (*Rep. on Old Rec.*, 224), who dates its introduction to Europe about 1674.]

1670.—"We have continued to supply you . . . in regard the Dutch do so fully fall in with the Calicoe trade that they had the last year 50,000 pieces of Long-cloth."—Letter from Court of E.I.C. to Madras, Nov. 9th. In *Notes and Etc.*, No. i. p. 2.

[1682.—" . . . for Long cloth brown English 72: Corded long & 2½ broad No. 1. . . ."—*Pringle, Diary*, II. N. O. 1st ser. i. 10.]

1727.—"*Sudran*, or *Sudras Patan*, a small Factory belonging to the Dutch, to buy up long cloth."—*A. Hamilton*, i. 353; [ed. 1711].

1785.—"The trade of Port St. David's consists in long cloths of different colours."—*Cornacioli's Life of Clive*, i. 5.

1865.—"Long-cloth, as it is termed, is the material principally worn in the Tropics."—*Waring, Tropical Resident*, p. 111.

1880.—"A Chinaman is probably the last man in the world to be taken in twice with a fraudulent piece of long-cloth."—*Pall Mall Budget*, Jan. 9, p. 9.

LONG-DRAWERS, *s.* This is an old-fashioned equivalent for pyjamas (q.v.). Of late it is confined to the Madras Presidency, and to outlanders' lists. [*Mosquito drawers* were probably like these.]

[1623.—"They wear a pair of Drawers of the same Cloth, which cover not only their Thighs, but legs also to the Feet."—*P. della Valle*, *It. Sec.* i. 43.]

1711.—"The better sort wear long Drawers, and a piece of Silk, or wrought Callico, thrown loose over the Shoulders."—*Lockyer*, 67.

1774.—" . . . gave each private man a frock and long drawers of chintz."—*L'Orre*, V. to N. *Greece*, 100.

1780.—"Leroy, one of the French hussars, who had saved me from being cut down by Hyder's horse, gave me some soup, and a shirt, and long-drawers, which I had great want of."—*Hon. John Lindsay in Lives of the Lindseys*, iv. 266.

1789.—"It is true that they (the *Sey*) wear only a short blue jacket, and blue long draws."—Note by Translator of *Sey Mutagherin*, i. 87.

1810.—"For wear on board ship, pantaloons . . . together with as many pair of worn cotton long-drawers, to wear under them."—*Witherston*, V. N. i. 9.

[1853.—"The Doctor, his gaunt figure very scantily clad in a dirty shirt and a pair of mosquito drawers."—*Campbell, Old Forest Ranger*, 3rd ed. 105.]

(See **PYJAMAS**, **MOGUL BREECHES**, **SHULWAURS**, **SIRDRAWS**.)

LONG-SHORE WIND, s. A term used in Madras to designate the damp, unpleasant wind that blows in some seasons, especially July to September, from the south.

1837.—"This longshore wind is very disagreeable—a sort of sham sea-breeze blowing from the south; whereas the real sea-breeze blows from the east; it is a regular cheat upon the non-comers, feeling damp and fresh as if it were going to cool one."—*Letters from Madras*, 73.

[1879.—"Strong winds from the south known as Alongshore winds, prevail especially near the coast."—*Stuart, Tinnevely*, 8.]

LONTAR, s. The palm leaves used in the Archipelago (as in S. India) for writing on are called lontan-leaves. Fillet (No. 5179, p. 209) gives lontan as the Malay name of two palms, viz. *Borassus flabelliformis* (see **PALMYRA**, **BRAB**), and *Livistona tundifolia*. [See **CADJAN**.] [Mr. Skeat notes that Klinkert gives—"Lontan, metathesis of *ton-tal*, leaf of the *tal* tree, a fan-palm whose leaves were once used for writing on, *borassus flabelliformis*." Ron is thus probably equivalent to the Malay *dawn*, or in some dialects *don*, 'leaf.' The tree itself is called *p'uhun* (*pohun*) *tar* in the E. coast of the Malay Peninsula, *tar* and *tal* being only variants of the same word. Scott, *Malayan Words in English*, p. 121, gives: "Lontan, a palm, dial. form of *dawn tal* (*tal*, Hind.)." (See **TODDY**.)

LOOCHER, s. This is often used in Anglo-Ind. colloquial for a black-guard libertine, a lewd loafer. It is properly Hind. *luchcha*, having that sense. Orme seems to have confounded the word, more or less, with *lūtiya* (see under **LOOTY**). [A rogue in *Pandurang Hari* (ed. 1873, ii. 108) is *Loorhajee*. The place at Matheran originally called "Louis Point" has become "Loocha Point!"]

[1829.—"... nothing-to-do loochas of every sect in Camp. . . ."—*Or. Sport. Mag.* ed. 1873, i. 121.]

LOONGHEE, s. Hind. *lungi*, perhaps originally Pers. *lung* and *lunggi*; [but Platts connects it with *linga*]. A scarf or web of cloth to wrap round the body, whether applied as what the French call *pagne*, i.e. a cloth simply wrapped once or twice round the hips and tucked in at the upper edge, which

is the proper Mussulman mode of wearing it; or as a cloth tucked between the legs like a *dhoty* (q.v.), which is the Hindu mode, and often followed also by Mahomedans in India. The *Qanoon-e-Islam* further distinguishes between the *lunggi* and *dhoti* that the former is a coloured cloth worn as described, and the latter a cloth with only a coloured border, worn by Hindus alone. This explanation must belong to S. India. ["The *lungi* is really meant to be worn round the waist, and is very generally of a checked pattern, but it is often used as a *paggri* (see **PUGGRY**), more especially that known as the *Kohat lungi*" (*Cookson, Mon. on Punjab Silk*, 4). For illustrations of various modes of wearing the garment, see *Forbes Watson, Textile Manufactures and Costumes*, pl. iii. iv.]

1653.—"Longui est vne petite piéce de linge, dont les Indiens se servent à cacher les parties naturelles."—*De la Bouillaye-le-Goré*, 529. But in the edition of 1657 it is given: "Longui est un morceau de linge dont l'on se sert au bain en Turquie" (p. 517).

1673.—"The Elder sat in a Row, where the Men and Women came down together to wash, having Lungies about their Waistes only."—*Fryer*, 101. In the Index, Fryer explains as a "Waste-Clout."

1726.—"Silk Longia with red border, 160 pieces in a pack, 14 cubits long and 2 broad."—*Valentijn*, v. 178.

1727.—". . . For some coarse checkered Cloth, called Cambaya (see **COMBOY**), Lungies, made of Cotton-Yarn, the Natives would bring Elephant's Teeth."—*A. Hamilt.* *Am.* i. 9; [ed. 1741].

"(In Pegu) "Under the Frock they have a Scarf or Lungoe doubled fourfold, made fast about the Middle. . . ."—*Ind.* ii. 49.

c. 1760.—"Instead of petticoats they wear what they call a loongee, which is simply a long piece of silk or cotton stuff."—*Grove*, i. 143.

c. 1800-10.—"Many use the Lunggi, a piece of blue cotton cloth, from 5 to 7 cubits long and 2 wide. It is wrapped simply two or three times round the waist, and hangs down to the knee."—*F. Buchanan*, in *Eastern India*, iii. 102.

LOOT, s. & v. Plunder; Hind. *lūt*, and that from Skt. *lotra*, for *loptra*, root *lup*, 'rob, plunder'; [rather *lung*, 'to rob']. The word appears in Stockdale's *Vocabulary*, of 1788, as "Loot—plunder, pillage." It has thus long been a familiar item in the Anglo-

Indian colloquial. But between the Chinese War of 1841, the Crimean War (1854-5), and the Indian Mutiny (1857-8), it gradually found acceptance in England also, and is now a recognized constituent of the English *Slang Dictionary*. Admiral Smyth has in his *Naval Glossary* (1867) thus: "Loot, plunder, or pillage, a term adopted from China."

1813.—St. Francis Xavier in a letter to a friend in Portugal addresses the following encouraging words to his countrymen, who seem to have the thought fixed in their minds, that they can never do more than to be good: "Sufficient perennis animus est cum in Indiam cum Praefectura mitti, ad regnum pecuniae, et regni trescentos." Nay, he goes yet still further, and says he has: "Dei naturae illius venerationem et cum pietate in a nobiscum."—*Indiam faciemus a consilio non publico detestati, dum ex dubitatione non nisi quod legimus sit. Plures, regem, episcopum, et centum, a deo. Sed captivum non quare in Indiam. Quia cum ecclesia et hominibus, praedicatorum. Equidem mentis ante requirit, quod, praeter mentis a deo, indolis naturalis in hominem est illi. rapidi veritas quae hominem a deo non recipit."*—*Epist. ad Portugal.* 266. Lib. V. Ep. viii.

1-12- "I have already told you
that I did not take any foot the influ-
ence for gender so that I have a thing
of that kind, to which no man in this
country attached the same value as the
"The Gospel of the Law, by L. of Id.
Chap. 1, 129"

"In the Sagar district the plunderers are beaten wherever they are caught, but there is a great deal of burning and 'looting,' as they call it."—*Farther Adventures of Lt. H. H. H. To the N. of Wellington, May 17, p. 101.*

1947. — "Went to see Marshall's South Sea pictures which he looted in Spain. There are many Marillon, all beautiful." — *Ed. Holmesburg, Me. and on the Marillon, 1. 1922.*

1832.—"There is a word called 'look,' which gives, unfortunately, a venal character to what would in common English be styled robbery."—*Ed. Lloyd, Letters to J. Smith, 218.*

1660—"Loot, hang or plunder."—*Sheridan's Dict.* N.Y.

1861.—“When I mentioned the ‘looting’ of villages in 1815, the word was printed in italics as little known. Unhappily it requires no distinction now, custom having rendered it rather common of late.”—*Admiral W. H. Smyth, Noreport*, p. 52.

1875.—"It was the Colonel Sahib who carried off the loot."—*The Dilemma*, ch. xxxvii.

1576—"Public servants (in Turkey) have
 vied with one another in a system of un-
 deral loot."—*Blackwood's Mag.* No. cxix.
 p. 115.

1875-1876 the city (the above) is now
patented night and day by strong parties
of the same and it is found that the disposition
to look and the feeling of rooting are very
great. Also find the feeling of the same, 31.

"Loot" is a word of Eastern origin, and for a sample of its usage just now, the looting of Delhi has been the designation of the post-war looting of the Sikhra in *India*. See the *Life of Mr. Lawrence*, p. 111.

"At Takfu... a group of men, a few, appeared to be not of Chinese origin, but of the Tibetan or Mongolian type, were then elected by the Chinese... of Africa, and the Trade with Tibet, 1901.

LOOTY, LOOTIEWALLA, &

a. A plumb line. Harl. 1633, 1634.
1635, 1636.

1917. "A lady of the Loucheux (see LOUCHEUX) is quoted as, 'I am acquainted with this fellow and the Company's interests.' - *ibid.* p. 10, p. 154.

1742. "Frightfully Looty wallahs.
 & Muzraahs, who had just let
 loose a driving rain of shot & shrapnel, to my
 surprise, upon our ranks all round."
 - *Journal of the 18th*

1820 - "The fact is that the army
has been as if it had been surrounded by
the whole American army, and they
were on an attempt to catch about six
hundred." *Journal T. Moore, in life*

"Thickly (three) in leaves, more
moderate but more plentiful generally by the
sides of hedges, but they had a few little
hills to a better position, for they were
... to the ... of the ...
... ...
Jan. 25.

1793. "A party was immediately sent out to release the half-starved men, who, having been pursued by Mr. Randolph, a midshipman, taken 10 miles from the shore. The men were private soldiers, some of whom had been taken by the Loochies, others were deserters. . . .
Journal of the American People, p. 122.

b A different word is the Ar.—Pers. *lōr*, bearing a very meaning, 'one of the people of Log,' and more generally 'a blackguard.'

[1821 - "They were singing, dancing, and making the full all the live 'n' day" - *Hopkins' ed.*, 1851, p. 111.

11:58.—The Loutls, who wandered from town to town with monkeys and other animals, taught them to cut earth spears, their birds (a sign of the deepest grief among Asiatics) when they were asked whether they would be governors of Balkh or Akhcheh."—*Forster, H. of the Afghans*, 101.

[1953.—"Monkeys and baboons are kept and trained by the L.A. or predecessors]

buffoons."—*Will's Modern Persia*, ed. 1891, p. 306.]

The people of Shiraz are noted for a fondness for jingling phrases, common enough among many Asiatics, including the people of India, where one constantly hears one's servants speak of *chauki-auks* (for chairs and tables), *naukar-chakar* (where both are however real words), 'servants,' *lakri-akri*, 'sticks and staves,' and so forth. Regarding this Mr. Wills tells a story (*Modern Persia*, p. 239). The late Minister, Kawān-ud-Daulat, a Shirāzi, was asked by the Shāh :

"Why is it, Kawām, that you Shirāzis always talk of *Kubob-malob* and so on? You always add a nonsense-word; is it for euphony?"

"Oh, Asylum of the Universe, may I be your sacrifice! No respectable person in Shirāz does so, only the *lūti-pūti* says it!"

LOQUOT, LOQUAT, s. A sub-acid fruit, a native of China and Japan, which has been naturalised in India and in Southern Europe. In Italy it is called *nespola giapponese* (Japan medlar). It is *Eriobotrya japonica*, Lindl. The name is that used in S. China, *lu-kūh*, pron. at Canton *lu-lwat*, and meaning 'rush-orange.' Elsewhere in China it is called *pi-pa*.

[1821.—"The Lacott, a Chinese fruit, not unlike a plum, was produced also in great plenty (at Bangalore); it is sweet when ripe, and both used for tarts, and eaten as dessert."—*Hoole, Missions in Madras and Mysore*, 2nd ed. 169.]

1878.—" . . . the yellow loquat, peach-skinned and pleasant, but prodigal of stones."—*Ph. Robinson, In My Indian Garden*, 49.

c. 1880.—"A loquat tree in full fruit is probably a sight never seen in England before, but 'the phenomenon' is now on view at Richmond. (This was in the garden of Lady Parker at Stawell House.) We are told that it has a fine crop of fruit, comprising about a dozen bunches, each bunch being of eight or ten beautiful berries. . . ."—*Newspaper cutting (source lost)*.

LOROCHA, s. A small kind of vessel used in the China coasting trade. Giles explains it as having a hull of European build, but the masts and sails Chinese fashion, generally with a European skipper and a Chinese crew. The word is said to have been introduced by the Portuguese from S. America (Giles, 81). But Pinto's passage shows how early the word was used in the China seas, a fact which

throws doubt on that view. [Other suggestions are that it is Chinese *low-chuen*, a sort of fighting ship, or Port. *lançã*, our *launch* (2 N. & Q. iii. 217, 236).]

1540.—"Now because the Lorch (*lorcha*), wherein *Antonio de Faria* came from *Patana* loaked very much, he commanded all his soldiers to pass into another better vessel . . . and arriving at a River that about evening we found towards the East, he cast anchor a league out at Sea, by reason his Junk . . . drew much water, so that fearing the Sands . . . he sent *Christovano Borralho* with 14 Soldiers in the Lorch up the River. . . ."—*Pinto* (orig. cap. xlii.), *Cogan*, p. 50.

"Cō isto nos partemos deste lugar de *Laito* muyto embandeirados, com as gaviãs toldadas de paños de seda, et os juncos e lorchas cō duas ordens de paveseas por banda"—*Pinto*, ch. lviii. i.e. "And so we started from *Laito* all dressed out, the tops draped with silk, and the junks and lorchas with two tiers of banners on each side."

1613.—"And they use smaller vessels called lorchas and *tyolye* (?), and these never use more than 2 oars on each side, which serve both for rudders and for oars in the river traffic."—*Godinho de Eredia*, f. 26v.

1856.—" . . . Mr. Parkes reported to his superior, Sir John Bowring, at Hong Kong, the facts in connexion with an outrage which had been committed on a British-owned lorcha at Canton. The lorcha 'Arrow,' employed in the river trade between Canton and the mouth of the river, commanded by an English captain and flying an English flag, had been boarded by a party of Mandarins and their escort while at anchor near Dutch Folly."—*Boulger, H. of China*, 1884, iii. 396.

LORY, s. A name given to various brilliantly-coloured varieties of parrot, which are found in the Moluccas and other islands of the Archipelago. The word is a corruption of the Malay *nāri*, 'a parrot'; but the corruption seems not to be very old, as Fryer retains the correct form. Perhaps it came through the French (see *Luillier* below). [Mr. Skeat writes: "*Lāri* is hardly a corruption of *nāri*; it is rather a parallel form. The two forms appear in different dialects. *Nāri* may have been first introduced, and *lāri* may be some dialectic form of it."] The first quotation shows that *lories* were imported into S. India as early as the 14th century. They are still imported thither, where they are called in the vernacular by a name signifying 'Five-coloured parrots.' [Can. *panchavarnagiri*.]

c. 1330.—“Parrots also, or popinjays, after their kind, of every possible colour, except black, for black ones are never found; but white all over, and green, and red, and also of mixed colours. The birds of this India seem really like the creatures of Paradise.”—*Friar Jordanus*, 29.

c. 1430.—“In Bandan three kinds of parrot are found, some with red feathers and a yellow beak, and some parti-coloured which are called Nori, that is brilliant.”—*Conti*, in *India in the XVth Cent.*, 17. The last words, in Poggio's original Latin, are: “quos *Noros* appellat hoc est *lucidos*,” showing that *Conti* connected the word with the Pers. *nār* = “lux.”

1516.—“In these islands there are many coloured parrots, of very splendid colours; they are tame, and the Moors call them *nure*, and they are much valued.”—*Barbosa*, 202.

1555.—“There are hogs also with horns (see *BABI-ROUSSA*), and parats which prattle much, which they call *Noris*.”—*Galvano*, E.T. in *Hall*. iv. 424.

[1593.—“There cometh into India out of the Island of Molucens beyond Malacca a kind of birdes called *Noyras*; they are like Parrottes. . . .”—*Linschoten*, *Hak. Soc.* i. 307.]

1601.—“*Psittacorum passim in sylvis multae turmae obvolitant. Sed in Moluconis Insulis per Malaccam avis alia, Noyra dicta, in Indiam importatur, quae psittaci faciem universum exprimit, quem cantu quoque adamussum aemulatur, nisi quod pennis rubicundis crebrioribus vestitur.*”—*De Bry*, v. 4.

1673.—“... Cockatoos and Newries from Bantam.”—*Fryer*, 116.

1682.—“The Lorys are about as big as the parrots that one sees in the Netherlands. . . . There are no birds that the Indians value more: and they will sometimes pay 30 rix dollars for one. . . .”—*Nieuhof*, *Zee en Lant-Reize*, ii. 287.

1698.—“Brought ashore from the Resolution . . . a Newry and four yards of broad cloth for a present to the *Havildar*.”—In *Wheeler*, i. 333.

1705.—“On y trouve de quatre sortes de perroquets, *separoir*, *perroquets*, *lauris*, *per-ruches*, & *cacatoirs*.”—*Lullier*, 72.

1809 —
“‘Twas *Camdeo* riding on his lory,
“Twas the immortal Youth of Love.”
Khanna, x. 19.

1817.—
“Gay sparkling loories, such as gleam between
The crimson blossoms of the coral-tree
In the warm isles of India's summer sea.”
Molanna.

LOTA, s. Hind. *lotā*. The small spheroidal brass pot which Hindus use for drinking, and sometimes for cooking. This is the exclusive Anglo-

Indian application; but natives also extend it to the spheroidal pipkins of earthenware (see *CHATTY* or *GHURRA*.)

1810.—“... a lootah, or brass water vessel.”—*Williamson*, *V. M. H.* 284.

LOTE, s. Mod. Hind. *lōt*, being a corruption of Eng. ‘note.’ A bank-note; sometimes called *bānklot*.

LOTOO, s. Burm. *Hlwat-d'han*, ‘Royal Court or Hall’; the Chief Council of State in Burma, composed nominally of four Wungyis (see *WOON*) or Chief Ministers. Its name designates more properly the place of meeting; compare *Star-Chamber*.

1792.—“... in capital cases he transmits the evidence in writing, with his opinion, to the Lotoo, or grand chamber of consultation, where the council of state assembles. . . .”—*Symes*, 307.

1819 — “The first and most respectable of the tribunals is the *Luttoo*, comprised of four presidents called *Pungki*, who are chosen by the sovereign from the oldest and most experienced Mandarins, of four assistants, and a great chancery.”—*Sangermano*, 164.

1827.—“Every royal edict requires by law, or rather by usage, the sanction of this council: indeed, the King's name never appears in any edict or proclamation, the acts of the *Lut-d'han* being in fact considered his acts.”—*Crawford's Journal*, 401.

LOUTEA, LOYTIA, &c. s. A Chinese title of respect, used by the older writers on China for a Chinese official, much as we still use *mandarin*. It is now so obsolete that Giles, we see, omits it. “It would almost seem certain that this is the word given as follows in C. C. Baldwin's *Manual of the Foochow Dialect*: ‘*Lo-tia*’ . . . (in *Mandarin Lao-tye*) a general appellative used for an officer. It means ‘Venerable Father’ (p. 216). In the Court dialect *Ta-lao-ye*, ‘Great Venerable Father’ is the appellative used for any officer, up to the 4th rank. The *ye* of this expression is quite different from the *tyé* or *tia* of the former” (*Note by M. Terrien de la Couperie*). Mr. Baber, after giving the same explanation from *Carstairs Douglas's Amoy Dict.*, adds: “It would seem ludicrous to a Pekingese. Certain local functionaries (Prefects, Magistrates, &c.) are, however, universally known in China as *Fu-mu-kuan*, ‘Parental Officers’ (lit. ‘Father-and-

Mother Officers') and it is very likely that the expression 'Old Papa' is intended to convey the same idea of paternal government."

c. 1660.—"Everyone that in China hath any office, command, or dignitie by the King, is called Louthia, which is to say with us Señor."—*Gaepar da Cruz*, in *Purchas*, iii. 169.

"I shall have occasion to speake of a certain Order of gentlemen that are called Loutea; I will first therfore expound what this word signifieth. *Loutea* is as muche as to say in our language as Syr. . . ."—*Galeotto Pereyra*, by R. Wille, in *Hall*, ii.; [ed. 1810, ii. 518].

1655.—"And although all the Kinge's officers and justices of what sort of administration they are, he generally called by the name of Loytia; yet euery one hath a speciall and a particular name besides, according vnto his office."—*Mendoza*, tr. by Lt. Parks, ii. 101.

1698.—"Not any Man in China is esteemed or accounted of, for his birth, family, or riches, but onely for his learning and knowledge, such as they that serue at every towne, and haue the government of the same. They are called Loltias and Mandorijns."—*Linschoten*, 39; [Hak. Soc. i. 133].

1618.—"The China Capt. had letters this day per way of Xaxma (see SATSUMA) . . . that the letters I sent are receiued by the noblemon in China in good parte, and a mandarin, or loytea, appointed to com for Japon. . . ."—*Cocle's Diary*, ii. 41.

1681.—"They call . . . the lords and gentlemen Loytias. . . ."—*Martinez de la Puente, Compendio*, 26.

LOVE-BIRD, s. The bird to which this name is applied in Bengal is the pretty little lorikeet, *Loriculus vernalis*, Sparrman, called in Hind. *lalkan* or 'pendant,' because of its quaint habit of sleeping suspended by the claws, head downwards.

LUBBYE, LUBBEE, s. [Tel. *Labbi*, Tam. *Ilappai*]; according to C. P. Brown and the *Madras Gloss*, a Dravidian corruption of 'Arabi.' A name given in S. India to a race, Mussulmans in creed, but speaking Tamil, supposed to be, like the Moplahs of the west coast, the descendants of Arab emigrants by inter-marriage with native women. "There are few classes of natives in S. India, who in energy, industry, and perseverance, can compete with the Lubbay"; they often, as pedlars, go about selling beads, precious stones, &c.

1810.—"Some of these (early emigrants from Kufa) landed on that part of the

Western coast of India called the Concan; the others to the eastward of C. Comorin; the descendants of the former are the *Nerayets*; of the latter the Lubbè; a name probably given to them by the natives, from that Arabic participle (a modification of *Lubbeik*) corresponding with the English *here I am*, indicating attention on being spoken to. The Lubbè pretend to one common origin with the *Nerayets*, and attribute their black complexion to inter-marriage with the natives; but the *Nerayets* affirm that the Lubbè are the descendants of their domestic slaves, and there is certainly in the physiognomy of this very numerous class, and in their stature and form, a strong resemblance to the natives of Abyssinia."—*Wills, Hist. Sketches*, i. 243.

1836.—"Mr. Boyd . . . describes the Moors under the name of *Cholias* (see CHOOLIA); and Sir Alexander Johnston designates them by the appellation of Lubbes. These epithets are however not admissible; for the former is only confined to a particular sect among them, who are rather of an inferior grade; and the latter to the priests who officiate in their temples; and also as an honorary affix to the proper names of some of their chief men."—*Simon Carle Chitty on the Moors of Ceylon*, in *J.R. As. Soc.* iii. 338.

1868.—"The Labbeis are a curious caste, said by some to be the descendants of Hindus forcibly converted to the Mahometan faith some centuries ago. It seems most probable, however, that they are of mixed blood. They are, comparatively, a fine strong active race, and generally contrive to keep themselves in easy circumstances. Many of them live by traffic. Many are smiths, and do excellent work as such. Others are fishermen, boatmen and the like. . . ."—*Nelson, Madura Manual*, Pt. ii. 86.

1869.—In a paper by Dr. Shortt it is stated that the Lubbays are found in large numbers on the East Coast of the Peninsula, between Pulicat and Negapatam. Their headquarters are at Nagore, the burial place of their patron saint *Nagori Mir Sahib*. They excel as merchants, owing to their energy and industry.—In *Trans. Linn. Soc. of London*, N.S. vii. 189-190.

LUCKERBAUG, s. Hind. *lakrā*, *lagrā*, *lakarbaghā*, *lagarbaghā*, 'a hyena.' The form *lakarbaghā* is not in the older diets, but is given by Platts. It is familiar in Upper India, and it occurs in *Hickey's Bengal Gazette*, June 24, 1781. In some parts the name is applied to the leopard, as the extract from Buchanan shows. This is the case among the Hindi-speaking people of the Himalaya also (see *Jerdon*). It is not clear what the etymology of the name is, *laka*, *lakrā* meaning in their everyday sense, a stick or piece of timber. But both in

Hind. and Mahr., in an adjective form, the word is used for 'stiff, gaunt, emaciated,' and this may be the sense in which it is applied to the hyena. [More probably the name refers to the bar-like stripes on the animal.] Another name is *harvugh*, or (apparently) 'bone-tiger,' from its habit of gnawing bones.

c. 1809.—"It was said not to be uncommon in the southern parts of the district (Bhāgalpur) . . . but though I have offered ample rewards, I have not been able to procure a specimen, dead or alive; and the leopard is called at Mungger Lakravagh."

"The hyena or Lakravagh in this district has acquired an uncommon degree of ferocity."—F. Buchanan, *Eastern India*, iii. 142-3.

[1849.—"The man seized his gun and shot the hyena, but the 'lakkenbakka' got off."—Mrs. Mackenzie, *Life in the Mission*, ii. 152.]

LUCKNOW, n.p. Properly *Lakhnau*; the well-known capital of the Nawābs and Kings of Oudh, and the residence of the Chief Commissioner of that British Province, till the office was united to that of the Lieutenant-Governor of the N.W. Provinces in 1877. [The name appears to be a corruption of the ancient *Lakshmandatī*, founded by *Lakshmana*, brother of Rāmachandra of Ayodhya.]

1523.—"On Saturday the 29th of the latter Jemādī, I reached Lucknow; and having surveyed it, passed the river Gāmti and encamped."—*Dabur*, p. 381.

[c. 1590.—"Lucknow is a large city on the banks of the Gāmti, delightful in its surroundings."—*Atin*, ed. *Jurāt*, ii. 173.]

1663.—"In *Agra* the Hollanders have also an House. . . . Formerly they had a good trade there in selling Scarlet . . . as also in buying those cloths of Jelapour and Lakhnau, at 7 or 8 days journey from *Agra*, where they also keep an house. . . ."—*Bernier*, E.T. 94; [ed. *Constable*, 292, who identifies Jelapour with Jalālpur-Nāhir in the Fyzibād district.]

LUDDOO, s. H. *laddū*. A common native sweetmeat, consisting of balls of sugar and ghee, mixt with wheat and gram flour, and with cocoanut kernel rasped.

[1826.—"My friends . . . called me *boor* *le luddoo*, or the great man's sport."—*Pandurang Hari*, ed. 1873, i. 197.]

[1828.—"When at large we cannot even get *rabri* (porridge), but in prison we eat *ladoo* (a sweetmeat)."—*Tod*, *Annals*, Calcutta reprint, ii. 185.]

LUGOW, TO, v. This is one of those imperatives transformed, in Anglo-Indian jargon, into infinitives, which are referred to under **BUNOW**, **PUCKEROW**. H. inf. *lagā-na*, imperative *lagā-o*. The meanings of *lagāna*, as given by Shakespear, are: "to apply, close, attach, join, fix, affix, ascribe, impose, lay, add, place, put, plant, set, shut, spread, fasten, connect, plaster, put to work, employ, engage, use, impute, report anything in the way of scandal or malice"—in which long list he has omitted one of the most common uses of the verb, in its Anglo-Indian form *lugow*, which is "to lay a boat alongside the shore or wharf, to moor." The fact is that *lagāna* is the active form of the neuter verb *lag-na*, 'to touch, lie, to be in contact with,' and used in all the neuter senses of which *lagāna* expresses the transitive senses. Besides neuter *lagna*, active *lagāna*, we have a secondary casual verb, *lagwāna*, 'to cause to apply,' &c. *Lagna*, *lagāna* are presumably the same words as our *lie*, and *lay*, A.-S. *liegan*, and *leggan*, mod. Germ. *liegen* and *legen*. And the meaning 'lay' underlies all the senses which Shakespear gives of *lagāna*. [See *Shact*, *Concise Etym. Dict.* s.v. *lie*.]

[1839.—"They *lugāosed*, or were fastened, about a quarter of a mile below us. . . ."—*Davidson*, *Travels in Upper India*, ii. 20.]

LUMBERDAR, s. Hind. *lam-bardār*, a word formed from the English word 'number' with the Pers. termination *-dār*, and meaning properly 'the man who is registered by a number.' "The registered representative of a coparcenary community, who is responsible for Government revenue." (*Carney*). "The cultivator who, either on his own account or as the representative of other members of the village, pays the Government dues and is registered in the Collector's Roll according to his number; as the representative of the rest he may hold the office by descent or by election." (*Wilson*).

[1875.—" . . . Chota Khan . . . was exceedingly useful, and really frightened the astonished Lambadars."—*Wilson*, *Abode of Snow*, 97.]

LUNGOOR, s. Hind. *langār*, from Skt. *lāngālin*, 'caudatus.' The great white-bearded ape, much patronized

by Hindus, and identified with the monkey-god Hanumān. The genus is *Presbytes*, Illiger, of which several species are now discriminated, but the differences are small. [See *Manford, Mammalia*, 27, who classifies the *Langūr* as *Simnopithecus entellus*.] The animal is well described by Aelian in the following quotation, which will recall to many what they have witnessed in the suburbs of Benares and other great Hindu cities. The *Langūr* of the *Prasii* is *P. entellus*.

c. 250.—“Among the *Prasii* of India they say that there exists a kind of ape with human intelligence. These animals seem to be about the size of Hyrcanian dogs. Their front hair looks all grown together, and any one ignorant of the truth would say that it was dressed artificially. The beard is like that of a satyr, and the tail strong like that of a lion. All the rest of the body is white, but the head and the tail are red. These creatures are tame and gentle in character, but by race and manner of life they are wild. They go about in crowds in the suburbs of *Latagē* (now *Latagū* is a city of the Indians) and eat the boiled rice that is put out for them by the King's order. Every day their dinner is elegantly set out. Having eaten their fill it is said that they return to their parents in the woods in an orderly manner, and never hurt anybody that they meet by the way.”—*Aelian, De Nat. Animal.* xvi. 10.

1827.—“An alarm was given by one of the sentries in consequence of a baboon drawing near his post. The character of the intruder was, however, soon detected by one of the Suwarri, who on the Sopy's repeating his exclamation of the broken English ‘Who goes ‘cro?’ said with a laugh, ‘Why do you challenge the lungoor? he cannot answer you.’”—*Heber, ii.* 85.

1859.—“I found myself in immediate proximity to a sort of parliament or general assembly of the largest and most human-like monkeys I had ever seen. There were at least 200 of them, great lungoors, some quite four feet high, the jetty black of their faces enhanced by a fringe of snowy whisker.”—*Levin, A Fly on the Wheel*, 49.

1881.—“Less interesting personally than the gibbon, but an animal of very developed social instincts, is *Simnopithecus entellus*, otherwise the Bengali langur. (Ho) fights for his wives according to a custom not unheard of in other cases; but what is peculiar to him is that the vanquished males receive charge of all the young ones of their own sex, with whom they retire to some neighbouring jungle. Schoolmasters and private tutors will read this with interest, as showing the origin and early disabilities of their profession.”—*Saturday Rev.*, May 31, on *Strindale's Nat. Hist. of Mammalia of India*, &c.

LUNGOOTY, s. Hind. *langotī*. The original application of this word seems to be the scantiest modicum of covering worn for decency by some of the lower classes when at work, and tied before and behind by a string round the waist; but it is sometimes applied to the more ample *dhoti* (see **DHOTY**). According to R. Drummond, in Guzerat the “*Langoth* or *Lungota*” (as he writes) is “a pretty broad piece of cotton cloth, tied round the breech by men and boys bathing. . . . The diminutive is *Langotee*, a long slip of cloth, stitched to a loin band of the same stuff, and forming exactly the T bandage of English Surgeons. . . .” This distinction is probably originally correct, and the use of *langūla* by *Abdurrazāk* would agree with it. The use of the word has spread to some of the Indo-Chinese countries. In the quotation from *Mocquet* it is applied in speaking of an American Indian near the R. Amazon. But the writer had been in India.

c. 1122.—“The blacks of this country have the body nearly naked; they wear only bandages round the middle called *lanckoutah*, which descend from the navel to above the knee.”—*Abdurrazāk, in India in XV. Cent.* 17.

1526.—“Their peasants and the lower classes all go about naked. They tie on a thing which they call a *langoti*, which is a piece of clout that hangs down two spans from the navel, as a cover to their nakedness. Below this pendant modesty-clout is another slip of cloth, one end of which they fasten before to a string that ties on the *langoti*, and then passing the slip of cloth between the two legs, bring it up and fix it to the string of the *langoti* behind.”—*Daher*, 333.

c. 1609.—“Leur capitaine avoit fort bonne façon, encore qu'il fust tout nud et luy seul avoit vn *langoutin*, qui est vno petito pièce de coton pointe.”—*Mocquet*, 77.

1653.—“*Langouti* est une pièce de linge dont les Indous se servent à cacher les parties naturelles.”—*De la Boullay-le-Gouz*, ed. 1657, p. 517.

[1822.—“The boatmen go nearly naked, seldom wearing more than a *languty*. . . .”—*Wallace, Fifteen Years in India*, 410.]

1869.—“Son costume se compose, comme celui de tous les Cambodgiens, d'une veste courte et d'un *langouti*.”—*Rev. des Deux Mondes*, lxxix. 851.

“They wear nothing but the *langoty*, which is a string round the loins, and a piece of cloth about a hand's breadth fastened to it in front.”—(*Ref. lost*), p. 25.

LUNKA, n.p. Skt. *Lañka*. The oldest name of Ceylon in the literature both of Buddhism and Brahmanism. Also 'an island' in general.

—, s. A kind of strong cheroot much prized in the Madras Presidency, and so called from being made of tobacco grown in the 'islands' (the local term for which is *lañka*) of the Godavery Delta.

M

MĀ-BĀP, s. 'Āp mā-bāp hai khudā-wand !' 'You, my Lord, are my mother and father !' This is an address from a native, seeking assistance, or begging release from a penalty, or reluctant to obey an order, which the young *sāhib* hears at first with astonishment, but soon as a matter of course.

MABAR, n.p. The name given in the Middle Ages by the Arabs to that coast of India which we call Coromandel. The word is Ar. *ma'bar*, 'the ferry or crossing-place.' It is not clear how the name came to be applied, whether because the Arab vessels habitually touched at its ports, or because it was the place of crossing to Ceylon, or lastly whether it was not an attempt to give meaning to some native name. [The *Madras Gloss*, says it was so called because it was the place of crossing from Madura to Ceylon; also see *Logan, Malabar*, i. 280.] We know no occurrence of the term earlier than that which we give from Abdallatif.

c. 1203. — "I saw in the hands of an Indian trader very beautiful mats, finely woven and painted on both sides with most pleasing colours. . . . The merchant told me . . . that these mats were woven of the Indian plantain . . . and that they sold in Mabar for two dinars apiece."—*Abd-Allatif, Relation de l'Egypte*, p. 31.

1279-86. — In M. Panthier's notes on Marco Polo very curious notices are extracted from Chinese official annals regarding the communications, in the time of Kublai Kaan, between that Emperor and Indian States, including Ma-pa-rh.—(See pp. 600-605).

c. 1292. — "When you leave the Island of Seilan and sail westward about 60 miles,

you come to the great province of Maabar, which is styled India the Greater: it is the best of all the Indies, and is on the mainland."—*Marco Polo*, Bk. iii. ch. 10.

c. 1300. — "The merchants export from Ma'bar silken stuffs, aromatic roots; large pearls are brought from the sea. The productions of this country are carried to Irak, Khordasan, Syria, Russia and Europe."—*Raskinuddin*, in *Elliot*, i. 69.

1303. — "In the beginning of this year (703 H.), the Mahki-Azam, Taki-d-din . . . departed from the country of Hind to the passage (*ma'bar*) of corruption. The King of Ma'bar was anxious to obtain his property and wealth, but Malik Mu'azzam Siraj-d-din, son of the deceased, having secured his goodwill, by the payment of 200,000 dinars, not only obtained the wealth, but rank also of his father."—*Wassaf*, in *Elliot*, iii. 45.

1310. — "The country of Ma'bar, which is so distant from Dohli that a man travelling with all expedition could only reach it after a journey of 12 months, there the arrow of any holy warrior had not yet reached."—*Amir Khurda*, in *Elliot*, iii. 85.

c. 1330. — "The third part (of India) is Ma'bar, which begins some three or four days journey to the eastward of Kaulam; this territory lies to the east of Malabar. . . . It is stated that the territory Ma'bar begins at the Cape Kumhari, a name which applies both to a mountain and a city. . . . Biryardawal is the residence of the Prince of Ma'bar, for whom horses are imported from foreign countries."—*Abulfeda*, in *Gildemeister*, p. 185. We regret to see that M. Guyard, in his welcome completion of Reinaud's translation of Abulfeda, absolutely, in some places, substitutes "Coromandel" for "Ma'bar." It is French fashion, but a bad one.

c. 1493. — "Zo deser stat Kangerā anlen-den alle Kouffschiff die in den landen zo doyn hauen, ind lijeht in eyner provincie Moabar genant."—*Pilgerfahrt des Ritters Arnold von Harff* (a fiction-monger), p. 140.

1753. — "Selon est autorité le pays du continent qui fait face à l'île de Ceilan est Maabar, ou le grande Inde: et cette interpretation de Mare-Pol est autant plus juste, que maha est un terme Indien, et propre même à quelques langues Scythiques ou Tartares, pour signifier grand. Ainsi, Maabar signifie la grande region."—*D'Anville*, p. 105. The great Geographer is wrong!

MACAO, n.p.

a. The name applied by the Portuguese to the small peninsula and the city built on it, near the mouth of Canton River, which they have occupied since 1557. The place is called by the Chinese *Ngao-mān* (*Ngao*, 'bay or inlet,' *Mān*, 'gate'). The Portuguese name is alleged to be taken from *A-mā-ngao*, 'the Bay of Ama,' i.e. of the Mother, the so-called

'Queen of Heaven,' a patroness of seamen. And indeed *Amacao* is an old form often met with.

c. 1567.—"Hanno i Portoghesi fatta vna picciola cittàe in vna Isola vicina a' i liti della China chiamato Machao . . . ma i datii sono del R^e della China, o vanno a pagarli a Canton, bellissima cittàe, o di grande importanza, distante da *Machao* due giorni o mezzo."—*Cesars de' Federici*, in *Ramusio*, iii. 391.

c. 1570.—"On the fifth day of our voyage it pleased God that we arrived at . . . Lampacau, where at that time the *Portugals* exercised their commerce with the *Chinenses*, which continued till the year 1557, when the *Mandarins* of Canton, at the request of the Merchants of that Country, gave us the port of Macao, where the trade now is; of which place (that was but a desert land before) our countrymen made a very goodly plantation, wherein there were houses worth three or four thousand Duckats, together with a Cathedral Church. . . ."—*Pinto*, in *Cogan*, p. 315.

1581.—"There was in Machão a religious man of the order of the barefooted friars of S. Francis, who vnderstanding the great and good desire of this king, did sende him by certaine Portugal merchants . . . a cloth whereon was painted the day of iudgement and hell, and that by an excellent workman."—*Mendoza*, ii. 391.

1585.—"They came to Amacao, in July, 1585. At the same time it seasonably hapned that *Linsulan* was commanded from the court to procure of the Strangers at Amacao, certaine goodly feathers for the King."—From the *Jesuit Accounts*, in *Purchas*, iii. 330.

1599 . . . —"Amacao." See under **MONSOON**.

1602.—"Being come, as heretofore I wrote your Worship, to Macao a city of the Portugals, adjoining to the firme Land of China, where there is a Colledge of our Company."—Letter from *Diego de Pantoja*, in *Purchas*, iii. 350.

[1611.—"There came a Jesuit from a place called Langasack (see **LANGASAEQUE**), which place the Carraek of Amakau yearly was wont to come."—*Daniels*, *Letters*, i. 146.]

1615.—"He advieth me that 4 juncks are arrived at Langasaeque from Chanchow, which with this ship from Amacau, will cause all matters to be sould cheape."—*Cocks's Diary*, i. 35.

[. . . " . . . carried them prisoners aboard the great ship of Amacan."—*Foster*, *Letters*, iv. 46.]

1625.—"That course continued divers yeeres till the *Chinoises* growing lesse fearful, granted them in the greater land a little *Prainsula* to dwell in. In that place was an Idoll, which still remained to be seene, called *Ama*, whence the *Peninsula* was called *Amacao*, that is *Ama's Bay*."—*Purchas*, iii. 310.

b. **MACAO, MACCAO**, was also the name of a place on the Pegu River which was the port of the city so called in the day of its greatness. A village of the name still exists at the spot.

1551.—"The *baar* (see **BAHAR**) of Macao contains 120 *bicas*, each *lica* 100 *ticals* (q.v.) . . ."—*A. Nunes*, p. 39.

1563.—"Si fa commodamente il viaggio sino a *Matcaeo* distante da Pegu dodeci miglia, o qui si sbarca."—*Ces. Federici*, in *Ramusio*, iii. 395.

1587.—"From Ciron we went to Macao, &c."—*R. Fitch*, in *Hakl.* ii. 391. (See **DELING**).

1599.—"The King of Arracan is now ending his business at the Town of *Matcaeo*, carrying thence the Silver which the King of Tungu had left, exceeding three millions."—*N. Pimenta*, in *Purchas*, iii. 1748.

MACAREO, s. A term applied by old voyagers to the phenomenon of the bore, or great tidal wave as seen especially in the Gulf of Cambay, and in the Sitang Estuary in Pegu. The word is used by them as if it were an Oriental word. At one time we were disposed to think it might be the Skt. word *makara*, which is applied to a mythological sea-monster, and to the Zodiacal sign Capricorn. This might easily have had a mythological association with the furious phenomenon in question, and several of the names given to it in various parts of the world seem due to associations of a similar kind. Thus the old English word *Oegir* or *Eagre* for the bore on the Severn, which occurs in Drayton, "seems to be a reminiscence of the old Scandinavian deity *Oegir*, the god of the stormy sea."* [This theory is rejected by *N.E.D.* s.v. *Eagre*.] One of the Hindi names for the phenomenon is *Mendha*, 'The Ram'; whilst in modern Guzerat, according to R. Drummond, the natives call it *ghora*, "likening it to the war horse, or a squadron of them."† But nothing could illustrate the naturalness of such a figure as *makara*, applied to the bore, better than the following paragraph in the review-article just quoted (p. 401), which was evidently penned without any allusion to or suggestion of such an

* See an interesting paper in the *Saturday Review* of Sept. 29, 1883, on *Le Mascaret*.

† Other names for the bore in India are: Hind, *hummā*, and in Bengal *bdn*.

origin of the name, and which indeed makes no reference to the Indian name, but only to the French names of which we shall presently speak :

"Compared with what it used to be, if old descriptions may be trusted, the Macarot is now stripped of its terrors. It resembles the great naturo-forco which used to ravage the valley of the Seine, like one of the mythical dragons which, as legends tell, laid whole districts waste, about as much as a lion confined in a cage resembles the free monarch of the African wilderness."

Take also the following :

1835.—"Here at his mouth I'ather Meghna is 20 miles broad, with islands on his breast as large as English counties, and a great tidal bore which made a daily and ever-varying excitement. . . . In deep water, it passed merely as a large rolling billow; but in the shallows it rushed along, roaring like a crested and devouring monster, before which no small craft could live."—*Lt.-Col. T. Lewin, A Fly on the Wheel*, 161-162.

But unfortunately we can find no evidence of the designation of the phenomenon in India by the name of *makara* or the like; whilst both *mascaret* (as indicated in the quotation just made) and *macré* are found in French as terms for the bore. Both terms appear to belong properly to the Garonne, though *mascaret*, has of late began on the Seine to supplant the old term *barre*, which is evidently the same as our bore. [The *N.E.D.* suggests O. N. *bára*, 'wave.'] Littré can suggest no etymology for *mascaret*; he mentions a whimsical one which connects the word with a place on the Garonne called St. *Macaire*, but only to reject it. There would be no impossibility in the transfer of an Indian word of this kind to France, any more than in the other alternative of the transfer of a French term to India in such a way that in the 16th century visitors to that country should have regarded it as an indigenous word, if we had but evidence of its Indian existence. The date of Littré's earliest quotation, which we borrow below, is also unfavourable to the probability of transplantation from India. There remains the possibility that the word is Basque. The Saturday Reviewer already quoted says that he could find nothing approaching to *Mascaret* in a Basque French Dict., but this hardly seems final.

The vast rapidity of the flood-tide in the Gulf of Cambay is mentioned by

Mas'adi, who witnessed it in the year H. 303 (A.D. 916) i. 255; also less precisely by Ibu Batuta (iv. 60). There is a paper on it in the *No. Gort. Selections*, N.S. No. xxvi., from which it appears that the bore wave reaches a velocity of 10½ knots. [See also *Forbes, Or. Mem.* 2nd. ed. i. 313.]

1553.—"In which time there came hither (to Diu) a concourse of many vessels from the Red Sea, the Persian Gulf, and all the coast of Arabia and India, so that the places within the Gulf of Cambay, which had become rich and noble by trade, were by this port undone. And this because it stood outside of the Macareos of the Gulf of Cambay, which were the cause of the loss of many ships."—*Burros*, II. ii. cap. 8.

1563.—"These Sholds (G. of Cambay) are an hundred and four-score miles about in a straight or gulle, which they call Macareo (Macarao in orig.) which is as much as to say a race of a Tide."—*Master G. Frederick, Hall's* ii. 312; [and comp. ii. 362].

1589.—"And having sailed until the 23d of the said month, we found ourselves in the neighbourhood of the Macareo (of Martaban) which is the most marvellous thing that ever was heard of in the way of tides, and high waters. . . . The water in the channel rises to the height of a high tree, and then the boat is set to face it, waiting for the fury of the tide, which comes on with such violence that the noise is that of a great earthquake, inasmuch that the boat is soured from stem to stern, and carried by that impulse swiftly up the channel."—*Gasparo Ballo*, ff. 91r, 92.

1613.—"The Macareo of waves is a disturbance of the sea, like water boiling, in which the sea casts up its waves in foam. For the space of an Italian mile, and within that distance only, this boiling and foaming occurs, whilst all the rest of the sea is smooth and waveless as a pond. . . . And the stories of the Malays assert that it is caused by souls that are passing the Ocean from one region to another, or going in *cañilas* from the Golden Chersonesus . . . to the river Ganges."—*Godinho de Erédia*, f. 41r. [See *Sbrat, Malay Magic*, 10 seq.]

1614.—" . . . thence to the Gulf of Cambaya with the impetuosity of the currents which are called Macareo, of whose fury strange things are told, inasmuch that a stone thrown with force from the hand even in the first speed of its projection does not move more swiftly than those waters run."—*Docarro, MS.*

1727.—"A Body of Waters comes rolling in on the Sand, whose Front is above two Fathoms high, and whatever Body lies in its Way it overturns, and no Ship can evade its Force, but in a Moment is overturned, this violent Boer the Natives called a Macakra."—*J. Hamilton*, ii. 33; [ed. 1741, ii. 32].

1811.—Solryns uses the word *Macrés* as French for 'Bore,' and in English describes

his print as "... the representation of a phenomenon of Nature, the Macrée or tide, at the mouth of the river Ougly."—*Les Hindous*, iii.

MACASSAR, n.p. In Malay *Many-kassar*, properly the name of a people of Celebes (q.v.), but now the name of a Dutch seaport and seat of Government on the W. coast of the S.W. peninsula of that spider-like island. The last quotation refers to a time when we occupied the place, an episode of Anglo-Indian history almost forgotten.

[1605-6.—"A description of the Iland Solobes or Makassar."—*Birdwood, Letter Book*, 77.

[1610.—"Solobes or Makassar, wherein are spent and uttered these wares following."—*Danvers, Letters*, i. 71.

[1664-5.—"... and anon to Greham College, where, among other good discourse, there was tried the great poison of Macassas upon a dogg, but it had no effect all the time we sat there."—*Pryps, Diary*, March 15; ed. *Wheatley*, v. 372.]

1816.—"Letters from Macassar of the 20th and 27th of June (1816), communicate the melancholy intelligence of the death of Lieut. T. C. Jackson, of the 1st Regt. of Native Bengal Infantry, and Assistant Resident of Macassar, during an attack on a fortified village, dependant on the dethroned Raja of Boni."—*As. Journal*, i. 297.

MACE, s.

a. The crimson net-like mantle, which envelops the hard outer shell of the nutmeg, when separated and dried constitutes the *mace* of commerce. Hanbury and Flückiger are satisfied that the attempt to identify the *Macir*, *Macer*, &c., of Pliny and other ancients with mace is a mistake, as indeed the sagacious Garcia also pointed out, and Chr. Acosta still more precisely. The name does not seem to be mentioned by Mas'udi; it is not in the list of aromatics, 25 in number, which he details (i. 307). It is mentioned by Edrisi, who wrote c. 1150, and whose information generally was of much older date, though we do not know what word he uses. The fact that nutmeg and mace are the product of one plant seems to have led to the fiction that clove and cinnamon also came from that same plant. It is, however, true that a kind of aromatic bark was known in the Arab pharmacopœia of the Middle Ages under the name of *ķifut-al-ķaramful*

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or 'bark of clove,' which may have been either a cause of the mistake or a part of it. The mistake in question, in one form or another, prevailed for centuries. One of the authors of this book was asked many years ago by a respectable Mahomedan of Delhi if it were not the case that cinnamon, clove, and nutmeg were the produce of one tree. The prevalence of the mistake in Europe is shown by the fact that it is contradicted in a work of the 16th century (*Boduri, Comment. in Theophrastum*, 932); and by the quotation from Funnel.

The name mace may have come from the Ar. *basbisa*, possibly in some confusion with the ancient *macir*. [See Skeat, *Concise Dict.* who gives F. *maceis*, which was confused with M. F. *macer*, probably Lat. *macer*, *macir*, doubtless of Eastern origin.]

c. 1150.—"On its shores (i.e. of the sea of Sanf or Champa), are the dominions of a King called Mihriji, who possesses a great number of populous and fertile islands, covered with fields and pastures, and producing ivory, camphor, nutmeg, mace, clove, aloeswood, cardamom, cubeb, &c."—*Edrisi*, i. 89; see also 51.

c. 1347.—"The fruit of the clove is the nutmeg, which we know as the scented nut. The flower which grows upon it is the mace (*basbisa*). And this is what I have seen with my own eyes."—*Jbn Natuta*, iv. 213.

c. 1370.—"A great Ylo and great Contree, that men clepen Java. . . . There growen alle manere of Spicerie more plentyfouliche than in any other contree, as of Gyngivere, Clowegylrofe, Canelle, Zedewalle, Notemuges, and Maces. And wyrtowhe wol, that the Notemuge borothe the Maces. For righte as the Noto of the Havello hath an Husk withouten, that the Noto is closed in, til it be ripe, and after falleth out; righte so it is of the Notemuge and of the Maces."—*Sir John Maundeville*, ed. 1866, p. 187-188. This is a remarkable passage for it is interpolated by Maundeville, from superior information, in what he is borrowing from Odoric. The comparison to the hazel-nut husk is just that used by Hanbury & Flückiger (*Pharmacographia*, 1st ed. 456).

c. 1430.—"Hanc (insulam Java) ultra xv dierum cursu duno reperiuntur insule, orientem versus. Altera Sandai appellata, in qua nucis muscatas et maces, altera Bandam nomine, in qua sola garofali producuntur."—*Conti*, in *Poggini, De Var Fortunae*.

1514.—"The tree that produces the nut (meg) and mace is all one. By this ship I send you a sample of them in the green state."—*Letter of Tiior. da Empoli*, in *Archiv. Stor. Ital.* 81.

1563.—"It is a very beautiful fruit, and pleasant to the taste; and you must know

that when the nut is ripe it swells, and the first cover bursts as do the husks of our chestnuts, and shows the mace, of a bright vermilion like fine grain (*i.e. coccus*); it is the most beautiful sight in the world when the trees are loaded with it, and sometimes the mace splits off, and that is why the nutmegs often come without the mace."—*Garcia*, f. 129r-130.

[1602-3.—"In yo^r Provision you shall make in Nutmeggs and Mace haue you a greate care to receiue such as be good."—*Birdwood, First Letter Book*, 36; also see 87.]

1705.—"It is the commonly received opinion that Cloves, Nutmegs, Mace, and Cinnamon all grow upon one tree; but it is a great mistake."—*Funnel*, in *Dumpler*, iv. 179.

MACE, s.

b. Jav. and Malay *mā*. [Mr. Skeat writes: "*Mā* is really short for *amā* or *emā*, one of those curious forms with prefixed *a*, as in the case of *ābada*, which are probably native, but may have been influenced by Portuguese."] A weight used in Sumatra, being, according to Crawford, 1-16th of a Malay tael (q.v.), or about 40 grains (but see below). *Mace* is also the name of a small gold coin of Achin, weighing 9 grs. and worth about 1s. 1d. And *mace* was adopted in the language of European traders in China to denominate the tenth part of the Chinese *liang* or *tael* of silver; the 100th part of the same value being denominated in like manner *candareen* (q.v.). The word is originally Skt. *māśa*, 'a bean,' and then 'a particular weight of gold' (comp. CARAT, RUTTEE).

1539.—" . . . by intervention of this thirdsman whom the Moor employed as broker they agreed on my price with the merchant at seven mazes of gold, which in our money makes a 1400 reys, at the rate of a half cruzado the maz."—*Pinto*, cap. xxv. Cognā has, "the fisherman sold me to the merchant for seven mazes of gold, which amounts in our money to seventeen shillings and sixpence."—p. 31.

1554.—"The weight with which they weigh (at Malacca) gold, musk, seed-pearl, coral, calambugo . . . consists of *cates* which contain 20 *tael*, each *tael* 16 mazes, each maz 20 *cumduryngs*. Also one *paua* 4 mazes, one maz 4 *cupdes* (see KOBANG), one *cupdo* 5 *cumduryngs* (see CANDAREEN)."—*A. Nunez*, 39.

1593.—"Likewise a Tael of Malacca is 16 Mases."—*Linschoten*, 44; [Hak. Soc. i. 149].

1699.—"Bezar sive Bazar (*i.e.* Bezoar, q.v.) per Masas venditur."—*De Bry*, ii. 64.

1825.—"I have also sent by Master Tomkins of their coine (Achin) . . . that is

of gold named a Mas, and is ninepence halpencie nearest."—*Capt. T. Davis*, in *Purchas*, i. 117.

1813.—"Milburn gives the following table of weights used at Achin, but it is quite inconsistent with the statements of Crawford and Linschoten above.

4	copangs	=	1 mace
5	mace	=	1 mayam
16	mayam	=	1 tael
5	tales	=	1 bancal
20	bancals	=	1 cattiy.
200	catties	=	1 bahar."

Milburn, ii. 329. [Mr. Skeat notes that here "copang" is Malay *kupang*; *tael*, *tali*; *bancal*, *bongkat*.]

MAHEEN, MAHACHEEN, n.p.

This name, *Maha-china*, "Great China," is one by which China was known in India in the early centuries of our era, and the term is still to be heard in India in the same sense in which Al-Biruni uses it, saying that all beyond the great mountains (Himalaya) is *Mahā-chin*. But "in later times the majority, not knowing the meaning of the expression, seem to have used it pleonastically coupled with *Chin*, to denote the same thing, *Chin* and *Māchin*, a phrase having some analogy to the way *Sind* and *Hind* was used to express all India, but a stronger one to *Gog* and *Magog*, as applied to the northern nations of Asia." And eventually *Chin* was discovered to be the eldest son of Japhet, and *Māchin* his grandson; which is much the same as saying that Britain was the eldest son of Brut the Trojan, and Great Britain his grandson! (*Cathay and the Way Thither*, p. cxix.).

In the days of the Mongol supremacy in China, when Chinese affairs were for a time more distinctly conceived in Western Asia, and the name of *Manzi* as denoting Southern China, unconquered by the Mongols till 1275, was current in the West, it would appear that this name was confounded with *Māchin*, and the latter thus acquired a specific but erroneous application. One author of the 16th century also (quoted by Klaproth, *J. As. Soc.* ser. 2, tom. i. 115) distinguishes *Chin* and *Māchin* as N. and S. China, but this distinction seems never to have been entertained by the Hindus. Ibn Batuta sometimes distinguishes *Sin* (*i.e.* *Chin*) as South China from *Khilāi* (see CATHAY) as North China. In times when intimacy with

China had again ceased, the double name seems to have recovered its old vagueness as a rotund way of saying China, and had no more plurality of sense than in modern parlance *Solar and Man*. But then comes an occasional new application of *Māchin* to Indo-China, as in Conti (followed by Frn Mauro). An exceptional application, arising from the Arab habit of applying the name of a country to the capital or the chief port frequented by them, arose in the Middle Ages, through which Canton became known in the West as the city of *Māchin*, or in Persian translation *Chinkalān*, i.e. Great Chin.

Mahachina as applied to China :

636.—“In what country exists the kingdom of the Great *Thang*?” asked the king (Sīlāditya of Kanauj), ‘how far is it from this?’

“It is situated,” replied he (Hwen T’sang), ‘to the N.E. of this kingdom, and is distant several ten-thousands of li. It is the country which the Indian people call *Mahā-china*.’—*Pt. Boudh.* ii. 251-255.

c. 641.—“*Mohochintan*.” See quotation under CHINA.

c. 1030.—“Some other mountains are called *Harmakāt*, in which the Gange has its source. These are impassable from the side of the cold regions, and beyond them lies *Māchin*.”—*Al-Birūnī*, in *Elliot*, i. 46.

1501.—In the Letter of Amerigo Vespucci on the Portuguese discoveries, written from C. Verde, 4th June, we find mention among other new regions of *Marchin*. Published in Baldelli Boni’s *Il Mondo*, p. ciii.

c. 1590.—“Adjoining to Aham is Tibet, bordering upon *Khatāi*, which is properly *Mahacheen*, vulgarly called *Macheen*. The capital of *Khatāi* is *Khan Balcegh*, 4 days’ journey from the sea.”—*Azyrān*, by Gladwin, ed. 1800, ii. 4; [ed. *Jarrett*, ii. 116].

[c. 1665.—“... you told me . . . that Persia, Ushee, Kachguer, Tartary, and Catay, Pegu, Siam, China and *Matchino* (in orig. *Tehine et Matchino*) tumbled at the name of the Kings of the Indies.”—*Bernier*, ed. *Constable*, 165 seq.]

Applied to Southern China.

c. 1300.—“*Khatāi* is bounded on one side by the country of *Mīchin*, which the Chinese call *Manzi*. . . In the Indian language S. China is called *Mahā-chin*, i.e. ‘Great China,’ and hence we derive the word *Manzi*.”—*Rashid-uddīn*, in *H. des Mongols* (*Quatremère*), xci.-xciii.

c. 1318.—“It was the Kaam’s orders that we should proceed through *Manzi*, which was formerly known as *India Maxima*” (by which he indicates *Mahā-China*, see below, in last quotation).—*John Marignolli*, in *Cathay*, p. 354.

Applied to Indo-China :

c. 1430.—“*La provincia* (Avn)—*Macium incolae dicunt*— . . . *referta est elephantis*.”—*Conti*, in *Poggini*, *De Var. Fortunae*.

Chin and Machin :

c. 1320.—“The curiosities of *Chin* and *Machin*, and the beautiful products of *Hind* and *Sind*.”—*Wassaf*, in *Elliot*, iii. 32.

c. 1410.—“*Poi si ritrova in quella istessa provincia di Zagatai Sanmarcant città grandissima e ben popolata, per la qual vanno o vengono tutti quelli di Cini e Macini o del Catiao, o mercanti o viandanti che siano*.”—*Barbaro*, in *Ramusio*, ii. f. 106r.

c. 1412.—“The merchants of the 7 climates from Egypt . . . from the whole of the realms of *Chin* and *Machin*, and from the city of *Khānbālik*, steer their course to this port.”—*Idrizzāzīl*, in *Noties et Extraits*, xiv. 429.

[1503.—“*Sin and Masin*.” See under JAVA.]

Mahāchin or *Chin Kalān*, for Canton.

c. 1030.—In Sprenger’s extracts from *Al-Birūnī* we have “*Sharyhūd*, in Chinese *Sanfil*. This is Great China (*Mahachin*).”—*Post und Reise-routen des Orients*, 90.

c. 1390.—“This canal extends for a distance of 40 days’ navigation from *Khānbālik* to *Khingai* and *Zaitūn*, the ports frequented by the ships that come from India, and from the city of *Māchin*.”—*Rashid-uddīn*, in *Cathay*, &c., 259-260.

c. 1332.—“... after I had sailed eastward over the Ocean Sea for many days I came to that noble province *Manzi*. . . The first city to which I came in this country was called *Gens-Kalan*, and ‘tis a city as big as three Venices.”—*Odoric*, in *Cathay*, &c., 103-105.

c. 1317.—“In the evening we stopped at another village, and so on till we arrived at *Sin-Kalān*, which is the city of *Sin-ul-Sin* . . . one of the greatest of cities, and one of those that has the finest of bazars. One of the largest of these is the porcelain bazaar, and from it china-ware is exported to the other cities of China, to India, and to Yemen.”—*Ibn Batuta*, iv. 272.

c. 1319.—“The first of these is called *Manzi*, the greatest and noblest province in the world, having no paragon in beauty, pleasantness, and extent. In it is that noble city of *Campay*, besides *Zayton*, *Cynkalān*, and many other cities.”—*John Marignolli*, in *Cathay*, &c., 373.

MĀCHIS, s. This is recent Hind. for ‘lucifer matches.’ An older and purer phrase for sulphur-matches is *dīwā, dīyā-saldī*.

MADAPOLLAM, n.p. This term, applying to a particular kind of cotton

cloth, and which often occurs in prices current, is taken from the name of a place on the Southern Delta-branch of the Godavery, properly *Madharayalam*, [Tel. *Madharayya-jellenu*, 'fortified village of Madharva']. This was till 1833 [according to the *Madras Gloss.*, 1827] the seat of one of the Company's Commercial Agencies, which was the chief of three in that Delta; the other two being Bunder Mahunka and Injeram. *Madapallam* is now a staple export from England to India; it is a finer kind of white piece-goods, intermediate between calico and muslin.

[1610.—"Madafunum is chequered, some what fine and well requested in Prjman."—*Danvers, Letters*, i. 71.]

1673.—"The English for that cause (the unhealthfulness of Madhapatani, only at the time of shipping, remove to Madopolon, where they have a wholesome Seat Forty Miles more North."—*Fryer*, 35.

[1684-85.—"Mr. Benj^s Northerly having brought up Mustered the Madapoll Cloth. It is thought convenient that the same be taken of him. . . ."—*Pringle's Diary Ft. St. Geo.* 1st ser. iv. 49.]

c. 1810.—"Pierrette est de jolies chemises on Madapolam."—*Maline, Pierrette*.

1879.—" . . . hushness seems to be the unfailling characteristic of autographs, fans, Cromora fiddles, Louis Quatorze snuff-boxes, and the like, however sluggish pig-iron and Madapollams may be."—*Sat. Rev.*, Jan. 11, p. 45.

MADRAXAXO, s. This appears in old Portuguese works as the name of a gold coin of Guzerat; perhaps representing *Muzaffar-shahi*. There were several kings of Guzerat of this name. The one in question was probably Muzaffar-Shah II. (1611-1525), of whose coinage Thomas mentions a gold piece of 165 grs. (*Pathan Kings*, 353).

1651.—"There also come to this city Madrafaxaos, which are a money of Cambaya, which vary greatly in price; some are of 24 tangas of 60 reit the tanga, others of 23, 22, 21, and other prices according to time and value."—*A. Nunes*, 32.

MADRAS, n.p. This alternative name of the place, officially called by its founders Fort St. George, first appears about the middle of the 17th century. Its origin has been much debated, but with little result. One derivation, backed by a fictitious legend, derives the name from an imaginary Christian fisherman called

Madaram; but this may be pronounced philologically impossible, as well as otherwise unworthy of serious regard.* Lassen takes the name to be a corruption of *Manda-rāja*, 'Realm of the Stupid'. No one will suspect the illustrious author of the *Indische Alterthumskunde* to be guilty of a joke; but it does look as if some malign Bengalee had suggested to him this gibe against the "Benighted". It is indeed curious and true that, in Bengal, sepoys and the like always speak of the Southern Presidency as *Mandray*. In fact, however, all the earlier mentions of the name are in the form of *Madrayatnam*, 'the city of the Madras,' whatever the *Madras* may have been. The earliest maps show *Madrayatnam* as the Mahommedan settlement corresponding to the present Triplicane and Royapettah. The word is therefore probably of Mahommedan origin; and having got so far we need not hesitate to identify it with *Madras*, 'a college.' The Portuguese wrote this *Madarama* (see *Faria y Sousa, Africa Portuguesa*, 1691, p. 6); and the European name probably came from them, close neighbours as they were to Fort St. George, at Mylapore or San Thomé. That there was such a *Madras* in existence is established by the quotation from Hamilton, who was there about the end of the 17th century.† *Fryer's Map* (1698, but illustrating 1672-73) represents the Governor's House as a building of Mahommedan architecture, with a dome. This may have been the *Madras* itself. Lockyer also (1711) speaks of a "College," of which the building was "very ancient"; formerly a hospital, and then used apparently as a residence for young writers. But it is not clear whether the name "College" was not given on this last account. [The *Madras Admin. Man.* says: "The origin of this name has been much discussed. *Madras*, a Mahommedan school, has been suggested, which considering the date at which the name is first found seems fanciful. *Manda* is in Sanscrit 'slow.' *Mandart* was a king of the lunar race.

* It is given in No. II. of *Selections from the Records of S. Arcot District*, p. 107.

† In a letter from poor Arthur Burnell, on which this paragraph is founded, he adds: "It is said that the most Pollutious town (in the German sense) in all the East should have such a name."

The place was probably called after this king" (ii. 91). The *Madras Gloss.* again writes: "Hind. *Madrats*, Can. *Madardau*, from Tel. *Mandaradzu*, name of a local Telegu Royer," or ruler. The whole question has been discussed by Mr. Pringle (*Diary Ft. St. Geo.*, 1st ser. i. 106 *seqq.*). He points out that while the earliest quotation given below is dated 1653, the name, in the form *Madrazpatam*, is used by the President and Council of Surat in a letter dated 29th December, 1640 (*J. O. Records*, O. C. No. 1764); "and the context makes it pretty certain that Francis Day or some other of the factors at the new Settlement must have previously made use of it in reference to the place, or 'rather,' as the Surat letter says, 'plot of ground' offered to him. It is no doubt just possible that in the course of the negotiations Day heard or caught up the name from the Portuguese, who were at the time in friendly relations with the English; but the probabilities are certainly in the opposite direction. The *nayik* from whom the plot was obtained must almost certainly have supplied the name, or what Francis Day conceived to be the name. Again, as regards Hamilton's mention of a 'college,' Sir H. Yule's remark certainly goes too far. Hamilton writes, 'There is a very Good Hospital in the Town, and the Company's Horse-stables are neat, but the old College where a good many Gentlemen Factors are obliged to lodge, is ill-kept in repair.' This remark taken together with that made by Lockyer . . . affords proof, indeed, that there was a building known to the English as the 'College.' But it does not follow that this, or any, building was distinctively known to Muslims as the '*madrasa*.' The 'old College' of Hamilton may have been the successor of a Musliman '*madrasa*,' of some size and consequence, and if this was so the argument for the derivation would be strengthened. It is however equally possible that some old buildings within the plot of territory acquired by Day, which had never been a '*madrasa*,' was turned to use as a College or place where the young writers should live and receive instruction; and in this case the argument, so far as it rests on a mention of 'a College' by Hamilton

and Lockyer, is entirely destroyed. Next as regards the probability that the first part of '*Madraspatanam*' is 'of Mahomedan origin,' Sir H. Yule does not mention that date of the maps in which *Madraspatanam* is shown 'as the Mahomedan settlement corresponding to the present Triplicane and Royapettah'; but in Fryer's map, which represents the fort as he saw it in 1672, the name '*Madirass*'—to which is added 'the Indian Town with flat houses'—is entered as the designation of the collection of houses on the north side of the English town, and the next makes it evident that in the year in question the name of *Madras* was applied chiefly to the crowded collection of houses styled in turn the 'Heathen,' the 'Malabar,' and the 'Black' town. This consideration does not necessarily disprove the supposed Musliman origin of '*Madras*,' but it undoubtedly weakens the chain of Sir H. Yule's argument." Mr. Pringle ends by saying: "On the whole it is not unfair to say that the chief argument in favour of the derivation adopted by Sir H. Yule is of a negative kind. There are fatal objections to whatever other derivations have been suggested, but if the mongrel character of the compound '*Madraspatanam*' is disregarded, there is no fatal objection to the derivation from '*madrasa*.' . . . If however that derivation is to stand, it must not rest upon such accidental coincidences as the use of the word 'College' by writers whose knowledge of *Madras* was derived from visits made from 30 to 50 years after the foundation of the colony."]

1653.—"Estant desbarquer le R. P. Zenon reçut lettres de Madraspatan de la detention du Rev. P. Ephraim de Nevers par l'Inquisition de Portugal, pour avoir presché a Madraspatan que les Catholiques qui folloient et transportent dans des pays les images de Saint Antoine du Pade, et de la Vierge Marie, estoient impies, et que les Indous à tout le moins honorent ce qu'ils estiment Saint. . . ."—*De la Bouillay-le-Gouz*, ed. 1657, 211.

c. 1665.—"Le Roi de Golconde a de grands Revenus. . . Les Douanes des marchandises qui passent sur ses Terres, et celles des Ports de Masulipatan et de Madraspatan, lui rapportent beaucoup."—*Thévenot*, v. 306.

1672.—" . . following upon Madraspatan, otherwise called *Chinnapatam*, where the English have a Fort called St. George,

chiefly garrisoned by *Toepasses* and *Mistices*; from this place they annually send forth their ships, as also from Suratto."—*Naldæus*, (term. ed. 162.

1673.—"Let us now pass the Pale to the Heathen Town, only parted by a wide Parrado, which is used for a *Huzzar*, or Mercato-place. Maderas then divides itself into divers long streets, and they are chequered by as many transverso. It enjoys some *Choultries* for Places of Justice; one Exchange; one *Pagoda*. . . ."—*Fryer*, 38-39.

1720.—"The Town or Place, anciently called *Chinapatnam*, now called *Madraspatnam*, and Fort St. George."—*Letters Patent*, in *Charters of E.I. Company*, 365-D.

1727.—"Fort St. George or Maderass, or as the Natives call it, *China Patani*, is a Colony and City belonging to the *English East India Company*, situated in one of the most inconvenient Places I ever saw. . . . There is a very good Hospital in the Town, and the Company's Horse-Stables are neat, but the Old College, where a great many Gentlemen Factors are obliged to lodge, is left in ill Repair."—*J. Harrison*, l. 361, (ed. 1731, ii. 182). (Also see CHINAPATAN.)

MADRAS, s. This name is applied to large bright-coloured handkerchiefs, of silk warp and cotton woof, which were formerly exported from Madras, and much used by the negroes in the W. Indies as head-dresses. The word is preserved in French, but is now obsolete in England.

c. 1630.—" . . . We found President Pottion, the black Washington, sitting on a very old ragged sofa, amidst a confused mass of papers, dressed in a blue military undress frock, white trousers, and the everlasting Madras handkerchief bound round his brows."—*Tom Cringle*, ed. 1863, p. 425.

1846.—"Et Madame se manifesta! C'était une de ces vieilles dévotées par Adrien Brauer d'une ses sorcières pour le Sabbat . . . coiffée d'un Madras, faisant encore pippillottes avec les imprimés, que recevait gratuitement son maître."—*Balzac*, *Le Cousin Pons*, ch. xviii.

MADREMALUCO, n.p. The name given by the Portuguese to the Mahomedan dynasty of Berar, called *'Imād-shāhī*. The Portuguese name represents the title of the founder *'Imād-ul-Mulk*, ('Pillar of the State'), otherwise Fath Ullah *'Imād Shāh*. The dynasty was the most obscure of those founded upon the dissolution of the Būhmani monarchy in the Decan. (See COTAMALUCO, IDALCAN, MELIQUE VERIDO, NIZAMALUCO, SABAIO.) It began about 1484, and in 1572 was merged in the kingdom of

Ahmednagar. There is another Madremaluco (or *'Imād-ul-Mulk*) much spoken of in Portuguese histories, who was an important personage in Guzerat, and put to death with his own hand the king Sikandar Shāh (1526) (*Barros*, IV. v. 3; *Correa*, ii. 272, 344, &c.; *Couto*, Deca. v. and vi. *passim*).

[1513.—See under COTAMALUCO.]

1553.—"The Madro Maluco was married to a sister of the Hidalchan (see IDALCAN), and the latter treated this brother-in-law of his, and Meleque Verido as if they were his vassals, especially the latter."—*Barros*, IV. vii. 1.

1563.—"The Imadmaluco or Madremaluco, as we corruptly style him, was a Circassian (*Cherques*) by nation, and had originally been a Christian, and died in 1546. . . . *Imad* is as much as to say 'prop,' and thus the other (of these princes) was called *Imadmaluco*, or 'Prop of the Kingdom.' . . ."—*Garcia*, l. 39.

Neither the chronology of De Orta here, nor the statement of *Imād-ul-Mulk's* Circassian origin, agree with those of Firishā. The latter says that Fath-Ullah *'Imād Shāh* was descended from the heathen of Bijanagar (iii. 485).

MADURA, n.p. properly *Madurei*, Tam. *Mathurai*. This is still the name of a district in S. India, and of a city which appears in the Tables of Ptolemy as "*Mádorpa βασιλειῶν Μαδύροισι*." The name is generally supposed to be the same as that of *Mathurā*, the holy and much more ancient city of Northern India, from which the name was adopted (see MUTTRA), but modified after Tamil pronunciation.* [On the other hand, a writer in *J.R. As. Soc.* (xiv. 578, n. 3) derives *Madura* from the Dravidian *Madur* in the sense of 'Old Town,' and suggests that the northern Mathura may be an offshoot from it.] *Madura* was, from a date, at least as early as the Christian era, the seat of the Pāndya sovereigns. These, according to Tamil tradition, as stated by Bp. Caldwell, had previously held their residence at *Kolkri* on the Tamraparni, the *Kólxi* of Ptolemy. (See Caldwell, pp. 16, 98, 101). The name of *Madura*, probably as adopted from the holier northern Muttra, seems to have been a favourite among the Eastern settlements under Hindu influence. Thus we have

* This perhaps implies an earlier spread of northern influence than we are justified in assuming.

Madura in Ceylon; the city and island of *Madura* adjoining Java; and a town of the same name (*Madura*) in Burma, not far north of Mandalé, *Madaya* of the maps.

A.D. c. 70-80.—“*Alius utillior portus gentis Neeeyndon qui vocatur Becare. Ibi regnabat Pandion, longe ab emporio mediterraneo distante oppido quod vocatur Modura.*”—*Pliny*, vi. 26.

[c. 1315.—“*Mardi.*” See **CRORE**.]

c. 1317.—“The Sultan stopped a month at Fattan, and then departed for his capital. I stayed 15 days after his departure, and then started for his residence, which was at Mutra, a great city with wide streets. . . . I found there a pest raging of which people died in brief space . . . when I went out I saw only the dead and dying.”—*Ibn Batuta*, iv. 200-1.

1311.—“ . . . the royal canopy moved from Bīrdhāl . . . and 5 days afterwards they arrived at the city of Mathra . . . the dwelling-place of the brother of the Rāī Sundar Pāndya. They found the city empty, for the Rāī had fled with the Rānī, but had left two or three elephants in the temple of Jagatār (Jaganāth).”—*Amir Khurā*, in *Elliot*, iii. 91.

MADURA FOOT, s. A fungoid disease of the foot, apparently incurable except by amputation, which occurs in the *Madura* district, and especially in places where the ‘Black soil’ prevails. Medical authorities have not yet decided on the causes or precise nature of the disease. See *Nelson, Madura*, Pt. i. pp. 91-94; [*Gribble, Cuddapah*, 193].

MAGADOXO, n.p. This is the Portuguese representation, which has passed into general European use, of *Makdashau*, the name of a town and State on the Somali coast in E. Africa, now subject to Zanzibar. It has been shown by one of the present writers that Marco Polo, in his chapter on Madagascar, has made some confusion between Magadoxo and that island, mixing up particulars relating to both. It is possible that the name of Madagascar was really given from Makdashau, as Sir R. Burton supposes; but he does not give any authority for his statement that the name of Madagascar “came from Makdishū (Magadoxo) . . . whose Sheikh invaded it” (*Comment. on Camões*, ii. 520). [Owen *Narrative*, i. 357] writes the name *Mukdeesha*, and Boteler (*Narrative*, ii. 215) says it is pronounced by

the Arabs *Makdīsha*. The name is said to be *Maqaad-el-Shata*, “Harbour of the Sheep,” and the first syllable has been identified with that of *Magdala* and is said to mean “door” in some of the Galla dialects (*Notes & Queries*, 9 ser. ii. 193, 310. Also see Mr. Gruy’s note on *Pyrard*, Hak. Soc. i. 29, and Dr. Burnell on *Linschoten*, Hak. Soc. i. 19.]

c. 1330.—“On departing from Zaila, we sailed on the sea for 15 days, and then arrived at Makdashau, a town of great size. The inhabitants possess a great number of camels, and of these they slaughter (for food) several hundreds every day.”—*Ibn Batuta*, ii. 181.

1493.—“And we found ourselves before a great city with houses of several stories, and in the midst of the city certain great palaces; and about it a wall with four towers; and this city stood close upon the sea, and the Moors call it Magadoxo. And when we were come well abreast of it, we discharged many bombards (at it), and kept on our way along the coast with a fine wind on the poop.”—*Roteiro*, 102.

1505.—“And the Viceroy (Don Francisco D’Almeida) made sail, ordering the course to be made for Magadoxo, which he had instructions also to make tributary. But the pilots objected saying that they would miss the season for crossing to India, as it was already the 26th of August. . . .”—*Correia*, i. 160.

1514.—“ . . . The most of them are Moors such as inhabit the city of Zofalla . . . and these people continue to be found in Mazambic, Melinda, Mogodecio, Marchilino (read Brava Chilve, i.e. *Brava* and *Quilva*), and Mombazza; which are all walled cities on the main land, with houses and streets like our own; except Mazamblich.”—*Letter of Giov. da Empoli*, in *Archiv. Stor. Ital.*

1516.—“Further on towards the Red Sea there is another very large and beautiful town called Magadoxo, belonging to the Moors, and it has a King over it, and is a place of great trade and merchandise.”—*Narbosa*, 16.

1532.—“ . . . and after they had passed Cape Guardafu, Dom Estevão was going along in such depression that he was like to die of grief, on arriving at Magadoxo, they stopped to water. And the King of the country, hearing that there had come a son of the Count Admiral, of whom all had ample knowledge as being the first to discover and navigate on that coast, came to the shore to see him, and made great offers of all that he could require.”—*Conto*, IV. viii. 2.

1727.—“Magadoxo, or as the Portuguese call it, Magadoela, is a pretty large City, about 2 or 3 Miles from the Sea, from whence it has a very fine Aspect, being adorn’d with many high Steeples and Mosques.”—*A. Hamilton*, i. 12-13, [ed. 1744].

MAGAZINE, s. This word is, of course, not Anglo-Indian, but may find a place here because of its origin from *Ar. makhāzin*, plur. of *al-makhzan*, whence Sp. *almacen*, *almagacen*, *maga-cen*, Port. *almazem*, *armazem*, Ital. *magazzino*, Fr. *magazin*.

c. 1340.—"The Sultan . . . made him a grant of the whole city of Stri and all its houses with the gardens and fields of the treasury (*makhzan*) adjacent to the city (of Delhi)."—*Ibn Batuta*, iii. 262.

1539—"A que Pero de Faria respondeo, que lhe desse elle commissão per mandar nos almozars, et que logo proveria no socorro queo entendia ser necessario."—*Pinto*, cap. xxi.

MAHAJUN, s. Hind. from Skt. *mahā-jan*, 'great person.' A banker and merchant. In Southern and Western India the vernacular word has various other applications which are given in *Wilson*.

[1813.—"Mahajen, Mahajanum, a great person, a merchant."—*Gloss. to 5th Rep.* s.v.]

c. 1861.—

"Down there lives a Mahajun—my father gave him a bill,
I have paid the knave thrice over, and
here I'm paying him still.

He shows me a long stamp paper, and
must have my land—must he?
If I were twenty years younger, he should
get six feet by three."

Sir A. C. Lyall, The Old Pindaree.

1885.—"The Mahajun hospitably entertains his victim, and speeds his homeward departure, giving no word or sign of his business till the time for appeal has gone by, and the decree is made absolute. Then the storm bursts on the head of the luckless hill-man, who finds himself loaded with an overwhelming debt, which he has never incurred, and can never hope to discharge; and so he practically becomes the Mahajun's slave for the rest of his natural life."—*Lt.-Col. T. Lewin, A Fly on the Wheel*, 339.

MAHANNAH, s. (See *MEEANA*.)

MAHE, n.p. Properly *Māyēli*. [According to the *Madras Gloss.* the Mal. name is *Māyayāzhi*, *mai*, 'black,' *āzhi*, 'river mouth'; but the title is from the French *Mahe*, being one of the names of Labourdonnais.] A small settlement on the Malabar coast, 4 m. S.E. of Tellicherry, where the French established a factory for the sake of the pepper trade in 1722, and which they still retain. It is not now of any importance.

MAHI, n.p. The name of a considerable river flowing into the upper part

of the Gulf of Cambay. ["The height of its banks, and the fierceness of its floods; the deep gullies through which the traveller has to pass on his way to the river, and perhaps, above all, the bad name of the tribes on its banks, explain the proverb: 'When the Mahi is crossed, there is comfort'" (*Imp. Gazetteer*, s.v.).]

c. A.D. 80-90.—"Next comes another gulf . . . extending also to the north, at the mouth of which is an island called *Baionēs* (*Perim*), and at the innermost extremity a great river called *Mals*."—*Periplus*, ch. 42.

MAHOUT, s. The driver and tender of an elephant. Hind. *mahā-wat*, from Skt. *mahā-mātra*, 'great in measure,' a high officer, &c., so applied. The Skt. term occurs in this sense in the *Mahābhārata* (e.g. iv. 1761, &c.). The *Mahout* is mentioned in the 1st Book of Maccabees as 'the Indian.' It is remarkable that we find what is apparently *mahā-mātra*, in the sense of a high officer in Hesychius:

"Μαμάτραι, οὐ στρατηγὸν καὶ ἰσθῆς."
—*Hesych.* s.v.

c. 1590.—"*Mast* elephants (see *MUST*). There are five and a half servants to each, viz., first a *Mahawat*, who sits on the neck of the animal and directs its movements. . . . He gets 200 *dāms* per month. . . . Secondly a *Bhōi*, who sits behind, upon the rump of the elephant, and assists in battle, and in quickening the speed of the animal; but he often performs the duties of the *Mahawat*. . . . Thirdly the *Ma'is* (see *MATE*). . . . A *Ma'is* fetches fodder, and assists in caparisoning the elephant. . . ."—*Ain*, ed. Blochmann, i. 125.

1648.—". . . and Mahouts for the elephants. . . ."—*Van Twist*, 56.

1826.—"I will now pass over the term of my infancy, which was employed in learning to read and write—my preceptor being a mahouhut, or elephant-driver—and will take up my adventures."—*Pandurang Hari*, 21; [ed. 1873, i. 28].

1848.—"Then he described a tiger hunt, and the manner in which the Mahout of his elephant had been pulled off his seat by one of the infuriate animals."—*Thackeray, Vanity Fair*, ch. iv.

MAHRATTA, n.p. Hind. *Marhātā*, *Marhattā*, *Marhātā* (*Marhātī*, *Marahī*, *Marhātī*), and *Marāthā*. The name of a famous Hindu race, from the old Skt. name of their country, *Mahā-rāshtra*, 'Magna Regio.' [On the other hand H. A. Acworth (*Ballads of the Marathas*, Intro. vi.) derives the word from a tribal name

Rathi or *Ratha*, 'chariot fighters,' from *rath*, 'a chariot,' thus *Mahā-Ratha* means 'Great Warrior.' This was transferred to the country and finally Sanskritised into *Mahā-rāshtra*. Again some authorities (Wilson, *Indian Caste*, ii. 48; Baden-Powell, *J. R. As. Soc.*, 1897, p. 249, note) prefer to derive the word from the *Mhār* or *Mahār*, a once numerous and dominant race. And see the discussion in the *Bombay Gazetteer*, I. pt. ii. 143 seq.]

c. 550.—"The planet (Saturn's) motion in Aṣleṣhā causes affliction to aquatic animals or products, and snakes . . . in Porva Phalguni to vendors of liquors, women of the town, damsels, and the Mahrattas. . . ."—*Bṛhat Saṁhitā*, tr. by Kern, *J. R. As. Soc.* 2nd ser. v. 61.

640.—"Do la il prit la direction du Nord-Ouest, traversa une vaste forêt, et . . . il arriva au royaume de *Mo-ho-la-to* (*Mahā-rāshtra*). . . ."—*Pāṇi. Baudh.* i. 202; [*Bombay Gazetteer*, I. pt. ii. 353].

c. 1030.—"Do Dhar, en se dirigeant vers le midi, jusqu'à la rivière de Nymyah on comte 7 parangs; do la Mahrat-dessa 18 paras."—*Albirāni*, in *Bernard's Fragments*, 109.

c. 1291-5.—"Alī-ud-dīn marched to Elīchpūr, and thence to Ghatī-lajaura . . . the people of that country had never heard of the Musulmans; the Mahratta land had never been punished by their armies; no Musulman King or Prince had penetrated so far."—*Zia-ud-dīn Barnī*, in *Elliot*, iii. 150.

c. 1323.—"In this Greater India are twelve idolatrous Kings, and more. . . . There is also the Kingdom of Maratha which is very great."—*Friar Jordanus*, 41.

1673.—"They tell their tale in Moratty; by Profession they are Goutues."—*Fryer*, 174.

1747.—"Agreed on the arrival of these Ships that We take Five Hundred (500) Peons more into our Service, that the 50 Moratta Horses be augmented to 100 as We found them very usefull in the last Skirmish. . . ."—*Consul at Ft. St. David*, Jan. 6 (MS. Record in India Office).

1748.—"That upon his hearing the Mirattoes had taken Tanner's Fort . . ."—*In Long*, p. 5.

c. 1760.—". . . those dangerous and powerful neighbors the Morattoes; who being now masters of the contiguous island of Salsette . . ."—*Groes*, ii. 44.

"The name of Morattoes, or Marattas, is, I have reason to think, a derivation in their country-language, or by corruption, from *Mar-Rajah*."—*Ibid.* ii. 76.

1765.—"These united princes and people are those which are known by the general name of *Maharattors*; a word compounded of *Rattor* and *Manah*; the first being the name of a particular *Rajapoot* (or *Rajpoot*)

tribe; and the latter, signifying great or mighty (as explained by Mr. Fraser). . . ."—*Holwell, Hist. Events*, &c., i. 105.

c. 1769.—Under a mezzotint portrait: "*The Right Honourable George Lord Pigot, Baron Pigot of Patahul in the Kingdom of Ireland, President and Governor of and for all the Affairs of the United Company of Merchants of England trading to the East Indies, on the Coast of Choromandel, and Orix, and of the Chingees and Moratta Countries*, &c., &c., &c."

c. 1812.—"*. . . Ah, for some retreat Deep in yonder shining Orient, where my life began to beat; Where in wild Mahratta battle fell my father's evil star'd.*"

—*Tennyson, Locksley Hall*.

The following is in the true Hobson-Jobson manner:

[1859.—"This term *Marhatta* or *Mār-hutta*, is derived from the mode of warfare adopted by these men. *Mar* means to strike, and *hutta*, to get out of the way, i.e. those who struck a blow suddenly and at once retreated out of harm's way."—*H. Dundas Robertson, District Duties during the Revolt in 1857*, p. 101, note.]

MAHRATTA DITCH, n.p. An excavation made in 1742, as described in the extract from Orme, on the landward sides of Calcutta, to protect the settlement from the Mahratta bands. Hence the term, or for shortness 'The Ditch' simply, as a disparaging name for Calcutta (see **DITCHER**). The line of the Ditch corresponded nearly with the outside of the existing Circular Road, except at the S.E. and S., where the work was never executed. [There is an excavation known by the same name at Madras excavated in 1780. (*Murray, Handbook*, 1859, p. 43).]

1742.—"In the year 1712 the Indian inhabitants of the Colony requested and obtained permission to dig a ditch at their own expense, round the Company's bounds, from the northern parts of Sootanatty to the southern part of Govindpore. In six months three miles were finished: when the inhabitants . . . discontinued the work, which from the occasion was called the Morattoe ditch."—*Orme*, ed. 1803, ii. 45.

1767.—"That the Bounds of Calcutta are to extend the whole Circle of Ditch dug upon the Invasion of the Marattes; also 600 yards without it, for an Esplanade."—*Articles of Agreement sent by Colonel Clive* (previous to the Treaty with the Nabob of May 14). In *Memoirs of the Revolution in Bengal*, 1760, p. 89.

1782.—"To the Proprietors and Occupiers of Houses and other Tenements within the

Mahratta Entrenchment."—*India Gazette*, Aug. 10.

[1840.—"Less than a hundred years ago, it was thought necessary to fortify Calcutta against the horsemen of Bora, and the name of the Mahratta Ditch still preserves the memory of the danger."—*Macaulay, Essay on Oliver*.]

1872.—"The Calcutta cockney, who glories in the Mahratta Ditch. . . ."—*Govinda Samanta*, i. 25.

MAHSEER, MASEER, MASAL, &c. Hind. *mahāsīr*, *mahāser*, *mahā-saulā*, s. The name is applied to perhaps more than one of the larger species of *Barbus* (N.O. *Cyprinidae*), but especially to *B. Mosul* of Buchanan, *B. Tor*, Day, *B. megalopta*, McLelland, found in the larger Himalayan rivers, and also in the greater perennial rivers of Madras and Bombay. It grows at its largest, to about the size of the biggest salmon, and more. It affords also the highest sport to Indian anglers; and from these circumstances has sometimes been called, misleadingly, the 'Indian salmon.' The origin of the name *Mahseer*, and its proper spelling, are very doubtful. It may be Skt. *mahā-sīras*, 'big-head,' or *mahā-salka*, 'large-scaled.' The latter is most probable, for the scales are so large that Buchanan mentions that playing cards were made from them at Dacca. Mr. H. S. Thomas suggests *mahā-āśya*, 'great mouth.' [The word does not appear in the ordinary diets; on the whole, perhaps the derivation from *mahā-sīras* is most probable.]

c. 1809.—"The Masal of the Kosi is a very large fish, which many people think still better than the Rohu, and compare it to the salmon."—*Buchanan, Eastern India*, iii. 194.

1822.—"Mahasaula and Tora, variously altered and corrupted, and with various additions may be considered as genuine appellations, amongst the natives for these fishes, all of which frequent large rivers."—*F. Buchanan Hamilton, Fishes of the Ganges*, 304.

1873.—"In my own opinion and that of others whom I have met, the Mahseer shows more sport for its size than a salmon."—*H. S. Thomas, The Rod in India*, p. 9.

MAINATO, s. Tam. Mal. *Maindatta*, a washerman or *dhoby* (q.v.).

1516.—"There is another sect of Gentiles which they call Mainatos, whose business it is to wash the clothes of the Kings, Bramins, and Naires; and by this they get their living; and neither they nor their

sons can take up any other business."—*Barbosa, Lisbon ed.*, 334.

c. 1542.—"In this inclosure do likewise remain all the Landresses, by them called Maynatos, which wash the linnen of the City (Pequin), who, as we were told, are above an hundred thousand."—*Pinto, in Cogan*, p. 133. The original (cap. cv.) has *todos os mainatos*, whose sex Cogan has changed.

1554.—"And the farm (*renda*) of mainatos, which farm prohibits any one from washing clothes, which is the work of a mainato, except by arrangement with the farmer (*Rendeiro*). . . ."—*Tombo*, &c., 53.

[1598.—"There are some among them that do nothing els but wash clothes: . . . they are called Maynattos."—*Lincolnton, Hak. Soc.* i. 260.

[c. 1610.—"These folk (the washermen) are called Menates."—*Pyrard de Laval, Hak. Soc.* ii. 71.]

1644.—(Expenses of Daman) "For two maynatos, three water boys (*bois de agua*), one *sombreyro* boy, and 4 torch bearers for the said Captain, at 1 xerafim each a month, comes in the year to 36,000 *rés* or x". 00120.0.00."—*Bocarro, MS.* i. 181.

MAISTRY, MISTRY, sometimes even **MYSTERY**, s. Hind. *mistrī*. This word, a corruption of the Portuguese *mestre*, has spread into the vernaculars all over India, and is in constant Anglo-Indian use. Properly 'a foreman,' 'a master-workman'; but used also, at least in Upper India, for any artisan, as *rāj-mistrī* (properly Pers. *rāj*), 'a mason or bricklayer,' *lohār-mistrī*, 'a blacksmith,' &c. The proper use of the word, as noted above, corresponds precisely to the definition of the Portuguese word, as applied to artisans in Bluteau: "Artifice que sabe bem o seu officio. *Peritus artifex* . . . *Opifex, alienorum operum inspector*." In W. and S. India *maistry*, as used in the household, generally means the cook, or the tailor. (See **CALEEFA**.)

Master (Ματρεψ) is also the Russian term for a skilled workman, and has given rise to several derived adjectives. There is too a similar word in modern Greek, *ματρωπ*.

1404.—"And in these (chambers) there were works of gold and azure and of many other colours, made in the most marvellous way; insomuch that even in Paris whence come the subtle *maestros*, it would be reckoned beautiful to see."—*Clavijo*, § cv. (Comp. *Marikhām*, p. 125).

1524.—"And the Viceroy (D. Vasco da Gama) sent to seize in the river of the Culymutys four newly-built caturs, and fetched them to Cochín. These were built

very light for fast rowing, and were greatly admired. But he ordered them to be burned, saying that he intended to show the Moors that we knew how to build better caturs than they did; and he sent for Mestre Vyne the Genoese, whom he had brought to build galleys, and asked him if he could build boats that would row faster than the Malabar paraos (see FROW). He answered: 'Sir, I'll build you brigantines fast enough to catch a mosquito. . . .'"—*Correa*, ii. 830.

[1548.—"He ordered to be collected in the smithies of the dockyard as many smiths as could be had, for he had many misteres."—*Ibid.* iv. 663.]

1554.—"To the mestre of the smith's shop (*ferraria*) 30,000 reis of salary and 600 reis for maintenance" (see BATTÁ).—*S. Botelho, Tombo*, 65.

1800.—". . . I have not yet been able to remedy the mischief done in my absence, as we have the advantage here of the assistance of some Madras dubashes and maistries" (ironical).—*Wellington*, i. 67.

1883.—". . . My mind goes back to my ancient Goanese cook. He was only a maistry, or more vulgarly a *bobberjee* (see BOBACHEE), yet his sonorous name recalled the conquest of Mexico, or the doubling of the Cape."—*Tribes on My Frontier*, 35.

[1900.—"Mystery very sick, Mem Sahib, very sick all the night."—*Temple Bar*, April.]

MAJOON, s. Hind. from Ar. *ma'-jūn*, lit. 'kneaded,' and thence what old medical books call 'an electuary' (i.e. a compound of medicines kneaded with syrup into a soft mass), but especially applied to an intoxicating confection of hemp leaves, &c., sold in the bazar. [*Burton, Ar. Nights*, iii. 159.] In the Deccan the form is *ma'-jūm*. Moodeen Sheriff, in his *Suppt. to the Pharmac. of India*, writes *magh-jūn*. "The chief ingredients in making it are *ganja* (or hemp) leaves, milk, *ghee*, poppy-seeds, flowers of the thorn-apple (see DATURA), the powder of nux vomica, and sugar" (*Qanoon-e-Islam*, Gloss. lxxxiii).

1519.—"Next morning I halted . . . and indulging myself with a *maajūn*, made them throw into the water the liquor used for intoxicating fishes, and caught a few fish."—*Baber*, 272.

1563.—"And this they make up into an electuary, with sugar, and with the things above-mentioned, and this they call *maju*."—*Garcia*, f. 27v.

1781.—"Our ill-favoured guard brought in a dose of majum each, and obliged us to eat it . . . a little after sunset the surgeon came, and with him 30 or 40 Caffres, who seized us, and held us fast till the operation (circumcision) was performed."—*Soldier's letter* quoted in *Hon. John Lindsay's Journal*

of *Captivity in Mysore, Lives of Lindsay*, iii. 293.

1874.—". . . it (Bhang) is made up with flour and various additions into a sweetmeat or majum of a green colour."—*Hambury and Fieckiger*, 493.

MALABAR, n.p.

a. The name of the sea-board country which the Arabs called the 'Pepper-Coast,' the ancient *Kerala* of the Hindus, the *Λιμύρικη*, or rather *Διμύρικη*, of the Greeks (see TAMIL), is not in form indigenous, but was applied, apparently, first by the Arab or Arabo-Persian mariners of the Gulf. The substantive part of the name, *Malai*, or the like, is doubtless indigenous; it is the Dravidian term for 'mountain' in the Sanskritized form *Malaya*, which is applied specifically to the southern portion of the Western Ghauts, and from which is taken the indigenous term *Malayālam*, distinguishing that branch of the Dravidian language in the tract which we call Malabar. This name—*Male* or *Malai*, *Maliah*, &c.—we find in the earlier post-classic notices of India; whilst in the great Temple-Inscription of Tanjore (11th century) we find the region in question called *Malai-nāḍu* (*nāḍu*, 'country'). The affix *bār* appears attached to it first (so far as we are aware) in the Geography of Edrisi (c. 1150). This (Persian?) termination, *bār*, whatever be its origin, and whether or no it be connected either with the Ar. *barr*, 'a continent,' on the one hand, or with the Skt. *vāra*, 'a region, a slope,' on the other, was most assuredly applied by the navigators of the Gulf to other regions which they visited besides Western India. Thus we have *Zangi-bār* (mod. Zanzibar), 'the country of the Blacks'; *Kālāh-bār*, denoting apparently the coast of the Malay Peninsula; and even according to the dictionaries, *Hindū-bār* for India. In the Arabic work which affords the second of these examples (*Relation*, &c., tr. by *Reinaud*, i. 17) it is expressly explained: "The word *bār* serves to indicate that which is both a coast and a kingdom." It will be seen from the quotations below that in the Middle Ages, even after the establishment of the use of this termination, the exact form of the name as given by foreign travellers and writers, varies considerably. But, from the time of

the Portuguese discovery of the Cape route, *Malavar*, or *Malabar*, as we have it now, is the persistent form. [Mr. Logan (*Manual*, i. 1) remarks that the name is not in use in the district itself except among foreigners and English-speaking natives; the ordinary name is *Malayālam* or *Malāyam*, 'the Hill Country'.]

c. 545.—"The imports to Taprobane are silk, aloeswood, cloves, sandalwood. . . . These again are passed on from Sioladiba to the marts on this side, such as *Malāḥ*, where the pepper is grown. . . . And the most notable places of trade are these, *Sindu* . . . and then the five marts of *Malāḥ*, from which the pepper is exported, viz., *Parti*, *Mangaruth*, *Salopatana*, *Nalopatana*, and *Pudoputana*."—*Cosmas*, Bk. xi. In *Cathay*, &c., p. clixviii.

c. 645.—"To the south this kingdom is near the sea. There rise the mountains called *Mo-la-ye* (*Malaya*), with their precipitous sides, and their lofty summits, their dark valleys and their deep ravines. On these mountains grows the white sandalwood."—*Huen Tsang*, in *Julien*, iii. 122.

851.—"From this place (*Maskat*) ships sail for India, and run for *Kaulam-Malai*; the distance from *Maskat* to *Kaulam-Malai* is a month's sail with a moderate wind."—*Relation*, &c., tr. by *Reinaud*, i. 15. The same work at p. 15 uses the expression "Country of Pepper" (*Balad-ul-falful*).

890.—"From *Sindán* to *Mali* is five days' journey; in the latter pepper is to be found, also the bamboo."—*Ibn Khurādādh*, in *Elliot*, i. 15.

c. 1030.—"You enter then on the country of *Ladrán*, in which is *Jaimúr* (see under *GEOL*), then *Maliah*, then *Kunchi*, then *Dravira* (see *DRAVIDIAN*)."—*Al-Biruni*, in *Reinaud*, *Fragments*, 121.

c. 1150.—"Fandarina (see *PANDARANI*) is a town built at the mouth of a river which comes from *Manibār*, where vessels from India and *Sind* cast anchor."—*Idrisi*, in *Elliot*, i. 90.

c. 1200.—"Harrisports here in the delightful spring . . . when the breeze from *Malaya* is fragrant from passing over the charming *luanga*" (cloves).—*Gita Gorinda*.

1270.—"Malibar is a large country of India, with many cities, in which popper is produced."—*Kacwin*, in *Gildemeister*, 214.

1293.—"You can sail (upon that sea) particularly these islands and Ormes, and (from Ormes) to those parts which are called (*Minibar*), is a distance of 2,000 miles, in a direction between south and south-east; then 300 miles between east and south-east from *Minibar* to *Maabar*" (see *MABAR*).—Letter of *Fr. John of Montecorvino*, in *Cathay*, i. 215.

1298.—"Melibar is a great kingdom lying toward^s the west. . . . There is in

this kingdom a great quantity of pepper."—*Marco Polo*, Bk. iii. ch. 25.

c. 1300.—"Beyond *Guzerat* are *Kankan* (see *CONCAN*) and *Tina*; beyond them the country of *Malibār*, which from the boundary of *Karoba* to *Kulam* (probably from *Gheriah* to *Quillon*) is 300 parasangs in length."—*Rashiduddin*, in *Elliot*, i. 68.

c. 1320.—"A certain traveller states that India is divided into three parts, of which the first, which is also the most westerly, is that on the confines of *Kerman* and *Sind*, and is called *Guzerit*; the second *Manibār*, or the Land of Pepper, east of *Guzerit*."—*Abulfeda*, in *Gildemeister*, 184.

c. 1322.—"And now that ye may know how pepper is got, let me tell you that it groweth in a certain empire, whereunto I came to land, the name whereof is *Minibar*."—*Frar Odoric*, in *Cathay*, &c., 74.

c. 1343.—"After 3 days we arrived in the country of the *Malaibār*, which is the country of Pepper. It stretches in length a distance of two months' march along the sea-shore."—*Ibn Batuta*, iv. 71.

c. 1348-49.—"We embarked on board certain junks from Lower India, which is called *Minubax*."—*John de Marignolli*, in *Cathay*, 356.

c. 1420-30.—" . . . Departing thence he . . . arrived at a noble city called *Coloon*. . . . This province is called *Melihar*, and they collect in it the ginger called by the natives *colombi*, pepper, brazil-wood, and the cinnamon, called *canella grossa*."—*Conti*, corrected from Jones's tr. in *India in XVth Cent.* 17-18.

c. 1442.—"The coast which includes *Calicut* with some neighbouring ports, and which extends as far as (*Kaci*), a place situated opposite to the Island of *Serendib* . . . bears the general name of *Melibār*."—*Abdurrazak*, *ibid.* 19.

1459.—*Fra Mauro's* great Map has *Milibar*.

1514.—"In the region of India called *Melibar*, which province begins at *Goa*, and extends to *Cape Comedis* (*Comorin*). . . ."—Letter of *Gior. da Empoli*, 79. It is remarkable to find this Florentine using this old form in 1514.

1516.—"And after that the Moors of *Meca* discovered India, and began to navigate near it, which was 610 years ago, they used to touch at this country of *Malabar* on account of the pepper which is found there."—*Barbosa*, 102.

1553.—"We shall hereafter describe particularly the position of this city of *Calicut*, and of the country of *Malauar* in which it stands."—*Barros*, Dec. I. iv. c. 6. In the following chapter he writes *Malabar*.

1554.—"From *Diu* to the Islands of *Dib*. Steer first S.S.E., the pole being made by five inches, side towards the land in the direction of E.S.E. and S.E. by E. till you see the mountains of *Monibār*."—*The Mohit*, in *J. As. Soc. Ben.* v. 461.

1672.—

"Esta provincia cuja porto agora
Tomado tendes, Malabar se chama :
Do culto antigo os idolos adora,
Que cá por estas partes se derrama."
Cambes, vii. 32.

By Burton :

"This province, in whose Ports your ships
have tane
refuge, the Malabar by name is known ;
its antique rite adoreth idols vain,
Idol-religion being broadest sown."
Since Do Barros Malabar occurs almost
universally.

[1623.—" . . . Malabar Pirates. . . ."
P. della Valle, Hak. Soc. i. 121.]

1877.—The form Malibar is used in a
letter from Athanasius Peter III., "Patri-
arch of the Syrians of Antioch," to the
Marquis of Salisbury, dated Cairo, July 18.

MALABAR, n.p.

b. This word, through circumstances
which have been fully elucidated by
Bishop Caldwell in his *Comparative
Grammar* (2nd ed. 10-12), from which
we give an extract below,* was applied
by the Portuguese not only to the
language and people of the country
thus called, but also to the Tamil
language and the people speaking
Tamil. In the quotations following,
those under *A* apply, or may apply,
to the proper people or language of
Malabar (see MALAYALAM); those
under *B* are instances of the misappli-
cation to Tamil, a misapplication which
was general (see *c.g.* in *Orme*, *passim*)
down to the beginning of the last
century, and which still holds among
the more ignorant Europeans and
Eurasians in S. India and Ceylon.

(A.)

1552.—"A lingua dos Gentios de Canara
o Malabar."—*Custanheda*, ii. 78.

1672.—

"Leva alguns Malabares, quo tomou
Por força, dos quo o Samorim mandara."
Cambes, ix. 14.

* "The Portuguese . . . sailing from Malabar
on voyages of exploration . . . made their ac-
quaintance with various places on the eastern or
Coromandel Coast . . . and finding the language
spoken by the fishing and sea-faring classes on
the eastern coast similar to that spoken on the
western, they came to the conclusion that it was
identical with it, and called it in consequence by
the same name—viz. Malabar. . . . A circum-
stance which naturally confirmed the Portuguese
in their notion of the identity of the people and
language of the Coromandel Coast with those of
Malabar was that when they arrived at Cael, in
Tianovelly, on the Coromandel Coast . . . they
found the King of Quilon (one of the most im-
portant places on the Malabar Coast) residing
there."—*Bp. Caldwell*, u.s.

[By Aubertin :

"He takes some Malabars he kept on board
By force, of those whom Samorin had
sent . . ."]

1582.—"They asked of the Malabars which
went with him what he was!"—*Custanheda*,
(tr. by N. L.) f. 37v.

1602.—"We came to anchor in the Roads
of Achen . . . where we found sixteene or
eighteene sail of shippes of diuers Nations,
some *Goswals*, some of *Bengala*, some of
Calcut, called *Malabares*, some *Pegurs*,
and some *Patanyes*."—*Sir J. Lancaster*, in
Purchas, i. 153.

1606.—In *Gouvea* (*Synodo*, ff. 2r, 3, &c.)
Malavar means the Malayalam language.

(B.)

1519.—"Enrico Enriques, a Portuguese
priest of our Society, a man of excellent
virtue and good example, who is now in
the Promontory of Comorin, writes and
speaks the Malabar tongue very well in-
deed."—*Letter of Xavier*, in *Coleridge's
Life*, ii. 73.

1680.—"Whereas it hath been hitherto
accustomary at this place to make sales and
alienations of houses in writing in the Por-
tuguese, Gentue, and Mallabar languages,
from which some inconveniences have arisen.
. . ."—*Ft. St. Geo. Consol.*, Sept 9, in *Notes
and Extracts*, No. iii. 33.

[1682.—"An order in English Portuguez
Gentue & Mallabar for the preventing the
transportation of this Countrey People and
making them slaves in other Strange
Countreys. . . ."—*Pringle*, *Diary Ft. St.
Geo.*, 1st ser. i. 87.]

1718.—"This place (Tranquebar) is alto-
gether inhabited by Malabarian Heathens."
—*Propn. of the Gospel in the East*, Pt. i. (3rd
ed.), p. 18.

"Two distinct languages are neces-
sarily required ; one is the *Damutian*, com-
monly called *Malabarick*."—*Ibid.* Pt. iii. 33.

1734.—"Magnopere commendantes zelum,
ac studium Missionarium, qui libros sacram
Ecclesie Catholice doctrinam, rerumque
sacrarum monumenta continentes, pro In-
dorum Christi fidelium eruditione in linguam
Malabaricam seu Tamulicam transtulere."
—*Brief of Pope Clement XII.*, in *Norbert*, ii.
432-3. These words are adopted from Carl.
Tournon's decrees of 1701 (see *ibid.* i. 173).

c. 1760.—"Such was the ardent zeal of
M. Ziengenhalg that in less than a year he
attained a perfect knowledge of the Mala-
barian tongue. . . . He composed also a
Malabarian dictionary of 20,000 words."—
Grose, i. 261.

1782.—"Les habitants de la côte de
Coromandel sont appelés *Tamouls*; les
Européens les nomment improprement
Malabars."—*Sonnerat*, i. 47.

1801.—"From Nilisera to the Chander-
gerry River no language is understood but
the Malabars of the Coast."—*Sir T. Munro*,
in *Life*, i. 322.

In the following passage the word **Malabars** is misapplied still further, though by a writer usually most accurate and intelligent :

1810.—"The language spoken at Madras is the *Talinga*, here called **Malabars**."—*Marin Graham*, 123.

1860.—"The term '**Malabar**' is used throughout the following pages in the comprehensive sense in which it is applied in the *Singhalese Chronicles* to the continental invaders of Ceylon; but it must be observed that the adventurers in these expeditions, who are styled in the *Mahavamsa* '*dumilos*, or *Tamils*, came not only from . . . '**Malabar**,' but also from all parts of the Peninsula as far north as Cuttack and Orissa."—*Tennent's Ceylon*, i. 353.

MALABAR-CREEPER, s. *Argyria malabarica*, Choisy.

[**MALABAR EARS**, s. The seed vessels of a tree which Ives calls *Codaga palli*.

1773.—"From their shape they are called **Malabar-Ears**, on account of the resemblance they bear to the ears of the women of the Malabar coast, which from the large slit made in them and the great weight of ornamental rings put into them, are rendered very large, and so long that sometimes they touch the very shoulders."—*Ives*, 465.

MALABAR HILL, n.p. This favourite site of villas on Bombay Island is stated by Mr. Whitworth to have acquired its name from the fact that the Malabar pirates, who haunted this coast, used to lie behind it.

[1674.—"On the other side of the great Inlet, to the Sea, is a great Point abutting against Old Woman's Island, and is called **Malabar-Hill** . . . the remains of a stupendous Pagod, near a Tank of Fresh Water, which the Malabars visited it mostly for."—*Fryer*, 68 seq.]

[**MALABAR OIL**, s. "The ambiguous term '**Malabar Oil**' is applied to a mixture of the oil obtained from the livers of several kinds of fishes frequenting the Malabar Coast of India and the neighbourhood of Karachi."—*Watt, Econ. Dict.* v. 113.

MALABAR RITES. This was a name given to certain heathen and superstitious practices which the Jesuits of the Madura, Carnatic, and Mysore Missions permitted to their converts, in spite of repeated prohibitions by the Popes. And though these practices were finally condemned

by the Legate Cardinal de Tournon in 1704, they still subsist, more or less, among native Catholic Christians, and especially those belonging to the (so-called) Goa Churches. These practices are generally alleged to have arisen under Father de Nobili ("Robertus de Nobilibus"), who came to Madura about 1600. There can be no doubt that the aim of this famous Jesuit was to present Christianity to the people under the form, as it were, of a Hindu translation!

The nature of the practices of which we speak may be gathered from the following particulars of their prohibition. In 1623 Pope Gregory XV., by a constitution dated 31st January, condemned the following:—1. The investiture of Brahmans and certain other castes with the sacred thread, through the agency of Hindu priests, and with Hindu ceremonies. For these Christian ceremonies were to be substituted; and the thread was to be regarded as only a civil badge. 2. The ornamental use of sandalwood paste was permitted, but not its superstitious use, e.g., in mixture with cowdung ashes, &c., for ceremonial purification. 3. Bathing as a ceremonial purification. 4. The observance of caste, and the refusal of high-caste Christians to mix with low-caste Christians in the churches was disapproved.

The quarrels between Capuchins and Jesuits later in the 17th century again brought the Malabar Rites into notice, and Cardinal de Tournon was sent on his unlucky mission to determine these matters finally. His decree (June 23, 1704) prohibited:—1. A mutilated form of baptism, in which were omitted certain ceremonies offensive to Hindus, specifically the use of '*sativa*, *sal*, et *insufflatio*.' 2. The use of Pagan names. 3. The Hinduizing of Christian terms by translation. 4. Deferring the baptism of children. 5. Infant marriages. 6. The use of the Hindu *tali* (see **TALEE**). 7. Hindu usages at marriages. 8. Augury at marriages, by means of a coco-nut. 9. The exclusion of women from churches during certain periods. 10. Ceremonies on a girl's attainment of puberty. 11. The making distinctions between Pariahs and others. 12. The assistance of Christian musicians at heathen ceremonies. 13. The use

of ceremonial washings and bathings. 14. The use of cowdung-ashes. 15. The reading and use of Hindu books.

With regard to No. 11 it may be observed that in South India the distinction of castes still subsists, and the only Christian Mission in that quarter which has really succeeded in abolishing caste is that of the Basel Society.

MALABATHRUM, s. There can be very little doubt that this classical export from India was the dried leaf of various species of Cinnamomum, which leaf was known in Skt. as *tamāla-pattra*. Some who wrote soon after the Portuguese discoveries took, perhaps not unnaturally, the *pān* or betel-leaf for the *malabathrum* of the ancients; and this was maintained by Dean Vincent in his well-known work on the *Commerce and Navigation of the Ancients*, justifying this in part by the Ar. name of the betel, *tāmbūl*, which is taken from Skt. *tāmbūla*, betel; *tāmbūla-pattra*, betel-leaf. The *tamāla-pattra*, however, the produce of certain wild spp. of Cinnamomum, obtained both in the hills of Eastern Bengal and in the forests of Southern India, is still valued in India as a medicine and aromatic, though in no such degree as in ancient times, and it is usually known in domestic economy as *tejpāt*, or corruptly *tezpāt*, i.e. 'pungent leaf.' The leaf was in the Arabic *Materia Medica* under the name of *sādhaj* or *sādhajī Hindī*, as was till recently in the English Pharmacopœia as *Folium indicum*, which will still be found in Italian drug-shops. The matter is treated, with his usual lucidity and abundance of local knowledge, in the *Colloquios* of Garcia de Orta, of which we give a short extract. This was evidently unknown to Dean Vincent, as he repeats the very errors which Garcia dissipates. Garcia also notes that confusion of *Malabathrum* and *Folium indicum* with spikenard, which is traceable in Pliny as well as among the Arab pharmacologists. The ancients did no doubt apply the name *Malabathrum* to some other substance, an unguent or solid extract. Rheede, we may notice, mentions that in his time in Malabar, oils in high medical estimation were made from both leaves and root of the "wild cinnamon" of that coast, and that from

the root of the same tree a *camphor* was extracted, having several of the properties of real camphor and more fragrance. (See a note by one of the present writers in *Cathay*, &c., pp. cxlv.-xlv.) The name *Cinnamon* is properly confined to the tree of Ceylon (*C. Zeylanicum*). The other *Cinnamoma* are properly *Cassia* barks. [See *Watt, Econ. Dict.* ii. 317 *seqq.*]

c. A.D. 60.—"Μαλαβάρων ἔνιοι ὑποδάμ-
βάνουσιν εἶναι τῆς Ἰνδικῆς νάρδου φύλλον,
πλανώμενοι ὑπὸ τῆς κατὰ τὴν ὁμῆν, ἐμπε-
ρειας, . . . ἴδιον γὰρ ἐστὶ γένος φύμενον ἐν
τοῖς Ἰνδοῖς τέλει, φύλλον δὲ ἐπινυχό-
μενον ὕδατι."—*Dioscorides, Mat. Med.* i. 11.

c. A.D. 70.—"We are beholden to Syria
for Malabathrum. This is a tree that
beareth leaves rolled up round together,
and seeming to the eye withered. Out
of which there is drawn and pressed an Oil
for perfumers to use. . . . And yet there
commeth a better kind thereof from India.
. . . The rollish thereof ought to resemble
Nardus at the tongue end. The perfume
or smell that . . . the leaf yieldeth when
it is boiled in wine, passeth all others. It
is strange and monstrous which is observed
in the price; for it hath risen from one
denier to three hundred a pound."—*Pliny*,
xii. 26, in *Ph. Holland*.

c. A.D. 90.—". . . Getting rid of the
fibrous parts, they take the leaves and
double them up into little balls, which they
stitch through with the fibres of the withes.
And these they divide into three classes.
. . . And thus originate the three qualities
of Malabathrum, which the people who
have prepared them carry to India for sale."
—*Periplus*, near the end. [Also see *I'ule*,
Intro. Gill, River of Golden Sand, ed. 1883,
p. 89.]

1563.—"R. I remember well that in
speaking of betel you told me that it was
not *folium indū*, a piece of information
of great value to me; for the physicians
who put themselves forward as having
learned much from these parts, assert that
they are the same; and what is more, the
modern writers . . . call betel in their
works *tāmbūl*, and say that the Moors give
it this name. . . .

"O. That the two things are different as
I told you is clear, for Avicenna treats them
in two different chapters, viz., in 259, which
treats of *folium indū*, and in 707, which
treats of *tāmbūl* . . . and the *folium indū*
is called by the Indians *Tamalapatra*, which
the Greeks and Latins corrupted into
Malabathrum," &c.—*Garcia*, ff. 95v, 96.

c. 1690.—"Hoc Tembul seu Sirium, licet
vulgatissimum in India sit folium, distin-
guendum est a *Folio Indo* seu *Malabathro*,
Arabibus *Cadeji Hindī*, in Pharmacopœis,
et Indis, *Tamala-patra* et *folio Indo* dicto,
. . . . A nostra autem natione intellexi
Malabathrum nihil aliud esse quam folium
canellæ, seu cinnamomi sylvestris."—*Rum-
phius*, v. 337.

c. 1760.—" . . . quand l'on considère que les Indiens appellent notre fouille Indienne tamalapatra on croit d'apercevoir que le mot Grec *μαλάβαρον* ou *ελάβεον* vient d'être dérivé."—(Diderot) *Encyclopédie*, xx. 816.

1837.—(Malatroot is given in Arabic works of *Materia Medica* as the Greek of *Sidha*, and *inj* and *tey-pat* as the Hindi synonymes). "By the latter names may be obtained everywhere in the bazars of India, the leaves of *Cinn. Tannala* and of *Cinn. albiflorum*."—*Royle, Essay on Antiquity of Hindoo Medicine*, 85.

MALACCA, n.p. The city which gives its name to the Peninsula and the Straits of Malacca, and which was the seat of a considerable Malay monarchy till its capture by the Portuguese under D'Albuquerque in 1511. One naturally supposes some etymological connection between *Malayu* and *Malacca*. And such a connection is put forward by De Barros and D'Albuquerque (see below, and also under **MALAY**). The latter also mentions an alternative suggestion for the origin of the name of the city, which evidently refers to the Ar. *mulakat*, 'a meeting.' This last, though it appears also in the *Sijara Malayu*, may be totally rejected. Crawford is positive that the place was called from the word *malaka*, the Malay name of the *Phyllanthus emblica*, or emblic Myrobalan (q.v.), "a tree said to be abundant in that locality"; and thus, it will be seen below, is given by Godinho de Eredia as the etymology. *Malaka* again seems to be a corruption of the Skt. *amlaka*, from *amla*, 'acid.' [Mr. Skeat writes: "There can be no doubt that Crawford is right, and that the place was named from the tree. The suggested connection between *Malayu* and *Malaka* appears impossible to me, and, I think, would do so to any one acquainted with the laws of the language. I have seen the *Malaka* tree myself and eaten its fruit. Ridley in his Botanical Lists has *laka-laka* and *malaka* which he identifies as *Phyllanthus emblica*, L. and *P. pectinatus* Hooker (*Euphorbiaceae*). The two species are hardly distinct, but the latter is the commoner form. The fact is that the place, as is so often the case among the Malays, must have taken its name from the Sungei *Malaka*, or *Malaka River*."]

1416.—"There was no King but only a chief, the country belonging to Siam. . . .

In the year 1409, the imperial envoy Cheng Ho brought an order from the emperor and gave to the chief two silver seals. . . . he erected a stone and raised the place to a city, after which the land was called the Kingdom of Malacca (*Ma-la-ka*). . . . Tin is found in the mountains . . . it is cast into small blocks weighing 1 cattis 8 taels . . . ten pieces are bound together with rattan and form a small bundle, whilst 40 pieces make a large bundle. In all their trading . . . they use these pieces of tin instead of money."—*Chinese Annals*, in *Grove's Dict.*, p. 123.

1408.—"Molequa . . . is 40 days from Qualecut with a fair wind . . . hence proceeds all the clove, and it is worth there 9 cruados all the bahar (q.v.), and likewise nutmeg other 9 cruados the bahar; and there is much porcelain and much silk, and much tin, of which they make money, but the money is of large size and little value, so that it takes 3 farazmas (see *Frazala*) of it to make a crusado. Here too are many large parrots all red like fire."—*Roteiro de P. da Gama*, 110-111.

1510.—"When we had arrived at the city of Melacha, we were immediately presented to the Sultan, who is a Moor . . . I believe that more ships arrive here than in any other place in the world. . . ."—*Varthema*, 224.

1511.—"The Paramicura gave the name of Malaca to the new colony, because in the language of Java, when a man of Pallinbio flees away they call him *Malayo*. . . . Others say that it was called Malaca because of the number of people who came there from one part and the other in so short a space of time, for the word *Malaca* also signifies to meet. . . . Of these two opinions let each one accept that which he thinks to be the best, for this is the truth of the matter."—*Commentaries of Albuquerque*, F.T. by Birch, iii. 76-77.

1516.—"The said Kingdom of Anyano (see Siam) throws out a great point of land into the sea, which makes there a cape, where the sea returns again towards China to the north; in this promontory is a small kingdom in which there is a large city called Malaca."—*Barboza*, 191.

1553.—"A son of Paramicura called Naxuom Darxa, (i.e. *Nikandar Shah*) . . . to form the town of Malaca, to which he gave that name in memory of the banishment of his father, because in his vernacular tongue (Javanese) this was as much as to say 'banished,' and hence the people are called *Malaios*."—*De Barros*, II. vi. 1.

"That which he (Albuquerque) regretted most of all that was lost on that vessel, was two lions cast in iron, a first-rate work, and most natural, which the King of China had sent to the King of Malaca, and which King Mahamed had kept, as an honourable possession, at the gate of his Palace, whence Alfonso Albuquerque carried them off, as the principal item of his triumph on the capture of the city."—*Ibid.*, II. vii. 1.

1572.—
 "Nem tu menos fugir poderás deste
 Postoque rica, e postoque assentada
 Lá no gremio da Aurora, onde nasceste,
 Opulenta Malaca nomeada!
 Assettas venenosas, que fizeste,
 Os crises, com que já te vejo armada,
 Malaios namorados, Jaos valentes,
 Todos fardos ao Luso obedientes."

Camões, x. 44.

By Burton:

"Nor shalt thou 'scape the fate to fall his
 prize,
 albeit so wealthy, and so strong thy site
 there on Aurora's bosom, whence thy rise,
 thou Home of Opulence, Malacca high!
 The poisoned arrows which thine art
 supplies,
 the Krises thirsting, as I see, for fight,
 th' enamoured Malay-men, the Javan
 braves,
 all of the Lusian shall become the slaves."

1612.—"The Arabs call it *Malakat*, from
 collecting all merchants."—*Sjara Malayu*,
 in *J. Ind. Arch.* v. 322.

1613.—"Malaca significa *Mirabolauo*,
 fructa de hua arvore, plantada ao longo de
 hum ribeiro chamado *Aerlele*."—*Godinho de
 Erédia, l. 4.*

MALADOO, *s.* *Chicken maladoo* is an article in the Anglo-Indian menu. It looks like a corruption from the French *cuisine*, but of what? [*Maladoo* or *Manadoo*, a lady informs me, is cold meat, such as chicken or mutton, cut into slices, or pounded up and re-cooked in batter. The Port. *malhado*, 'beaten-up,' has been suggested as a possible origin for the word.]

MALAY, *n.p.* This is in the Malay language an adjective, *Malāyu*; thus *orang Malāyu*, 'a Malay'; *tāna [tānah] Malāyu*, 'the Malay country'; *bahāsa [bhāsa] Malāyu*, 'the Malay language.'

In Javanese the word *malāyu* signifies 'to run away,' and the proper name has traditionally been derived from this, in reference to the alleged foundation of Malacca by Javanese fugitives; but we can hardly attach importance to this. It may be worthy at least of consideration whether the name was not of foreign, *i.e.* of S. Indian origin, and connected with the *Malāya* of the Peninsula (see under **MALABAR**). [Mr. Skeat writes: "The tradition given me by Javanese in the Malay States was that the name was applied to Javanese refugees, who peopled the S. of Sumatra. Whatever be the original meaning of the word, it is probable that it started its life-

history as a river-name in the S. of Sumatra, and thence became applied to the district through which the river ran, and so to the people who lived there; after which it spread with the Malay dialect until it included not only many allied, but also many foreign, tribes; all Malay-speaking tribes being eventually called Malays without regard to racial origin. A most important passage in this connection is to be found in Leyden's Tr. of the '*Malay Annals*' (1821), p. 20, in which direct reference to such a river is made: 'There is a country in the land of Andalās named Paralembang, which is at present denominated Palembang, the raja of which was denominated Damang Lebar Dawn (chieftain Broad-leaf), who derived his origin from Raja Sulan (Chulan?), whose great-grandson he was. The name of its river Muartatang, into which falls another river named Sungey Malayu, near the source of which is a mountain named the mountain Sagantang Maha Miru.' Here Palembang is the name of a well-known Sumatran State, often described as the original home of the Malay race. In standard Malay '*Damang Lebar Dawn*' would be '*Dēmang Lebar Dawn*.' Raja Chulan is probably some mythical Indian king, the story being evidently derived from Indian traditions. 'Muartatang' may be a mistake for *Muar Tenang*, which is a place one heard of in the Peninsula, though I do not know for certain where it is. 'Sungey Malayu' simply means 'River Malayu.' 'Sagantang Maha Miru' is, I think, a mistake for *Sa-guntang Maha Miru*, which is the name used in the Peninsula for the sacred central mountain of the world on which the episode related in the *Annals* occurred" (see Skeat, *Malay Magic*, p. 2).]

It is a remarkable circumstance, which has been noted by Crawford, that a name which appears on Ptolemy's Tables as on the coast of the Golden Chersonese, and which must be located somewhere about Maulmain, is Μαλεὸν Κῶλον, words which in Javanese (*Malāyu-Kulon*) would signify "Malays of the West." After this the next (possible) occurrence of the name in literature is in the *Geography* of Edrisi, who describes Malai as a great island in the eastern

seas, or rather as occupying the position of the *Lemuria* of Mr. Sclater, for (in partial accommodation to the Ptolemaic theory of the Indian Sea) it stretched eastward nearly from the coast of Zinj, i.e. of Eastern Africa, to the vicinity of China. Thus it must be uncertain without further accounts whether it is an adumbration of the great Malay islands (as is on the whole probable) or of the Island of the Malagashes (Madagascar), if it is either. We then come to Marco Polo, and after him there is, we believe, no mention of the Malay name till the Portuguese entered the seas of the Archipelago.

[A.D. 690.—Mr. Skeat notes: "I Tsing speaks of the 'Molo-yu country,' i.e. the district W. or N.W. of Palembang in Sumatra."]

c. 1150.—"The Isle of Malai is very great. . . . The people devote themselves to very profitable trade; and there are found here elephants, rhinoceroses, and various aromatics and spices, such as clove, cinnamon, nard . . . and nutmeg. In the mountains are mines of gold, of excellent quality . . . the people also have windmills."—*Edrisi*, by *Jaubert*, i. 945.

c. 1273.—A Chinese notice records under this year that tribute was sent from Siam to the Emperor. "The Siamese had long been at war with the Mallyi, or Maliurh, but both nations laid aside their feud and submitted to China."—Notice by Sir T. Wade, in *Bowring's Siam*, i. 72.

c. 1292.—"You come to an Island which forms a kingdom, and is called Malaiur. The people have a king of their own, and a peculiar language. The city is a fine and noble one, and there is a great trade carried on there. All kinds of spicery are to be found there."—*Marco Polo*, Bk. iii. ch. 8.

c. 1539.—" . . . as soon as he had delivered to him the letter, it was translated into the *Portugal* out of the *Malayan* tongue wherein it was written."—*Pinto*, E.T. p. 15.

1548.—" . . . having made a breach in the wall twelve fathom wide, he assaulted it with 10,000 strangers, *Turks, Abyssins, Moors, Malauares, Achems, Jaos, and Malayos*."—*Ibid.* p. 279.

1553.—"And so these Gentles like the Moors who inhabit the sea-coasts of the Island (Sumatra), although they have each their peculiar language, almost all can speak the Malay of Malacca as being the most general language of those parts."—*Barros*, III. v. 1.

"Everything with them is to be a gentleman; and thus has such prevalence in those parts that you will never find a native Malay, however poor he may be, who will set his hand to lift a thing of his own or anybody else's; every service must be done by slaves."—*Ibid.* II. vi. 1.

1610.—"I cannot imagine what the *Hollanders* means, to suffer these Malaysians, *Chinesians*, and *Moors* of these countries, and to assist them in their free trade throw all the *Indies*, and forbid it their own servants, countrymen, and Brethren, upon paine of death and losse of goods."—*Peter Williamson Floris*, in *Purchas*, i. 321.

[Mr. Skeat writes: "The word *Malaya* is now often applied by English writers to the Peninsula as a whole, and from this the term *Malaysia* as a term of wider application (i.e. to the Archipelago) has been coined (see quotation of 1610 above). The former is very frequently miswritten by English writers as '*Malay*,' a barbarism which has even found place on the title-page of a book—'*Travel and Sport in Burma, Siam and Malay*, by John Bradley, London, 1876.'"]

MALAYĀLAM. This is the name applied to one of the cultivated Dravidian languages, the closest in its relation to the Tamil. It is spoken along the Malabar coast, on the Western side of the Ghats (or *Malāya* mountains), from the Chandragiri River on the North, near Mangalore (entering the sea in 12° 29'), beyond which the language is, for a limited distance, *Tulu*, and then Canarese, to Trevandrum on the South (lat. 8° 29'), where Tamil begins to supersede it. Tamil, however, also intertwines with Malayālam all along Malabar. The term *Malayālam* properly applies to territory, not language, and might be rendered "Mountain region" [See under **MALABAR**, and *Logan, Man. of Malabar*, i. 90.]

MALDIVES, MALDIVE ISLDS., n.p. The proper form of this name appears to be *Male-diva*; not, as the estimable Garcia de Orta says, *Nale-diva*; whilst the etymology which he gives is certainly wrong, hard as it may be to say what is the right one. The people of the islands formerly designated themselves and their country by a form of the word for 'island' which we have in the Skt. *dvīpa* and the Pali *dīpa*. We find this reflected in the *Divi* of Ammianus, and in the *Diva* and *Dība-jāt* (Pers. plural) of old Arab geographers, whilst it survives in letters of the 18th century addressed to the Ceylon

Government (Dutch) by the Sultan of the Isles, who calls his kingdom *Dirchi Rajé*, and his people *Diveh mihun*. Something like the modern form first appears in Ibn Batuta. He, it will be seen, in his admirable account of these islands, calls them, as it were, *Mahal-dives*, and says they were so called from the chief group *Mahal*, which was the residence of the Sultan, indicating a connection with *Mahal*, 'a palace.' This form of the name looks like a foreign 'striving after meaning.' But Pyrard de Laval, the author of the most complete account in existence, also says that the name of the islands was taken from *Malé*, that on which the King resided. Bishop Caldwell has suggested that these islands were the *diveh*, or islands, of *Malé*, as *Malebâr* (see **MALABAR**) was the coast-tract or continent, of *Malé*. It is, however, not impossible that the true etymology was from *malā*, 'a garland or necklace,' of which their configuration is highly suggestive. [The *Madras Gloss.* gives Malayül. *mal*, 'black,' and *dripi*, 'island,' from the dark soil. For a full account of early notices of the Maldives, see Mr. Gray's note on *Pyrard de Laval*, Hak. Soc. ii. 423 *seqq.*] Milburn (*Or. Commerce*, i. 335) says: "This island was (these islands were) discovered by the Portuguese in 1507." Let us see!

A.D. 362.—"Legationes undique solito celus concurrant; hinc Transnitigranitis pacem obsecrantibus et Armeniis, inde nationibus Indiciis certatim cum donis optimates mittentibus ante tempus, ab usque Divis at Serendivis."—*Ammian. Marcellinus*, xxii. 3.

c. 515.—"And round about it (*Siridihet* or *Taprobane*, i.e. Ceylon) there are a number of small islands, in all of which you find fresh water and coco-nuts. And these are almost all set close to one another."—*Cosmas*, in *Cathay*, &c., clxxvii.

851.—"Between this Sea (of Horkand) and the Sea called Laravi there is a great number of isles; their number, indeed, it is said, amounts to 1,900; . . . the distance from island to island is 2, 3, or 4 parasangs. They are all inhabited, and all produce coco-palms. . . . The last of these islands is Serendib, in the Sea of Horkand; it is the chief of all; they give the islands the name of *Dibajät*" (i.e. *Divas*).—*Relation*, &c., tr. by Reinaud, i. 4-5.

c. 1030.—"The special name of *Diva* is given to islands which are formed in the sea, and which appear above water in the form of accumulations of sand; these sands continually augment, spread, and unite,

till they present a firm aspect . . . these islands are divided into two classes, according to the nature of their staple product. Those of one class are called *Diva-Kisak* (or the Cowry *Divas*), because of the cowries which are gathered from coco-branches planted in the sea. The others are called *Diva-Kanbar*, from the word *kanbar* (see **GOIR**), which is the name of the twine made from coco-fibres, with which vessels are stitched."—*Al-Diränt*, in *Reinaud, Pragens*, 124.

1150.—See also *Edrisi*, in *Jaubert's Travels*, i. 68. But the translator prints a bad reading, *Natibäht*, for *Dibajät*.

c. 1343.—"Ten days after embarking at Calcut we arrived at the Islands called *Dhibat-al-Mahal*. . . . These islands are reckoned among the wonders of the World; there are some 2000 of them. Groups of a hundred, or not quite so many, of these islands are found clustered into a ring, and each cluster has an entrance like a harbour-mouth, and it is only there that ships can enter. . . . Most of the trees that grow on these islands are coco-palms. . . . They are divided into regions or groups . . . among which are distinguished . . . 3° *Mahal*, the group which gives a name to the whole, and which is the residence of the Sultans."—*Ibn Batuta*, iv. 110 *seqq.*

1412.—*Abdurrazak* also calls them "the isles of *Diva-Mahal*."—In *Not. et Extr.* xiv. 429.

1503.—"But Dom Vasco . . . said that things must go on as they were to India, and there he would inquire into the truth. And so arriving in the Gulf (*golfo*) where the storm befel them, all were separated, and that vessel which steered badly, parted company with the fleet, and found itself at one of the first islands of Maldiva, at which they stopped some days enjoying themselves. For the island abounded in provisions, and the men indulged to excess in eating coconuts, and fish, and in drinking bad stagnant water, and in disorders with women; so that many died."—*Curra*, i. 317.

[1512.—"Masfamede Macay with two ships put into the Maldivo islands (ilhas do Maldiva)."—*Albuquerque*, *Cartas*, p. 30.]

1563.—"R. Though it be somewhat to interrupt the business in hand,—why is that chain of islands called 'Islands of Maldiva'?"

"O. In this matter of the nomenclature of lands and seas and kingdoms, many of our people make great mistakes even in regard to our own lands; how then can you expect that one can give you the rationale of etymologies of names in foreign tongues? But, nevertheless, I will tell you what I have heard say. And that is that the right name is not Maldiva, but *Nalediva*; for *nale* in Malabar means 'four,' and *diva* 'island,' so that in the Malabar tongue the name is as much as to say 'Four Isles.' . . . And in the same way we call a certain island that is 12 leagues from Goa *Angediva* (see **ANCHEDIAVA**), because there are five in the group, and so the name in Malabar

means 'Five Isles,' for *ange* is 'five.' But these derivations rest on common report, I don't detail them to you as demonstrable facts."—*Garcia, Colloquios*, f. 11.

1572.—"Nas ilhas de Maldiva." (See *COCO-DE-MER*.)

c. 1510.—"Ce Royaume en leur langage s'appelle Malé-ragué, Royaume de Malé, et des autres peuples de l'Inde il s'appelle Malé-divar, et les peuples d'Indes . . . L'Isle principale, comme j'ay dit, s'appelle Malé, qui donne le nom à tout le reste des autres; car le mot Dives signifie un nombre de petites isles amassées."—*Pyrard de LaVal*, i. 83, 68, ed. 1679. [*Hak. Soc.* i. 83, 177.]

1683.—"Mr. Beard sent up his Couries, which he had received from ye Mauldivas, to be put off and passed by Mr. Charnock at Cassumbazar."—*Hedges, Diary*, Oct. 2, [*Hak. Soc.* i. 122].

MALUM, s. In a ship with English officers and native crew, the mate is called *mālum sāhib*. The word is Ar. *mu'allim*, literally 'the Instructor,' and is properly applied to the pilot or sailing-master. The word may be compared, thus used, with our 'master' in the Navy. In regard to the first quotation we may observe that *Nakhuda* (see *NACODA*) is, rather than *Mu'allim*, 'the captain'; though its proper meaning is the owner of the ship; the two capacities of owner and skipper being doubtless often combined. The distinction of *Mu'allim* from *Nakhuda* accounts for the former title being assigned to the mate.

1497.—"And he sent 20 cruzados in gold, and 20 testoons in silver for the Malemos, who were the pilots, for of these coins he would give each month whatever he (the Sheikh) should direct."—*Correa*, i. 38 (E.T. by *Ld. Stanley of Alderley*, 88). On this passage the Translator says: "The word is perhaps the Arabic for an instructor, a word in general use all over Africa." It is curious that his varied experience should have failed to recognise the habitual marine use of the term.

1541.—"Meanwhile he sent three catura (q.v.) to the Port of the Malems (*Porto dos Malemos*) in order to get some pilot. . . . In this Port of the *Bundel* of the Malems the ships of the Moors take pilots when they enter the Straits, and when they return they leave them here again."—*Corren*, iv. 163.

* This Port was immediately outside the Straits, as appears from the description of Dom João de Castro (1541): "Now turning to the 'Gates' of the Strait, which are the chief object of our description, we remark that here the land of Arabia juts out into the sea, forming a prominent Point, and very prolonged. . . . This is the point or promontory which Ptolemy calls *Posidium*. . . . In front of it, a little more than a gunshot

1553.—". . . among whom (at Melinda) came a Moor, a Guzarate by nation, called Malem Cana, who, as much for the satisfaction he had in conversing with our people, as to please the King, who was inquiring for a pilot to give them, agreed to accompany them."—*Barros*, i. iv. 6.

c. 1590.—"Mu'allim or Captain. He must be acquainted with the depths and shallow places of the Ocean, and must know astronomy. It is he who guides the ship to her destination, and prevents her falling into dangers."—*Ain*, ed. *Blochmann*, i. 280.

[1887.—"The second class, or Malumis, are sailors."—*Logan, Malabar*, ii. ccoxv.]

MAMIRAN, MAMIRA, s. A medicine from old times of much repute in the East, especially for eye-diseases, and imported from Himalayan and Trans-Himalayan regions. It is a popular native drug in the Punjab bazars, where it is still known as *mamira*, also as *pīlārī*. It seems probable that the name is applied to bitter roots of kindred properties but of more than one specific origin. Hanbury and Fluckiger describe it as the rhizome of *Coptis Teeta*, Wallich, *tita* being the name of the drug in the Mishmi country at the head of the Assam Valley, from which it is imported into Bengal. But Stewart states explicitly that the *mamira* of the Punjab bazars is now "known to be" mostly, if not entirely, derived from *Thalictrum foliosum* D.C., a tall plant which is common throughout the temperate Himalaya (5000 to 8000 feet) and on the Kasia Hills, and is exported from Kumann under the name of *Momiri*. [*See Watt, Econ. Dict.* vi. pt. iv. 42 seq.] "The Mamira of the old Arab writers was identified with *Σελιδόριον μέγα*, by which, however, Low (*Aram. Pflanzennamen*, p. 220) says they understood *curcuma longa*." W.R.S.

c. A.D. 600-700.—"Μαμίδας, οὗον ῥίζιον τι πῶς ἐστὶν ἔχον ὡς περ κορυδίνους πυκνός, ὅπως οὐδὰς τε καὶ λευκώματα λεγόμενα πεπιστευέται, δηλονότι βυττικῆς ὑπόχου ὀνιδμεως."—*Pauli Aeginetiae Medici, Libri vii.*, Basleae 1538. Lib. vii. cap. iii. sect. 12 (p. 246).

c. 1020.—"Memirem quid est? Est lignum sicut nodi declinans ad nigredinem . . .

off, is an islet called the *Ilha dos Roboens*; because *Roboia* in Arabic means a pilot; and the pilots living here go aboard the ships which come from outside, and conduct them," &c.—*Roteiro do Mar Roxo*, &c., 85.

The Island retains its name, and is mentioned as *Pilot Island* by Capt. Haines in *J. R. Geog. Soc.* ix. 126. It lies about $\frac{1}{2}$ m. due east of Perim.

mundificat albuginem in oculis, et acuit viam: quum ex eo fit collyrium et abstergit humiditatem grossam. . . .” *Ec.—Ariceanae Opera*, Venet. 1564, p. 345 (lib. ii. tractat. ii.).

The glossary of Arabic terms by Andreas de Alpago de Bolluno, attached to various early editions of *Ariceana*, gives the following interpretation: “*Memirum* est radix nodosa, non multum grossa, citrini coloris, sicut curcuma; minor tamen est et subtilior, et asportatur ex India, et apud physicos orientales est valde nota, et usitatur in passionibus oculi.”

c. 1100.—“*Memiram* Arabibus, *ḫelidō-mov mēya* Græciis,” *Ec.—Jo. Serapionis de Simplic. Medicam. Historia*, Lib. iv. cap. lxxvi. (ed. Ven. 1552, f. 100).

c. 1200.—“Some maintain that this plant (*urūk al-sābaghin*) is the small *kurkum* (turmeric), and others that it is *mamīrān*. . . . The *kurkum* is brought to us from India. . . . The *mamīrān* is imported from China, and has the same properties as *kurkum*.”—*Ibn Baithar*, ii. 186-188.

c. 1550.—“But they have a much greater appreciation of another little root which grows in the mountains of Sucoir (i.e. Suchau in Shensi), where the rhubarb grows, and which they call *Mambron-Chini* (i.e. *Mamīrān-i-Chīn*). This is extremely dear, and is used in most of their ailments, but especially when the eyes are affected. They grind it on a stone with rose water, and anoint the eyes with it. The result is wonderfully beneficial.”—*Hajji Mahommed's Account of Cathay*, in *Ramuzot*, ii. f. 15c.

c. 1573.—(At Aleppo). “*Mamiranitchini*, good for eyes as they say.”—*Rauwolf*, in *Hay's* 2nd ed. p. 114.

Also the following we borrow from Dozy's *Suppl. aux Dict. Arabes*:—

1582.—“*Mehr* haben ihre Krämer kleine wurtzelein zu verkaufen *mamirani* tohini genennet, in gelresten der Augen, wie sie fürgeben ganz dienslich; diese seind gelblecht wie die Curcuma umb ein zimlich lenger, auch dünner und knopffet das soleho unseren weizen wurtzen sehr ehulich, und wol für das rechte *mamiran* mögen gehalten werden, dessen sonderlich Rhasee an mehr orton gedenecket.”—*Rauwolf*, *Eigentliche Beschreibung der Raus*, 126.

c. 1605.—“These caravans brought back *Musk*, China-wood, *Rubarb*, and *Mamiron*, which last is a small root exceeding good for ill eyes.”—*Bernier*, E.T. 136; (ed. *Constable*, 426).

1602.—“Imports from Yarkand and Changthan, through Loh to the Punjab . . . *Mamiran-i-Chini* (a yellow root, medicine for the eyes) . . .”—*Punjab Trade Report*, App. xxiv. p. ccxxxiii.

MAMLUṬḌAR, s. P.—H. *mū-amalatḍār* (from Ar. *mū'amala*, ‘affairs, business’), and in *Mahr. māmlatḍār*. Chiefly used in Western India. For-

merly it was the designation, under various native governments, of the chief civil officer of a district, and is now in the Bombay Presidency the title of a native civil officer in charge of a Talook, corresponding nearly to the Tahseeldar of a pergunna in the Bengal Presidency, but of a status somewhat more important.

[1826.—“I now proceeded to the Maamulut-dar, or farmer of the district. . . .”—*Pandurang Hari*, ed. 1873, i. 42.]

MAMOOḌ, s.; **MAMOOLEE**, adj. Custom, Customary. Ar.—H. *ma'mūl*. The literal meaning is ‘practised,’ and then ‘established, customary.’ *Ma'mūl* is, in short, ‘precedent,’ by which all Orientals set as much store as English lawyers, e.g. “And Laban said, It must not so be done in our country (*lit.* It is not so done in our place) to give the younger before the firstborn.”—*Genesis* xxix. 26.

MAMOOTY, **MAMOTY**, **MO-MATTY**, s. A digging tool of the form usual all over India, i.e. not in the shape of a spade, but in that of a hoe, with the helve at an acute angle with the blade. [See FOWRA.] The word is of S. Indian origin, Tamil *manvūti*, ‘earth-cutter’; and its vernacular use is confined to the Tamil regions, but it has long been an established term in the list of ordnance stores all over India, and thus has a certain prevalence in Anglo-Indian use beyond these limits.

[1782.—“He marched . . . with two battalions of sepoyes . . . who were ordered to make a show of entrenching themselves with *mamuties*. . . .”—*Letter of Lt. Mucartary*, in *Forrest, Selections*, iii. 855.]

[1852.—“ . . . by means of a *mometty* or hatchet, which he ran and borrowed from a husbandman . . . this fellow dug . . . a reservoir. . . .”—*Noble, Narrative of Residence in Siam*, 138.]

MANCHUA, s. A large cargo-boat, with a single mast and a square sail, much used on the Malabar coast. This is the Portuguese form; the original Malayālam word is *manji*, [*manchi*, Skt. *mancha*, ‘a cot,’ so called apparently from its raised platform for cargo,] and nowadays a nearer approach to this, *manjee*, &c., is usual.

c. 1612.—“So he made ready two *manchuas*, and one night got into the house of the King, and stole from him the mo-

beautiful woman that he had, and, along with her, jewels and a quantity of money."—*Correa*, i. 281.

1525.—"Quatro lancharas (q.v.) grandes e seis qualaluzes (suo CALALUZ) e manchuas quo se remam muyto."—*Lanbrunça das Cousas de India*, p. 8.

1552.—"Manchuas quo sam navios de romo."—*Castanheda*, ii. 362.

c. 1610.—"Il n'vo petito Galote, qu'il appellent Manchoués, fort bien couverto . . . et faut huit ou neuf hommes seulement pour la mener."—*L'yrard de Larat*, ii. 26; [Hak. Soc. ii. 12].

[1623.—". . . boats which they call Manelya, going with 20 or 21 Oars."—*P. della Valle*, Hak. Soc. ii. 211; Mancina in ii. 217.

[1679.—"I commanded the shibbars and manchuas to keepe a little ahead of me."—*Fulr, Redges' Diary*, Hak. Soc. ii. clxxxiv.]

1682.—"Ex hujusmodi arboribus excavatis naviculas Indi conficiunt, quas Mansjons appellant, quarum nonnullae longitudine 80, latitudine 9 pedum mensuram superant."—*Rheer, Hort. Malabar*, iii. 27.

[1736.—"All ships and vessels . . . as well as the manchuas appertaining to the Company's officers."—Treaty, in *Logan, Malabar*, ii. 31.

MANDADORE, s. Port. *mandador*, 'one who commands.'

1673.—"Each of which Tribes have a Mandadore or Superintendent."—*Fryer*, 67.

MANDALAY, MANDALÉ, n.p. The capital of the King of Burmah, founded in 1860, 7 miles north of the preceding capital Amarapura, and between 2 and 3 miles from the left bank of the Irawadi. The name was taken from that of a conical isolated hill, rising high above the alluvial plain of the Irawadi, and crowned by a gilt pagoda. The name of the hill (and now of the city at its base) probably represents *Mandara*, the sacred mountain which in Hindu mythology served the gods as a churning-staff at the churning of the sea. The hill appears as *Mandiye-tany* in Major Grant Allan's Map of the Environs of Amarapura (1855), published in the Narrative of Major Phayre's Mission, but the name does not occur in the Narrative itself.

[1860.—See the account of Mandalay in *Mason, Burmah*, 14 seq.]

1861.—"Next morning the son of my friendly host accompanied me to the Mandalay Hill, on which there stands in a gilt chapel the image of Shwesayatta, pointing down with outstretched finger to the Palace

of Mandalay, interpreted as the divine command there to build a city . . . on the other side where the hill falls in an abrupt precipice, sits a gigantic Buddha gazing in motionless meditation on the mountain opposite. There are here some caves in the hard rock, built up with bricks and whitewashed, which are inhabited by eremites. . . ."—*Barth's Travels* (German), ii. 88-90.

MANDARIN, s. Port. *Mandarij*, *Mandarin*. Wedgwood explains and derives the word thus: "A Chinese officer, a name first made known to us by the Portuguese, and like the Indian caste, erroneously supposed to be a native term. From Portuguese *mandar*, to hold authority, command, govern, &c." So also T. Hyde in the quotation below. Except as regards the word having been first made known to us by the Portuguese, this is an old and persistent mistake. What sort of form would *mandarij* be as a derivative from *mandar*? The Portuguese might have applied to Eastern officials some such word as *mandador*, which a preceding article (see **MANDADORE**) shows that they did apply in certain cases. But the parallel to the assumed origin of *mandarin* from *mandar* would be that English voyagers on visiting China, or some other country in the far East, should have invented, as a title for the officials of that country, a new and abnormal derivation from 'order,' and called them *orderumbos*.

The word is really a slight corruption of Hind. (from Skt.) *mantri*, 'a counsellor, a Minister of State,' for which it was indeed the proper old pie-Mahommedan term in India. It has been adopted, and specially affected in various Indo-Chinese countries, and particularly by the Malays, among whom it is habitually applied to the highest class of public officers (see *Crawford's Malay Dict.* s.v. [and *Klinkert*, who writes *mantri*, colloquially *mentri*]). Yet *Crawford* himself, strange to say, adopts the current explanation as from the Portuguese (see *J. Ind. Archip.* iv. 189). [Klinkert adopts the Skt. derivation.] It is, no doubt, probable that the instinctive "striving after meaning" may have shaped the corruption of *mantri* into a semblance of *mandar*. Marsden is still more oddly perverse, *videns meliora, deteriora secutus*, when he says: "The officers next in rank to the Sultan are *Mantree*,

which some apprehend to be a corruption of the word *Mandarin*, a title of distinction among the Chinese" (*II. of Sumatra*, 2nd ed. 285). Ritter adopts the etymology from *mandar*, apparently after A. W. Schlegel.* The true etymon is pointed out in *Notes and Queries in China and Japan*, iii. 12, and by one of the present writers in *Ocean Highways* for Sept. 1872, p. 186. Several of the quotations below will show that the earlier applications of the title have no reference to China at all, but to officers of state, not only in the Malay countries, but in Continental India. We may add that *mantri* (see *MUN-TREE*) is still much in vogue among the less barbarous Hill Races on the Eastern frontier of Bengal (e.g. among the *Kasias* (see *COSSYA*) as a denomination for their petty dignitaries under the chief. Gibbon was perhaps aware of the true origin of *mandarin*; see below.

c. A.D. 400 (?).—"The King desirous of trying cases must enter the assembly composed in manner, together with Brahmins who know the Vedas, and *mantrins* (or counsellors)."—*Manu*, viii. 1.

[1522.—". . . and for this purpose he sent one of his chief mandarins (*mandarin*)."—*India Office MSS. in an Agreement made by the Portuguese with the "Raj de Sunda," this Sunda being that of the Straits.*]

1621.—(At the Moluccas) "and they cut off the heads of all the dead Moors, and indeed fought with one another for these, because whoever brought in seven heads of enemies, they made him a knight, and called him *manderym*, which is their name for Knight."—*Corraet*, ii. 608.

c. 1510.—". . . the which corsairs had their own dealings with the Mandarins of those ports, to whom they used to give many and heavy bribes to allow them to sell on shore what they plundered on the sea."—*Priado*, cap. 1.

1552.—(At Malacca) "whence submit the King and the Prince with their mandarins, who are the gentlemen."—*Castanheda*, iii. 207.

(In China). "There are among them degrees of honour, and according to their degrees of honour is their service; gentlemen (*fidalgos*) whom they call mandarins ride on horseback, and when they pass along the streets the common people make way for them."—*Ibid.*, iv. 57.

1653.—"Proceeding ashore in two or three boats dressed with flags and with a

grand blare of trumpets (this was at Malacca in 1608-9). . . . Jeronymo Teixeira was received by many Mandarins of the King, these being the most noble class of the city."—*De Barros*, Dec. II. liv. iv. cap. 3.

"And he being already known to the Mandarins (at Chittagong, in Bengal), and held to be a man profitable to the country, because of the heavy amounts of duty that he paid, he was regarded like a native."—*Ibid.*, Dec. IV. liv. ix. cap. 2.

"And from these *Cellates* and native Malays come all the Mandarins, who are now the gentlemen (*fidalgos*) of Malacca."—*Ibid.*, II. vi. 1.

1598.—"They are called . . . *Mandorijns*, and are always borne in the streets, sitting in chariots which are lugged about with Curtinies of Silke, covered with Clothes of Gold and Silver, and are much given to banketing, eating and drinking, and making good cheare, as also the whole land of China."—*Linschoten*, 39; [Hak. Soc. i. 195].

1610.—"The *Mandorijns* (official officers) would have interverted the king's command for their own covetousness" (at Siam).—*Peter Williamson Floris*, in *Purkiss*, i. 322.

1612.—"Shah Indra Brama fled in hko manner to Malacca, where they were graciously received by the King, Manur Shah, who had the Prince converted to Islamism, and appointed him to be a *Manter*."—*Singha Malayr*, in *J. Ind. Arch.* v. 730.

c. 1663.—"Domandò il Signor Carlo ao mandarino à voce Chineso. Disse e ao Portoghezo, e cho in Chineso si chiamava *Quacan*, cho significa signorezzavaro, comandare, governare."—*L'Uglio del P. Gio. Gruber*, in *Thevenot, Divers Voyages*.

1682.—In the Kingdom of Patane (on E. coast of Malay Peninsula) "The King's counsellors are called *Mantery*."—*Nieuhf, Zee en Land-Reize*, ii. 61.

c. 1690.—"Mandarinorum autem nomine intelliguntur omni generis officarii, qui a *masdando* appellantur *mandarini* lingua Lusitânica, quae unica Europæa est in ora Chinesibus obtinent."—*T. Hyde, De Lusit. Orientalibus*, in *Synagmata*, Oxon. 1707, ii. 266.

1710.—". . . one of the Mandarins, a kind of viceroy or principal magistrate in the province where they reside."—*Robinson Crusoe*, Pt. ii.

1726.—"Mantris. Councillors. These give rede and deed in things of moment, and otherwise are in the Government next to the King. . . ." (in Ceylon).—*Valentyn, Numea*, &c., 6.

1727.—"Every province or city (Burma) has a *Mandereen* or Deputy residing at Court, which is generally in the City of Ava, the present Metropolis."—*A. Hamilton*, ii. 43, [ed. 1741, ii. 42].

1774.—". . . presented to each of the *Batchian* Mandarins as well as the two officers a scarlet coat."—*Forrest*, I. to N. *Guinea*, p. 100.

* See *Erskunde*, v. 647. The Index to Ritter gives a reference to A. W. Schell, *Mag. für die Literat. des Ausl.*, 1857, No. 128. This we have not been able to see.

1788.—". . . Some words notoriously corrupt are fixed, and as it were naturalized in the vulgar tongue . . . and we are pleased to blend the three Chinese monosyllables *Con-fu-tse* in the respectable name of Confucius, or even to adopt the Portuguese corruption of Mandarin."—*Gibbon*, Preface to his 4th volume.

1879.—"The Mentri, the Malay Governor of Larut . . . was powerless to restore order."—*Miss Bird*, *Golden Chersonese*, 267.

Used as an adjective :

[c. 1818.—"The mandarin-boat, or 'Smug-boat,' as it is often called by the natives, is the most elegant thing that floats."—*Herricutt*, *Voyage to China*, ii. 71.

[1878.—"The Cho-Ka-Shun, or boats in which the Mandarins travel, are not unlike large floating caravans."—*Gray*, *China*, ii. 270.]

MANDARIN LANGUAGE, s.

The language spoken by the official and literary class in China, as opposed to local dialects. In Chinese it is called *Kuan-Hua*. It is substantially the language of the people of the northern and middle zones of China, extending to Yun-nan. It is not to be confounded with the literary style which is used in books. [See *Ball*, *Things Chinese*, 169 seq.]

1674.—"The Language . . . is called *Qwenhra* (*hua*), or the Language of Mandarines, because as they spread their command they introduced it, and it is used throughout all the Empire, as Latin in Europe. It is very barren, and as it has more letters far than any other, so it has fewer words."—*Faria y Sousa*, L.T. ii. 463.

MANGALORE, n.p.

The only place now well known by this name is (a) *Mangal-ār*, a port on the coast of Southern Canara and chief town of that district, in lat. 12° 51' N. In Mir Husain Ali's *Life of Haider* it is called "Gorial Bunder," perhaps a corr. of *Kandīāl*, which is said in the *Imp. Gaz.* to be the modern native name. [There is a place called *Gurupura* close by; see *Madras Gloss*, s.v. *Goorapore*.] The name in this form is found in an inscription of the 11th century, whatever may have been its original form and etymology. [The present name is said to be taken from the temple of *Mangala Devī*.] But the name in approximate forms (from *maṅgala*, 'gladness') is common in India. One other port (b) on the coast of Peninsular Guzerat was formerly well known, now commonly called *Mungrole*. And

another place of the name (c) *Mangla-rar* in the valley of Swat, north of Peshāwar, is mentioned by Hwen Tsang as a city of Gandhāra. It is probably the same that appears in Skt. literature (see *Williams*, s.v. *Mangala*) as the capital of Udyāna.

a. Mangalore of Canara.

c. 150.—"Μεγαλὸν δὲ τοῦ Ψευδοστόμου καὶ τοῦ Βάρους πόλις αὐτῆς Μαγγάρων."—*Ptolemy*, VII. i. 86.

c. 515.—"And the most notable places of trade are these . . . and then the five ports of Malé from which pepper is exported, to wit, Partī, Mangaruth . . ."—*Cosmas*, in *Cathay*, &c. cixvii.

[c. 1500.—"Manjarur." See under **SHINKALI**.]

c. 1313.—"Quitting Fakanūr (see **BACANORE**) we arrived after three days at the city of Manjarūr, which is large and situated on an estuary. . . . It is here that most of the merchants of Fars and Yemen land; pepper and ginger are very abundant."—*Ibn Batuta*, iv. 79-80.

1112.—"After having passed the port of Bendinaneh (see **PANDARANI**) situated on the coast of Melibar, (he) reached the port of Mangalor, which forms the frontier of the kingdom of Bidjanagar. . . ."—*Aldurazāk*, in *India in the XVth Cent.*, 20.

1516.—"There is another large river towards the south, along the sea-shore, where there is a very large town, peopled by Moors and Gentiles, of the kingdom of Narsinga, called Mangalor. . . . They also ship there much rice in Moorish ships for Aden, also pepper, which thenceforward the earth begins to produce."—*Barbosa*, 83.

1727.—"The Fields here bear two Crops of Corn yearly in the Plains; and the higher Grounds produce Pepper, Bettle-nut, Sandalwood, Iron and Steel, which make Mangalore a Place of pretty good Trade."—*A. Hamilton*, i. 235, [ed. 1744].

b. Mangalor or Mungrole in Guzerat.

c. 150.—"Συραστηρηῆς . . . Συράστρα κόμη Μεσσηγιανώσση ἐμπορίων. . ."—*Ptolemy*, VII. i. 3.

1516.—". . . there is another town of commerce, which has a very good port, and is called *Surati* Mangalor, where also many ships of Malabar touch."—*Barbosa*, 59.

1536.—". . . for there was come another catur with letters, in which the Captain of Diu urgently called for help; telling how the King (of Cambay) had equipped large squadrons in the Ports of the Gulf . . . alleging . . . that he was sending them to Mangalor to join others in an expedition against Sindo . . . and that all this was false, for he was really sending them in the expectation that the Rumis would come to

Mangālār next September. . . .—*Correa*, iv. 701.

1648.—This place is called Mangerol by Van Twist, p. 13.

1727.—"The next maritime town is Mangaroul. It admits of Trade, and affords coarse Callicoes, white and died, Wheat, Pulse, and Butter for export."—*A. Hamilton*, i. 136, [ed. 1744].

c. Manglavar in Swat.

c. 630.—"Le royaume de Ou-tchang-na (Oudyāna) a environ 5000 li de tour . . . on compte 4 ou 5 villes fortifiées. La plus-part des rois de ce pays ont pris pour capitale la ville de Moung-kie-li (Moungali). . . . La population est fort nombreuse."—*Hien Tsang*, in *Pél. Bouddh.* ii. 131-2.

1858.—"Mongkioli so retrouve dans Manglavar (in Sanskrit Maṅgala-poura) . . . villo située près de la rive gauche de la rivière de Swat, et qui a été longtemps, au rapport des indigènes, la capitale du pays."—*Pirien de St. Martin*, *Ibid.* iii. 314-315.

MANGELIN, s. A small weight, corresponding in a general way to a carat (q.v.), used in the S. of India and in Ceylon for weighing precious stones. The word is Telegu *manjālī*; in Tamil *manjāḍi*, [from Skt. *manjū*, 'beautiful']; the seed of the *Aden-anthera pavonina* (Compare **RUTTEE**). On the origin of this weight see Sir W. Elliot's *Coins of S. India*. The *manjāḍi* seed was used as a measure of weight from very early times. A parcel of 50 taken at random gave an average weight of 4.13 grs. Three parcels of 10 each, selected by eye as large, gave average 5.02 and 5.03 (*op. cit.* p. 47).

1516.—Diamonds ". . . sell by a weight which is called a Manglar, which is equal to 2 tare and $\frac{3}{4}$, and 2 tare make a carat of good weight, and 4 tare weigh one fanam."—*Barbosa*, in *Ramusio*, i. f. 321r.

1551.—(In Ceylon) "A calamja contains 20 mangelins, each mangelim 8 grains of rice; a Portuguese of gold weighs 8 calamjas and 2 mangelins."—*A. Nunes*, 35.

1584.—"There is another sort of weight called Mangiallino, which is 5 grains of Venico weight, and therewith they weigh diamonds and other jewels."—*Barret*, in *Hakl.* ii. 403.

1611.—"Quem não sabe a grandeza das minas do finisimos diamantes do Reyno do Bimaga, donde cada dia, e cada hora se tiram peças do tamanho do hum ovo, e muitas de sessenta e oitenta mangelinas."—*Cunto, Dialogo do Soldado Pratico*, 151.

1605.—"Le poids principal des Diamans est lo mangelin; il peso cinq grains et trois cinquièmes."—*Thevenot*, v. 293.

1676.—"At the mine of Raolconda they weigh by Mangelins, a Mangelin being one

Carat and three quarters, that is 7 grains. . . . At the Mine of Soumelporo in Bengal they weigh by *Rati's* (see **RUTTEE**), and the *Rati* is $\frac{1}{4}$ of a Carat, or 31 grains. In the Kingdoms of Golconda and Visapour, they make use of Mangelins, but a Mangelin in those parts is not above 1 carat and $\frac{3}{4}$. The Portuguese in Goa make use of the same Weights in Goa; but a Mangelin there is not above 5 grains."—*Twinnier*, E.T. ii. 141; [ed. *Bull.* ii. 87, and see ii. 433.]

MANGO, s. The royal fruit of the *Mangifera indica*, when of good quality is one of the richest and best fruits in the world. The original of the word is Tamil *mān-kāy* or *mān-gāy*, i.e. *mān* fruit (the tree being *māmarum*, 'mān-tree'). The Portuguese formed from this *manga*, which we have adopted as *mango*. The tree is wild in the forests of various parts of India; but the fruit of the wild tree is uneatable.

The word has sometimes been supposed to be Malay; but it was in fact introduced into the Archipelago, along with the fruit itself, from S. India. Rumphius (*Herb. Amboyn.* i. 93) traces its then recent introduction into the islands, and says that it is called (Malacca) "*mangka*, vel vulgo *Manga* et *Mapelaam*." This last word is only the Tamil *Māpalam*, i.e. 'mān fruit' again. The close approximation of the Malay *mangka* to the Portuguese form might suggest that the latter name was derived from Malacca. But we see *manga* already used by Varthema, who, according to Garcia, never really went beyond Malabar. [Mr. Skent writes: "The modern standard Malay word is *mangga*, from which the Port. form was probably taken. The other Malay form quoted from Rumphius is in standard Malay *mapelam*, with *mēpelam*, *kēmpelam*, *amēpelam*, and *pelam* or *plam* as variants. The Javanese is *pēlēm*."] The word has been taken to Madagascar, apparently by the Malayan colonists, whose language has left so large an impression there, in the precise shape *mangka*. Had the fruit been an Arab importation it is improbable that the name would have been introduced in that form.

The N. Indian names are *Ām* and *Āmba*, and variations of these we find in several of the older European writers. Thus Fr. Jordanus, who had been in the Konkan, and appreciated the progenitors of the Goa and

Bombay Mango (c. 1328), calls the fruit *Aniba*. Some 30 years later John de' Marignolli calls the tree "*amburan*, having a fruit of excellent fragrance and flavour, somewhat like a peach" (*Cathay*, &c., ii, 362). Garcia de Orta shows how early the Bombay fruit was prized. He seems to have been the owner of the parent tree. The Skt. name is *Amra*, and this we find in Hwen T'sang (c. 645) phoneticised as *An-mo-lo*.

The mango is probably the fruit alluded to by Theophrastus as having caused dysentery in the army of Alexander. (See the passage s.v. JACK).

c. 1323.—"Est etiam alia arbor quae fructus facit ad modum pruni, gro-*re-mo*, qui vocantur *Aniba*. Hi sunt fructus ita dulces et amabiles, quod oro tenuis exprimi hoc minime possit."—*Fr. Jordanus*, in *Rec. de Voyages*, &c., iv, 12.

c. 1334.—"The mango tree (*anba*) resembles an orange-tree, but is larger and more leafy; no other tree gives so much shade, but this shade is unwholesome, and whoever sleeps under it gets fever."—*Abu Hafsa*, iii, 125. At p. 185 he writes '*anba*. [The same charge is made against the tamarind; see *Durton*, *Ar. Nights*, iii, 81.]

c. 1319.—"They have also another tree called *Amburan*, having a fruit of excellent fragrance and flavour, somewhat like a peach."—John de' Marignolli, in *Cathay*, &c., 362.

1510.—"Another fruit is also found here, which is called *Anba*, the stem of which is called *Manga*," &c.—*Parthema*, 160-161.

c. 1526.—"Of the vegetable productions peculiar to Hindustan one is the mango (*ambh*). . . . Such mangoes as are good are excellent. . . ." &c.—*Haber*, 321.

1563.—"O, Boy! go and see what two vessels those are coming in—you see them from the veranda here—and they seem but small ones

"Servant. I will bring you word presently.

"S. Sir! it is Simon To-canno, your tenant in Bombay, and he brings this hamper of mangas for you to make a present to the Governor, and says that when he has moored the boat he will come here to stop.

"O. He couldn't have come more à propos. I have a manga-tree (*mangurira*) in that island of mine which is remarkable for both its two crops, one at this time of year, the other at the end of May, and much as the other crop exceeds this in quality for fragrance and flavour, this is just as remarkable for coming out of season. But come, let us taste them before His Excellency. Boy! take out six mangas."—*Garcia*, ff. 131r, 135. This author also mentions that the mangas of Ormuz were the most colo-

brated; also certain mangas of Guzerat, not large, but of surpassing fragrance and flavour, and having a very small stone. Those of Balaghat were both excellent and big; the Doctor had seen two that weighed 4 *arrat* and a half (1½ lbs.); and those of Bengal, Pegu, and Malacca were also good.

[1560.—"There is much fruit that comes from Arabia and Persia, which they call mangoes (*mangas*), which is very good fruit."—*Cronica dos Reis Dornas*, translated from the Arabic in 1569.]

c. 1590.—"The Mangoo (*Anba*). . . . This fruit is unrivalled in colour, smell, and taste; and some of the gourmands of Tûrin and Irân place it above musk melons and grapes. . . . If a half-ripe mango, together with its stalk to a length of about two fingers, be taken from the tree, and the broken end of its stalk be closed with warm wax, and kept in butter or honey, the fruit will retain its taste for two or three months."—*Fin*, ed. Blochmann, i, 67-68.

[1614.—"Two jars of Mangas at rupees 45."—*Foster*, *Letters*, iii, 41.

[1615.—"George Durois sent in a present of two pottles of Mangas."—*Cocke's Diary*, *Hist. Soc.* i, 79.]

"There is another very liquorish fruit called *Amanques* growing on trees, and it is as big as a great guinea, with a very great stone in it."—*De Montfort*, 20.

1622.—P. della Valle describes the tree and fruit at Mind (Mindao) near Hornuz, under the name of *Anba*, as an exotic introduced from India. Afterwards at Goa he speaks of it as "*manga* or *amba*."—ii, pp. 313-14, and 531; [*Hist. Soc.* i, 40].

1631.—"Alibi vero commemorat mangae speciem fortis admodum odoris, Terebinthinum scilicet, et Piccae arboris lacrymam redolentes, quas propterea nostri stinkera appellant."—*Isis on Montius*, *Hist. Nat.* p. 85.

[1663.—"*Ambas*, or *Mangues*, are in season during two months in summer, and are plentiful and cheap; but those grown at Delhi are indifferent. The best come from *Bengale*, *Golkonda*, and *Goa*, and these are indeed excellent. I do not know any sweet-meat more agreeable."—*Bernier*, ed. *Constable*, 219.]

1673.—Of the Goa Mango,* *Fryer* says justly: "When ripe, the Apples of the *Hesperides* are but Fables to them; for Taste, the Nectarine, Peach, and Apricot fall short. . . ."—p. 182.

1679.—"Mango and saio (see *SOY*), two sorts of sauces brought from the East Indies."—*Locke's Journal*, in *Ld. King's Life*, 1680, i, 219.

* The excellence of the Goa Mangos is stated to be due to the care and skill of the Jesuits (*Annae Maritima*, ii, 270). In S. India all good kinds have Portuguese or Mahomedan names. The author of *Tristes on My Frontier*, 1853, p. 147, mentions the *luscious gelrie* and the delicate *apf*, as two fine varieties, supposed to bear the names of a certain *Perz* and a certain *Afonso*.

1727.—“The Goa mango is reckoned the largest and most delicious to the taste of any in the world, and I may add, the wholesomest and best tasted of any Fruit in the World.”—*A. Hamilton*, i. 255, [ed. 1744, i. 258].

1883.—“... the unsophisticated ryot . . . conceives that cultivation could only emasculate the pronounced flavour and firm fibrous texture of that prince of fruits, the wild mango, likest a ball of tow soaked in turpentine.”—*Tribes on My Frontier*, 149.

The name has been carried with the fruit to Mauritius and the West Indies. Among many greater services to India the late Sir Proby Cautley diffused largely in Upper India the delicious fruit of the Bombay mango, previously rare there, by creating and encouraging groves of grafts on the banks of the Ganges and Jumna canals. It is especially true of this fruit (as Sultan Baber indicates) that excellence depends on the variety. The common mango is coarse and strong of turpentine. Of this only an evanescent suggestion remains to give peculiarity to the finer varieties. [A useful account of these varieties, by Mr. Maries, will be found in *Watt, Econ. Diet.* v. 148 seq.]

MANGO-BIRD, s. The popular Anglo-Indian name of the beautiful golden oriole (*Oriolus aureus*, Jerdon). Its “loud mellow whistle” from the mango-groves and other gardens, which it affects, is associated in Upper India with the invasion of the hot weather.

1878.—“The mango-bird glances through the groves, and in the early morning announces his beautiful but unwelcome presence with his merle melody.”—*P'h. Robinson, In My Indian Garden*, 59.

MANGO-FISH, s. The familiar name of an excellent fish (*Polynemus Visua* of Buchanan, *P. paradiseus* of Day), in flavour somewhat resembling the smelt, but, according to Dr. Mason, nearly related to the mullets. It appears in the Calcutta market early in the hot season, and is much prized, especially when in roe. The Hindustani name is *tapā* or *tapasī*, ‘an ascetic,’ or ‘penitent,’ but we do not know the rationale of the name. Buchanan says that it is owing to the long fibres (or free rays), proceeding from near the head, which lead the natives to associate it with penitents who are forbidden to shave. [Dr.

Grierson writes: “What the connection of the fish with a hermit was I never could ascertain, unless it was that like wandering Fakirs, they disappear directly the rains begin. Compare the *uposatha* of the Buddhists.” But *tapasya* means ‘produced by heat,’ and is applied to the month Phāgun (Feb.-March) when the fish appears; and this may be the origin of the name.]

1781.—“The BOARD OF TRUSTIES Assembled on Tuesday at the New Tavern, where the Committee met to eat Mangoe Fish for the benefit of the Subscribers and on other special affairs.”—*Hickey's Bengal Gazette*, March 3.

[1820.—“... the mangoe fish (so named from its appearing during the mango season). . . . By the natives they are named the *Tapasvi* (penitent) fish, (abbreviated by Europeans to *Tipry*) from their re-sembling a class of religious penitents, who ought never to shave.”—*Hamilton, Des. of Hindustan*, i. 53.]

MANGO-SHOWERS, s. Used in Madras for showers which fall in March and April, when the mangoes begin to ripen.

MANGO-TRICK. One of the most famous tricks of Indian jugglers, in which they plant a mango-stone, and show at brief intervals the tree shooting above ground, and successively producing leaves, flowers, and fruit. It has often been described, but the description given by the Emperor Jahāngir in his *Autobiography* certainly surpasses all in its demand on our belief.

c. 1610.—“... Khaun-e-Jehāun, one of the nobles present, observed that if they spoke truly he should wish them to produce for him conviction a mulberry-tree. The monarch arose without hesitation, and having in ten separate spots set some seed in the ground, they recited among themselves . . . when instantly a plant was seen springing from each of the ten places, and each proved the tree required by Khaun-e-Jehāun. In the same manner they produced a mango, an apple-tree, a cypress, a pine-apple, a fig-tree, an almond, a walnut . . . open to the observation of all present, the trees were perceived gradually and slowly springing from the earth, to the height of one or perhaps of two cubits. . . . Then making a sort of procession round the trees as they stood . . . in a moment there appeared on the respective trees a sweet mango without the rind, an almond fresh and ripe, a large fig of the most delicious kind . . . the fruit being pulled in my presence, and every one

present was allowed to taste it. This, however, was not all; before the trees were removed there appeared among the foliage birds of such surpassing beauty, in colour and shape, and melody and song, as the world never saw before. . . . At the close of the operation, the foliage, as in autumn, was soon to put on its variegated tints, and the trees gradually disappeared into the earth. . . .—*Mem. of the Imp. Schunguier*, tr. by Major D. Price, pp. 96-97.

c. 1650.—“Then they thrust a piece of stick into the ground, and ask’d the Company what Fruit they would have. One told them he would have *Mengues*; then one of the Mountebanks hiding himself in the middle of a Sheet, stooped to the ground five or six times one after another. I was so curious to go up-stairs, and look out of a window, to see if I could spy what the Mountebank did, and perceived that after he had cut himself under the armpits with a Razor, he rubb’d the stick with his Blood. After the two first times that he rubb’d himself, the stick seemed to the very eye to grow. The third time there sprung out branches with young buds. The fourth time the tree was covered with leaves; and the fifth time it bore flowers. . . . The English Minister protested that he could not give his consent that any Christian should be Spectator of such delusions. So that as soon as he saw that these Mountebanks had of a dry stick, in less than half-an-hour, made a Tree four or five foot high, that bare leaves and flowers as in the Spring-time; he went about to break it, protesting that he would not give the Communion to any person that should stay any longer to see those things.”—*Tavernier*, *Travels made English*, by J.P., ii. 36; [ed. Hall, i. 67, seq.].

1667.—“When two of these *Jauguis* (see JOGEE) that are eminent, do meet, and you stir them up on the point and power of their knowledge or *Jauguisme*, you shall see them do such tricks out of spite to one another, that I know not if *Simon Magus* could have outdone them. For they divine what one thinketh, make the Branch of a Tree blossome and bear fruit in less than an hour, hatch eggs in their bosome in less than half a quarter of an hour, and bring forth such birds as you demand. . . . I mean, if what is said of them is true. . . . For, as for me, I am with all my curiosity none of those happy Men, that are present at, and see these great feats.”—*Hernier*, E.T. 103; [ed. Constable, 321].

1673.—“Others presented a Mock-Creation of a Mango-Tree, arising from the Stone in a short space (which they did in Hugger-Mugger, being very careful to avoid being discovered) with Fruit Green and Ripe; so that a Man must stretch his Fancy, to imagine it Witchcraft; though the common Sort think no less.”—*Fryer*, 102.

1690.—“Others are said to raise a Mango-Tree, with ripe Fruit upon its Branches, in the space of one or two Hours. To confirm which Relation, it was affirmed confidently

to me, that a Gentleman who had pluckt one of these Mangoes, fell sick upon it, and was never well as long as he kept it till he consulted a *Drum* for his Health, who prescrib’d his only Remedy would be the restoring of the Mango, by which he was restor’d to his Health again.”—*Orington*, 253-259.

1726.—“They have some also who will show you the kernel of a mango-fruit, or may be only a twig, and ask if you will see the fruit or this stick planted, and in a short time see a tree grow from it and bear fruit: after they have got their answer the jugglers (*Koorde-danvers*) wrap themselves in a blanket, stick the twig into the ground, and then put a basket over them (&c. &c.).

“There are some who have prevailed on these jugglers by much money to let them see how they have accomplished this.

“These have revealed that the jugglers made a hole in their bodies under the armpits, and rubbed the twig with the blood from it, and every time that they stuck it in the ground they wetted it, and in this way they clearly saw it to grow and to come to the perfection before described.

“This is asserted by a certain writer who has seen it. But this can’t move me to believe it!”—*Valentin*, v. (*Charon*.) 53.

Our own experience does not go beyond Dr. Fryer’s, and the hugger-mugger performance that he disparages. But many others have testified to more remarkable skill. We once heard a traveller of note relate with much spirit such an exhibition as witnessed in the Deccan. The narrator, then a young officer, determined with a comrade, at all hazards of fair play or foul, to solve the mystery. In the middle of the trick one suddenly seized the conjuror, whilst the other uncovered and snatched at the mango-plant. But lo! it came from the earth *with a root*, and the mystery was darker than ever! We tell the tale as it was told.

It would seem that the trick was not unknown in European conjuring of the 16th or 17th centuries, e.g.

1657.—“ . . . trium horarum spatio arbusculam veram epitamæ longitudine e mensâ facere enasci, ut et alias arbores frondiferas et fructiferas.”—*Magia Universalis*, of P. Gaspar Schottus e Soc. Jes., Herbilipi, 1657, i. 52.

MANGOSTEEN, s. From Malay *mangusta* (Crawford), or *manggiatan* (Favre), in Javanese *Manggis*. [Mr. Skeat writes: “The modern standard Malay form used in the W. coast of the Peninsula is *manggis*, as in Javanese, the forms *manggusta* and *manggiatan* never being heard there. The Siamese

form *maangkhit* given in M'Farland's *Siamese Grammar* is probably from the Malay *manggusta*. It was very interesting to me to find that some distinct trace of this word was still preserved in the name of this fruit at Patani-Kelantan on the E. coast, where it was called *baucak 'seta* (or *'setar*), i.e. the *'setar* fruit,' as well as occasionally *mestar* or *mesetar*, clearly a corruption of some such old form as *manggislar*."] This delicious fruit is known throughout the Archipelago, and in Siam, by modifications of the same name; the delicious fruit of the *Garcinia Mangostana* (Nat. Ord. *Guttiferae*). It is strictly a tropical fruit, and, in fact, near the coast does not bear fruit further north than lat. 14°. It is a native of the Malay Peninsula and the adjoining islands.

1563.—"R. They have bragged much to me of a fruit which they call *mangostans*; let us hear what you have to say of these.

"O. What I have heard of the *mangostan* is that 'tis one of the most delicious fruits that they have in these regions. . . ."
—*Garcia*, f. 151v.

1598.—"There are yet other fruites, as . . . *Mangostaine* [in Hak. Soc. *Mangestains*] . . . but because they are of small account I thinke it not requisite to write severall of them."—*Linschoten*, 96; [Hak. Soc. ii. 34].

1631.—

"Cedant Hesperii longo hinc, mala aurea, fructus,
Ambrosiâ pascit Mangostan et nectare diuos—

. . . Inter omnes Indiae fructus longo sapidissimus."

Jac. Bontii, lib. vi. cap. 28, p. 115.

1645.—"Il s'y trouue de plus vne espece de fruit propre du terroir de Malaque, qu'ils nomment *Mangostans*."—*Cardim*, *Rel. de la Prov. de Japon*, 162.

[1662.—"The *Mangosthan* is a Fruit growing by the Highwayes in *Jara*, upon bushes, like our *Sloes*."—*Mundseto*, tr. *Durieu*, Bk. ii. 121 (*Stanf. Dict.*).]

1727.—"The *Mangostane* is a delicious Fruit, almost in the Shape of an Apple, the Skin is thick and red, being dried it is a good Astringent. The Kernels (if I may so call them) are like Cloves of Garlic, of a very agreeable Taste, but very cold."—*A. Hamilton*, ii. 80 [ed. 1744].

MANGROVE, s. The sea-loving genera *Rhizophora* and *Avicennia* derive this name, which applies to both, from some happy accident, but from which of two sources may be doubtful. For while the former genus is, according to

Crawford, called by the Malays *manggi-manggi*, a term which he supposes to be the origin of the English name, we see from Oviedo that one or other was called *mangle* in S. America, and in this, which is certainly the origin of the French *manglier*, we should be disposed also to seek the derivation of the English word. Both genera are universal in the tropical tidal estuaries of both Old World and New. Prof. Sayce, by an amusing slip, or oversight probably of somebody else's slip, quotes from Humboldt that "maize, *mangle*, hammock, canoe, tobacco, are all derived through the medium of the Spanish from the Haytian *mahiz*, *mangle*, *hamaca*, *canoa*, and *tabaco*." It is, of course, the French and not the English *mangle* that is here in question. [Mr. Skeat observes: "I believe the old English as well as French form was *mangle*, in which case Prof. Sayce would be perfectly right. Mangrove is probably *mangle-grove*. The Malay *manggi-manggi* is given by Klinkert, and is certainly on account of the reduplication, native. But I never heard it in the Peninsula, where *mangrove* is always called *bakan*."] The mangrove abounds on nearly all the coasts of further India, and also on the sea margin of the Ganges Delta, in the backwaters of S. Malabar, and less luxuriantly on the Indus mouths.

1535.—"Of the Tree called *Mangle*. . . . These trees grow in places of mire, and on the shores of the sea, and of the rivers, and streams, and torrents that run into the sea. They are trees very strange to see . . . they grow together in vast numbers, and many of their branches seem to turn down and change into roots . . . and these plant themselves in the ground like stems, so that the tree looks as if it had many legs joining one to the other."—*Oviedo*, in *Ramuzo*, iii. f. 145v.

"So coming to the coast, embarked in a great Canoe with some 30 Indians, and 5 Christians, whom he took with him, and coasted along amid solitary places and islets, passing sometimes into the sea itself for 4 or 5 leagues,—among certain trees, lofty, dense and green, which grow in the very sea-water, and which they call *mangle*."—*Ibid.* f. 224.

1553.—" . . . by advice of a Moorish pilot, who promised to take the people by night to a place where water could be got . . . and either because the Moor desired to land many times on the shore by which he was conducting them, seeking to get away from the hands of those whom he was conducting, or because he was

really perplex by its being night, and in the middle of a great growth of mangrove (mangues) he never succeeded in finding the wells of which he spoke."—*Barros*, l. iv. 4.

c. 1830.—"Smite my timbers, do the trees bear shellfish?" The tide in the Gulf of Mexico does not obb and flow above two feet except in the springs, and the ends of the drooping branches of the mangrove trees that here cover the shore, are clustered, within the wash of the water, with a small well-flavoured oyster."—*Tom Cringle*, ed. 1863, 119.

MANILLA-MAN, s. This term is applied to natives of the Philippines, who are often employed on shipboard, and especially furnish the quarter-masters (Seacunny, q.v.) in Lascar crews on the China voyage. But *Manilla-man* seems also, from Wilson, to be used in S. India as a hybrid from Teleg *manela vādv*, 'an itinerant dealer in coral and gems'; perhaps in this sense, as he says, from Skt. *mani*, 'a jewel,' but with some blending also of the Port. *manilha*, 'a bracelet.' (Compare COBRA-MANILLA.)

MANJEE, s. The master, or steersman, of a boat or any native river-craft; Hind. *mānjhi*, Beng. *māji* and *mājhi*, [all from Skt. *madhya*, 'one who stands in the middle']. The word is also a title borne by the head men among the Pahāris or Hill-people of Rājmahal (*Wilson*), [and as equivalent for *Majhwar*, the name of an important Dravidian tribe on the borders of the N.W. Provinces and Chota Nāgpur].

1688.—"We were forced to track our boat till 4 in the Afternoon, when we saw a great black cloud arise out of ye North with much lightning and thunder, which made our Manges or Steerman advise us to fasten our boat in some Creeke."—*Hedges*, *Diary*, Hak. Soc. 1. 88.

[1706.—"Manjee." See under HARRY.]

1781.—"This is to give notice that the principal Gaut Mangies of Calcutta have entered into engagements at the Police Office to supply all Persons that apply there with Boats and Budgerows, and to give security for the Dandies."—*India Gazette*, Feb. 17.

1784.—"Mr. Austin and his head bearer, who were both in the room of the budgerow, are the only persons known to be drowned. The manjee and dandees have not appeared."—In *Selon-Karr*, i. 25.

1810.—"Their manjies will not fail to take every advantage of whatever distress,

or difficulty, the passenger may labour under."—*Williamson*, *V. M.* i. 143.

For the Fahari use, see *Long's Selections*, p. 561.

[1864.—"The Khond chiefs of villages and Mootas are termed Maji instead of Mulliko as in Goomsur, or Khonro as in Boud. . . ."—*Campbell*, *Wild Tribes of Khondistan*, 120.]

MANNICKJORE, s. Hind. *mānik-jor*; the white-necked stork (*Ardea leucocephala*, Gmelin); sometimes, according to Jerdon, called in Bengal the 'Beef-steak bird,' because palatable when cooked in that fashion. "The name of *Manikjor* means the companion of Manik, a Saint, and some Mussulmans in consequence abstain from eating it" (*Jerdon*). [Platts derives it from *mānik*, 'a ruby.']

[1840.—"I reached the jheel, and found it to contain many manickjors, ibis, paddy birds, &c. . . ."—*Davidson*, *Travels in Upper India*, ii. 165.]

MANUCODIATA. (See BIRD OF PARADISE.)

MARAMUT, MURRUMUT, s. Hind. from Ar. *maramma*(t), 'repair.' In this sense the use is general in Hindustani (in which the terminal *t* is always pronounced, though not by the Arabs), whether as applied to a stocking, a fortress, or a ship. But in Madras Presidency the word had formerly a very specialised sense as the recognised title of that branch of the Executive which included the conservation of irrigation tanks and the like, and which was worked under the District Civil Officers, there being then no separate department of the State in charge of Civil Public Works. It is a curious illustration of the wide spread at one time of Musulman power that the same Arabic word, in the form *Marama*, is still applied in Sicily to a standing committee charged with repairs to the Duomo or Cathedral of Palermo. An analogous instance of the wide grasp of the Saracenic power is mentioned by one of the Musulman authors whom Amari quotes in his History of the Mahomedan rule in Sicily. It is that the Caliph Al-Māmūn, under whom conquest was advancing in India and in Sicily simultaneously, ordered that the idols taken from the infidels in India should be sent for sale to the infidels in Sicily!

[1757.—“On the 6th the Major (Eyre Coote) left *Muzadabad* with . . . 10 *Marmutty* men, or pioneers to clear the road.”—*Ices*, 156.

[1873.—“For the actual execution of works there was a *Maramat* Department constituted under the Collector.”—*Dowsett, Man. of Nellore*, 642.]

MARGOSA, s. A name in the S. of India and Ceylon for the *Nim* (see **NEEM**) tree. The word is a corruption of Port. *amargosa*, ‘bitter,’ indicating the character of the tree. This gives rise to an old Indian proverb, traceable as far back as the *Jātakas*, that you cannot sweeten the *nim* tree though you water it with syrup and ghee (*Naturam capellas fured*, &c.).

1727.—“The wealth of an evil man shall another evil man take from him, just as the crows come and eat the fruit of the margoise tree as soon as it is ripe.”—Apophtegms translated in *Valentijn*, v. (Ceylon) 390.

1782.—“ . . . ils lavent le malade avec de l’eau froide, ensuite ils le frottent rudement avec de la feuille de Margosier.”—*Sonnerat*, i. 208.

1834.—“Adjacent to the Church stand a number of tamarind and *margosa* trees.”—*Chitty, Ceylon Gazetteer*, 183.

MARKHORE, s. Pers. *mār-khōr*, ‘snake-eater.’ A fine wild goat of the Western Himālaya; *Capra megaceros*, Hutton.

[1851.—“Hence the people of the country call it the *Markhor* (eater of serpents).”—*Edwards, A Year on the Punjab Frontier*, i. 474.

[1895.—“Never more would he chase the ibex and *makor*.”—*Mrs. Croler, Village Tales*, 112.]

MARTABAN, n.p. This is the conventional name, long used by all the trading nations, Asiatic and European, for a port on the east of the Irawadi Delta and of the Sitang estuary, formerly of great trade, but now in comparative decay. The original name is Talang, *Māt-ta-man*, the meaning of which we have been unable to ascertain.

1614.—“ . . . passed then before *Marta-man*, the people also heathens; men expert in everything, and first-rate merchants; great masters of accounts, and in fact the greatest in the world. They keep their accounts in books like us. In the said country is great produce of lac, cloths, and provisions.”—*Letter of Gio. da Empoli*, p. 80.

1545.—“At the end of these two days the King . . . caused the Captains that were at the Guard of the Gates to leave them and retire; whereupon the miserable City of *Martabano* was delivered to the mercy of the Souldiers . . . and therein showed themselves so cruel-minded, that the thing they made least reckoning of was to kill 100 men for a crown.”—*Pinto, in Cogan*, 208.

1553.—“And the towns which stand outside this gulf of the Isles of Pegu (of which we have spoken) and are placed along the coast of that country, are *Vagari*, *Martaban*, a city notable in the great trade that it enjoys, and further on *Roy*, *Talanga*, and *Tavay*.”—*Barros*, i. ix. 1.

1563.—“*Trouassimo nella città di Martaban intorno a novanta Portoghesi, tra mercadanti e huomini vagabondi, li quali stavano in gran differenza co’ Rettori della città.*”—*Ces. Federici, in Ramusio*, iii. 393.

1586.—“The city of *Martaban* hath its front to the south-east, south, and south-west, and stands on a river which there enters the sea . . . it is a city of *Maupargia*, a Prince of the King of Pegu’s.”—*Gaspard Balbi*, f. 129v, 130v.

1680.—“That the English may settle factories at *Serian*, *Pegu*, and *Ara* . . . and alsoe that they may settle a factory in like manner at *Mortavan*. . . .”—*Articles to be proposed to the King of Burma and Pegu in Notes and Exts.*, No. iii. p. 8.

1695.—“Concerning *Bartholomeu Rodrigues*. . . . I am informed and do believe he put into *Mortavan* for want of wood and water, and was there seized by the King’s officers, because not bound to that Place.”—*Governor Higginson, in Dalrymple, Or. Report*, ii. 342-3.

MARTABAN, s. This name was given to vessels of a peculiar pottery, of very large size, and glazed, which were famous all over the East for many centuries, and were exported from *Martaban*. They were sometimes called *Pegu jars*, and under that name specimens were shown at the Great Exhibition of 1851. We have not been able to obtain recent information on the subject of this manufacture. The word appears to be now obsolete in India, except as a colloquial term in Telegu. [The word is certainly not obsolete in Upper India: “The *martaban*” (Plate ii. fig. 10) is a small deep jar with an elongated body, which is used by Hindus and Muhammadans to keep pickles and acid articles” (*Hallifax, Mono. of Punjab Pottery*, p. 9). In the endeavour to supply a Hindi derivation it has been derived from *im-rita-bān*, ‘the holder of the water of immortality.’ In the *Arabian Nights*

the word appears in the form *bartaman*, and is used for a crock in which gold is buried. (*Burton*, xi. 26). Mr. Bell saw some large earthenware jars at Malé, some about 2 feet high, called *rumba*; others larger and barrel-shaped, called *mataban*. (*Pygmal*, *Hak. Soc.* i. 259.) For the modern manufacture, see *Scott, Gazetteer of Upper Burma*, 1900, Pt. i. vol. ii. 399 *seq.*

c. 1350.—"Then the Princess made me a present consisting of dresses, of two elephant-loads of rice, of two she-buffaloes, ten sheep, four rolls of cordial syrup, and four Martabans, or huge Jars, filled with pepper, citron, and mango, all prepared with salt, as for a sea-voyage."—*Ibn Batuta*, iv. 253.

(f).—"Un grand bassin de Martaban."—1601 *Jour.*, ed. Paris 1820, ii. 19. We do not know the date of these stories. The French translator has a note explaining "porcelaine verte."

1508.—"The lac (*lacre*) which your Highness desired me to send, it will be a piece of good luck to get, because the ships depart early, and the vessels from Pegu and Martaban come late. But I hope for a good quantity of it, as I have given orders for it."—*Letter from the Viceroy Don Francisco Alencara to the King*. In *Correa*, i. 900.

1516.—"In this town of Martaban are made very large and beautiful porcelain vases, and some of glazed earthenware of a black colour, which are highly valued among the Moors, and they export them as merchandise."—*Barbous*, 185.

1598.—"In this town many of the great earthen pots are made, which in India are called *Martavanas*, and many of them carried throughout all India, of all sorts both small and great, some are so great that they will hold full two pipes of water. The cause why so many are brought into India is for that they use them in every house, and in their ships instead of casks."—*Linschoten*, p. 36; (*Hak. Soc.* i. 101; see also i. 25, 26).

c. 1610.—"... des vases les plus belles, les mieux vernis et les mieux façonnées que j'aye vus ailleurs. Il y en a qui tiennent autant qu'une pippie et plus. Elles se font au Royaume de Martaban, d'où on les apporte, et d'où elles prennent leur nom par toute l'Inde."—*Pygmal de Lanil*, i. 179; (*Hak. Soc.* i. 259).

1615.—"Vasa singula quae vulgo Martabania dicuntur per Indiam nota sunt. . . . Per Orientem omnem, quin et Lusitaniam, horum est usus."—*Jarric, Theatrum Rer. Indic.* pt. ii. 389.

1673.—"Jo vis un vase d'une certaine terre verte qui vient des Indes, dont les Turcs . . . font un grand estime, et qu'ils achèptent bien cher à cause de la propriété qu'elle a de se rompre à la présence du poison. . . . Ceste terre se nomme Merdebani."—*Journal d'Ant. Galland*, ii. 110.

1673.—" . . . to that end offer Rice, Oyl, and Cocoe-Nuts in a thick Grove, where they piled an huge Heap of long Jars like Mortivans."—*Fryer*, 160.

1688.—"They took it out of the cask, and put it into earthen Jars that held about eight Barrels apiece. These they call Montaban Jars, from a town of that name in Pegu, whence they are brought, and carried all over India."—*Dampier*, ii. 93.

c. 1690.—"Sunt autem haec vastissimae ac turpidio ollae in regionibus Martavana et Siana confectae, quae per totam transferuntur Indianam ad varios liquores conservandos."—*Rumphus*, i. ch. iii.

1711.—" . . . Pegu, Quilah, Lahore and all their own Coasts, whence they are plentifully supply'd with several Necessaries, they otherwise must want: As Ivory, Beeswax, Mortivan and small Jars, Pepper, &c."—*Lockyer*, 35.

1726.—" . . . and the Martavans containing the water to drink, which empty require two persons to carry them."—*Valentijn*, v. 251.

"The goods exported hitherward (from Pegu) are . . . glazed pots (called Martavans after the district where they properly belong), both large and little."—*Ibid.* v. 123.

1727.—"Martavan was one of the most flourishing Towns for Trade in the East. . . . They make earthen Ware there still, and glaze them with Lead ear. I have seen some Jars made there that could contain two Hogsheads of Liquor."—*J. Hamilton*, i. 63, ed. 1744, ii. 62.

1740.—"The Pay Master is likewise ordered . . . to look out for all the Pegu Jars in Town, or other vessels proper for keeping water."—In *1740*, in. 194.

Such jars were apparently imitated in other countries, but kept the original name. Thus Bailie Fraser says that "certain jars called Martaban were manufactured in Oran."—*Journey into Moravia*, 18.

1851.—"Assortment of Pegu Jars as used in the Honourable Company's Dispensary at Calcutta."

"Two large Pegu Jars from Meulmein."—*Official Catalogue of Exhibition of 1851*, ii. 921.

MARTIL, MARTOL. s. A hammer. Hind *martol*, from Port. *martella*, but assisted by imaginary connection with Hind *mār-nā*, 'to strike.'

MARTINGALE. s. This is no specially Anglo-Indian word; our excuse for introducing it is the belief that it is of Arabic origin. Popular assumption, we believe, derives the name from a mythical Colonel Martingale. But the word seems to come to us from the French, in which language, besides the English use,

Littre gives *chauses à la martingale* as meaning "culottes dont le pont était placé par derrière," and this he strangely declares to be the true and original meaning of the word. His etymology, after Ménage, is from *Martiques* in Provence, where, it is alleged, breeches of this kind were worn. Skeat seems to accept these explanations. [But see his *Concise Dict.*, where he inclines to the view given in this article, and adds: "I find Arab. *rataka* given by Richardson as a verbal root, whence *ratak*, going with a short quick step." But there is a Span. word *al-martaga*, for a kind of bridle, which Urrea quoted by Dozy derives from verb Arab. *rataka*, "qui, à la 1^{re} forme signifie 'effecit ut brevibus assibus incederet.'" This is precisely the effect of a martingale. And we venture to say that probably the word bore its English meaning originally also in French and Spanish, and came from Arabic direct into the latter tongue. Dozy himself, we should add, is inclined to derive the Span. word from *al-mirta'a*, 'a halter.'

MARWÁREE, n.p. and s. This word *Mārwaṛī*, properly a man of the Mārwaṛ [Skt. *maru*, 'desert'], or Jodhpur country in Rājputāna, is used in many parts of India as synonymous with *Banya* (see **BANYAN**) or *Sowcar*, from the fact that many of the traders and money-lenders have come originally from Mārwaṛ, most frequently Jains in religion. Compare the Lombard of medieval England, and the *caorsino* of Dante's time.

[1819.—"Miseries seem to follow the footsteps of the Marwarrees."—*Tr. Lit. Soc. No.* i. 297.

[1826—"One of my master's under-shopmen, Sewchund, a Marwarry."—*Pandurang Hari*, ed. 1873, i. 233.]

MARYACAR, n.p. According to R. Drummond and a MS. note on the India Library copy of his book R. Catholics in Malabar were so called. *Maryu Karar*, or 'Mary's People.' [The word appears to be really *marakkar*, of which two explanations are given. Logan (*Malabar*, i. 332 note) says that *Marakkar* means 'doer or follower of the Law' (*marggam*), and is applied to a foreign religion, like that of Christians and Mohammedans. The *Madras Gloss.* (iii. 474) derives it

from Mal. *marakkalam*, 'boat,' and *kar*, a termination showing possession, and defines it as a "titular appellation of the Moplah Mahommedans on the S.W. coast."]

MASCABAR, s. This is given by C. P. Brown (MS. notes) as an Indo-Portuguese word for 'the last day of the month,' quoting *Calcutta Review*, viii. 345. He suggests as its etymon Hind. *mās-ke-ba'ad*, 'after a month.' [In N. Indian public offices the *māskabār* is well known as the monthly statement of cases decided during the month. It has been suggested that it represents the Port. *mes-acabar*, 'end of the month'; but according to Platts, it is more probably a corruption of Hind. *māsik-wār* or *mās-kā-wār*.]

MASH, s. Hind. *māsh*, [Skt. *māsha*, 'a bean']; *Phaseolus radiatus*, Roxb. One of the common Hindu pulses. [See **MOONG**.]

MASKEE. This is a term in Chinese "pigeon," meaning 'never mind,' 'n'importe,' which is constantly in the mouths of Europeans in China. It is supposed that it may be the corruption or ellipsis of a Portuguese expression, but nothing satisfactory has been suggested. [Mr. Skeat writes: "Surely this is simply Port. *mas que*, probably imported direct through Macao, in the sense of 'although, even, in spite of,' like French *malgré*. And this seems to be its meaning in 'pigeon':

"That nighty tim begin chop-chop,
One young man walkee—no can stop.

Maskee snow, maskee ice'

He eally slag with chop so nice—

Topside Galow!

'Ezcelleur,' in 'pigeon.'"]

MASULIPATAM, n.p. This coast town of the Madras Presidency is sometimes vulgarly called *Machhli-patan* or *Machhli-bandar*, or simply *Bander* (see **BUNDER**, 2); and its name explained (Hind. *machhli*, 'fish') as Fish-town, [the *Madras Gloss.* says from an old tradition of a whale being stranded on the shore.] The etymology may originally have had such a connection, but there can be no doubt that the name is a trace of the *Μαυωλλια* and *Μαυωλλου ποταμου* *εξβολαι* which we find in Ptolemy's

Tables; and of the *Masalla* producing muslins, in the *Periplus*. [In one of the old Logs the name is transformed into *Mesopotamia* (*J.R. As. Soc.*, Jan. 1900, p. 169). In a letter of 1605-6 it appears as *Mesopotamya* (*Birdwood, First Letter Book*, 72).

[1613.—"Concerning the Darling was departed for Mossopotam."—*Foster, Letters*, ii. 14.

[1615.—"Only hero are no returns of any large sum to be employed, unless a factory at Mossopotam."—*Ibid.* iv. 5.]

[1619.—"Master Methwold came from Misulapatom in one of the country Boats."—*Prang, in Purchas*, i. 638.

[1623.—"Misilpatan." *P. della Valle, Hak. Soc.* i. 113.

[c. 1601.—"It was reported, at one time, that he was arrived at Massipatom. . . ."—*Brunner, ed. Constable*, 112.]

c. 1681.—"The road between had been covered with brocade velvet, and Machli-bender chintz."—*See Mutaqherin*, iii. 370.

1681.—"These sort of Women are so nimble and active that when the present king went to see Masilpatan, nine of them undertook to represent the figure of an Elephant; four making the four feet, four the body, and one the trunk; upon which the King, sitting in a kind of Throne, made his entry into the City."—*Tavernier, E.T.* ii. 65; [ed. *Bath*, i. 168].

1789.—"Masullpatam, which last word, by the bye, ought to be written Machlipatan (Fish-town), because of a Whale that happened to be stranded there 150 years ago."—*Note on See Mutaqherin*, iii. 370.

c. 1790.—". . . cloths of great value . . . from the countries of Bengal, Bunnar, China, Kashmeer, Boorhanpoor, Mutchilputtun, &c."—*See Hussein Ali, H. of Hydr Na'il*, 383.

MATE, MATY, s. An assistant under a head servant; in which sense or something near it, but also sometimes in the sense of a 'head-man,' the word is in use almost all over India. In the Bengal Presidency we have a *mate-bearer* for the assistant body-servant (see **BEARER**); the *mate* attendant on an elephant under the mahout; a *mate* (head) of coolies or *jomponnies* (qq.v.) (see **JOMPON**), &c. And in Madras the *maty* is an under-servant, whose business it is to clean crockery, knives, &c., to attend to lamps, and so forth.

The origin of the word is obscure, if indeed it has not more than one origin. Some have supposed it to be taken from the English word in the sense of comrade, &c.; whilst Wilson

gives *metti* as a distinct Malayalam word for an inferior domestic servant, [which the *Madras Gloss.* derives from Tamil *mel*, 'high']. The last word is of very doubtful genuineness. Neither derivation will explain the fact that the word occurs in the *Ata*, in which the three classes of attendants on an elephant in Akbar's establishment are styled respectively *Mahaurat*, *Bhot*, and *Meth*; two of which terms would, under other circumstances, probably be regarded as corruptions of English words. This use of the word we find in Skt. dictionaries as *metha*, *mentha*, and *mytha*, 'an elephant-keeper or feeder.' But for the more general use we would query whether it may not be a genuine Prakrit form from Skt. *mitra*, 'associate, friend'! We have in Pali *metta*, 'friendship,' from Skt. *mitra*.

c. 1690.—"A meth fetches fodder and assists in caparisoning the elephant. Meths of all classes get on the march 1 *dai* daily, and at other times 3."—*Ata*, ed. *Blochmann*, i. 125.

1810.—"In some families mates or assistants are allowed, who do the drudgery."—*Wilkinson, F. M.* i. 211.

1837.—"One mates."—*See Letters from Madras*, 105.

1872.—"At last the morning of our departure came. A crowd of porters stood without the veranda, chattering and squabbling, and the mate distributed the boxes and bundles among them."—*A Tree Reformer*, ch vi.

1873.—"To procure this latter supply (of green food) is the daily duty of one of the attendants, who in Indian phraseology is termed a *mate*, the title of Mahout being reserved for the head keeper" (of an elephant).—*Nat. Rev.* Sept. 6, 302.

MATRANEES, s. Properly Hind. from Pers. *mihardni*; a female sweeper (see **MEHTAR**). [In the following extract the writer seems to mean *Bhathiydran* or *Bhathiydrin*, the wife of a *Bhathiydra* or inn-keeper.

[1755.—". . . a handsome semi . . . where a number of people, chiefly women, called *metrahnees*, take up their abode to attend strangers on their arrival in the city."—*Duany, in Forbes, Or. Mem.* 2nd ed. ii. 401.]

MATROSS, s. An inferior class of soldier in the Artillery. The word is quite obsolete, and is introduced here because it seems to have survived a good deal longer in India than in England, and occurs frequently in old Indian narratives. It is Germ.

matrose, Dutch *matroos*, 'a sailor,' identical no doubt with Fr. *matelot*. The origin is so obscure that it seems hardly worth while to quote the conjectures regarding it. In the establishment of a company of Royal Artillery in 1771, as given in Duncan's Hist. of that corps, we have besides sergeants and corporals, "4 Bombardiers, 8 Gunners, 34 *Matrosses*, and 2 Drummers." A definition of the *Matross* is given in our 3rd quotation. We have not ascertained when the term was disused in the R.A. It appears in the Establishment as given by Grose in 1801 (*Military Antiq.* i. 315). As far as Major Duncan's book informs us, it appears first in 1639, and has disappeared by 1793, when we find the men of an artillery force divided (excluding sergeants, corporals, and bombardiers) into First Gunners, Second Gunners, and Military Drivers.

1673.—"There being in pay for the Honourable East India Company of English and Portuguese, 700, reckoning the *Matrosses* and Gunners."—*Fryer*, 38.

1745.—" . . . We were told with regard to the Fortifications, that no Expense should be grudged that was necessary for the Defence of the Settlement, and in 1741, a Person was sent out in the character of an Engineer for our Place; but . . . he lived not to come among us; and therefore, we could only judge of his Merit and Qualifications by the Value of his Stipend, Six Pagodas a Month, or about Eighteen Pence a Day, scarce the Pay of a common *Matross*. . . ."—Letter from Mr. Barnet to the Secret Committee, in *Letter to a Proprietor of the E.I. Co.*, p. 45.

1757.—"I have with me one Gunner, one *Matross*, and two *Iascars*."—Letter in *Datrymple, Or. Report.* i. 203.

1779.—"*Matrosses* are properly apprentices to the gunner, being soldiers in the royal regiment of artillery, and next to them; they assist in loading, firing, and spunging the great guns. They carry firelocks, and march along with the guns and store-waggons, both as a guard, and to give their assistance in every emergency."—*Capt. G. Smith's Universal Military Dictionary*.

1792.—"Wednesday evening, the 25th inst., a *Matross* of Artillery deserted from the Mount, and took away with him his firelock, and nine rounds of powder and ball."—*Madras Courier*, Feb. 2.

[1800.—"A serjeant and two *matrosses* employed under a general committee on the captured military stores in Seringapatam."—*Wellington Suppl. Desp.* ii. 32 (*Stanf. Dict.*.)]

MATT, s. Touch (of gold). Tamil *mātru* (pron. *māttu*), perhaps from

Skt. *mātra*, 'measure.' Very pure gold is said to be 9 *mātru*, inferior gold of 5 or 6 *mātru*.

[1615.—"Tecalls the *matte* Janggamay 8 is Sciam 7½."—*Foster, Letters*, iii. 156.

[1630.—"*Matt*." See under **BATTA**.]

1693.—"Gold, purified from all other metals . . . by us is reckoned as of four-and-Twenty *Carats*, but by the blacks is here divided and reckoned as of ten *mat*."—*Havart*, 106.

1727.—At Mocha . . . "the Coffee Trade brings in a continual Supply of Silver and Gold . . . from Turkey, Ebrames and Mograbis, Gold of low *Matt*."—*A. Hamilton*, i. 43, [ed. 1744].

1752.—" . . . to find the Value of the Touch in Fanams, multiply the *Matt* by 10, and then by 8, which gives it in Fanams."—*T. Brooks*, 25.

The same word was used in Japan for a measure, sometimes called a fathom.

[1614.—"The *Matt* which is about two yards."—*Foster, Letters*, ii. 3.]

MAUMLET, s. Domestic Hind. *māmlat*, for 'omelet'; [*Māmlēt* is 'marmalade'].

MAUND, s. The authorised Anglo-Indian form of the name of a weight (Hind. *man*, Mahr. *man*), which, with varying values, has been current over Western Asia from time immemorial. Professor Sayce traces it (*mana*) back to the Accadian language.* But in any case it was the Babylonian name for ½ of a talent, whence it passed, with the Babylonian weights and measures, almost all over the ancient world. Compare the *men* or *mna* of Egyptian hieroglyphic inscriptions, preserved in the *emna* or *amna* of the Copts, the Hebrew *māneh*, the Greek *μνᾶ*, and the Roman *mina*. The introduction of the word into India may have occurred during the extensive commerce of the Arabs with that country during the 8th and 9th centuries; possibly at an earlier date. Through the Arabs also we find an old Spanish word *almena*, and in old French *almène*, for a weight of about 20 lbs. (*Marcel Devic*).

The quotations will show how the Portuguese converted *man* into *mão*, of which the English made *maune*, and so (probably by the influence of the

* See Sayce, *Principles of Comparative Philology*, 2nd ed. 208-211.

old English word *maund*)* our present form, which occurs as early as 1611. Some of the older travellers, like Linschoten, misled by the Portuguese *mão*, identified it with the word for 'hand' in that language, and so rendered it.

The values of the *man* as weight, even in modern times, have varied immensely, *i.e.* from little more than 2 *lbs.* to upwards of 160. The 'Indian Maund,' which is the standard of weight in British India, is of 40 *seers*, each *ser* being divided into 16 *chhiṭaks*; and this is the general scale of subdivision in the local weights of Bengal, and Upper and Central India, though the value of the *ser* varies. That of the standard *ser* is 80 *tolas* (q.v.) or rupee-weights, and thus the *maund* = 82½ *lbs.* avoirdupois. The Bombay *maund* (or *man*) of 48 *seers* = 28 *lbs.*; the Madras one of 40 *seers* = 25 *lbs.* The Palloda *man* of Ahmadnagar contained 64 *seers*, and was = 163½ *lbs.* This is the largest *man* we find in the 'Useful Tables.' The smallest Indian *man* again is that of Colachy in Travancore, and that = 18 *lbs.* 12 oz. 13 dr. The Persian *Tabrizi man* is, however, a little less than 7 *lbs.*; the *man shahi* twice that; the smallest of all on the list named is the Jeddah *man* = 2 *lbs.* 3 oz. 9½ dr.

B.C. 692.—In the "Eponymy of Zazai," a house in Nineveh, with its shrubbery and gates, is sold for one *maneh* of silver according to the royal standard. Quoted by Sayce, *u.s.*

B.C. 667.—We find Nergal-sarra-nacir lending "four *manehs* of silver, according to the *maneh* of Carchemish."—*Ibid.*

c. B.C. 524.—"Cambyses received the Libyan presents very graciously, but not so the gifts of the Cyrenaicans. They had sent no more than 500 *minae* of silver, which Cambyses, I imagine, thought too little. He therefore snatched the money from them, and with his own hand scattered it among the soldiers."—*Herodot.* iii. ch. 13 (E.T. by Raulinson).

c. A.D. 70.—"Et quoniam in mensuris quoque ac ponderibus crebro Græcis nominibus utendum est, interpretationem eorum semel in hoc loco ponemus: . . . *mina*, quam nostri *minam* vocant pendet drachmas Atticas c."—*Pliny*, xxi., at end.

c. 1020.—"The gold and silver ingots

"*Maund*, a kind of great Basket or Hamper, containing eight Bales, or two Fats. It is commonly a quantity of 8 bales of unbound Books, each Bale having 1000 *lbs.* weight."—*Giles Jacob*, *New Law Dict.*, 7th ed., 1756, s.v

amounted to 700,400 *mans* in weight."—*Al 'Ubbi*, in *Elliot*, ii. 35.

1040.—"The Amfr said:—'Let us keep fair measure, and fill the cups evenly.' . . . Each goblet contained half a *man*."—*Balkat*, *ibid.* ii. 144.

c. 1343.—

"The *Mena* of Sarai makes in Genoa weight . . . lb. 6 oz. 2
The *Mena* of Organci (*Urghany*) . . . lb. 3 oz. 9
in Genoa . . .
The *Mena* of Oltrarre (*Ohâr*) . . . lb. 3 oz. 9
in Genoa . . .
The *Mena* of Armalecho (*Al-maligh*) in Genoa . . . lb. 2 oz. 8
The *Mena* of Camexu (*Kancheu* in N.W. China) . . . lb. 2"
Pegolotti, 4.

1563.—"The value of stones is only because people desire to have them, and because they are scarce, but as for virtues, those of the loadstone, which staunches blood, are very much greater and better attested than those of the emerald. And yet the former sells by *maos*, which are in Cambay . . . equal to 26 *arratels* each, and the latter by *raia*, which weigh 3 grains of wheat."—*Garcia*, f. 159v.

1593.—"They have another weight called *Mao*, which is a *Hand*, and is 12 pounds."—*Linschoten*, 69; [*Hak. Soc.* i. 245].

1610.—"He was found . . . to have sixtie *maunes* in Gold, and every *maune* is five and hittle pound weight."—*Hawkins*, in *Purchas*, i. 218.

1611.—"Each *maund* being three and thirtie pound English weight."—*Middleton*, *ibid.* i. 270.

[1645.—"As for the weights, the ordinary *mand* is 69 *livres*, and the *livre* is of 16 *onces*; but the *mand*, which is used to weigh indigo, is only 53 *livres*. At Surat you speak of a *seer*, which is 1½ *livres*, and the *livre* is 16 *onces*."—*Tavernier*, ed. *Bull.* i. 38.]

c. 1665.—"Le *man* pese quarante livres par toutes les Indes, mais ces livres ou *serres* sont diferentes selon les Pais."—*Thevenot*, v. 54.

1673.—"A *Lumbree* (*Soonce*) of pure Gold, weighing about one *Maund* and a quarter, which is Forty-two pounds."—*Fryer*, 78.

"The Surat *Maund* . . . is 40 *Seer*, of 20 *Pice* the *Seer*, which is 37½.

The Pucka *Maund* at *Agra* is double as much, where is also the Ecbarry *Maund* which is 40 *Seer*, of 30 *Pice* to the *Seer*. . . ."

Ibid. 205.

1683.—"Agreed with Chittur Mulsaw and Muttradas, Merchants of this place (*Hugly*), for 1,500 Bales of ye best Tissinda Sugar, each bale to weigh 2 *Maunds*, 6½ *Seers*, Factory weight."—*Hodges*, *Diasy*, April 5; [*Hak. Soc.* i. 75].

1711.—"Sugar, Coffee, Tutanague, all sorts of Drugs, &c., are sold by the *Maund* *Tabrees*; which in the Factory and Custom

house is nearest 63 $\frac{1}{2}$. *Avoidupoiz*. . . .
 Entables, and all sorts of Fruit . . . &c.
 are sold by the Maund Copara of 7 $\frac{1}{2}$ l. . . .
 The Maund Shaw is two Maunds *Tabrees*,
 used at Ispahan."—*Lockyer*, 230.

c. 1760.—Grose says, "the maund they
 weigh their indicos with is only 53 lb." He
 states the maund of Upper India as 69lb.;
 at Bombay, 28 lb.; at Goa, 14 lb.; at Surat,
 37 $\frac{1}{2}$ lb.; at Coromandel, 25 lb.; in Bengal,
 75 lb.

1854.—". . . You only consent to make
 play when you have packed a good maund
 of traps on your back."—*Life of Lord Law-
 rence*, i. 433.

MAYLA, s. Hind. *mela*, 'a fair,'
 almost always connected with some
 religious celebration, as were so many
 of the medieval fairs in Europe. The
 word is Skt. *mela*, *melaka*, 'meeting,
 concourse, assembly.'

[1832.—"A party of foreigners . . . wished
 to see what was going on at this far-famed
maylah. . . .—*Mrs. Meer Hassan Ali*,
Observations, ii. 321-2.]

1869.—"Le Mela n'est pas précisément
 une foire telle que nous l'entendons; c'est
 le nom qu'on donne aux réunions de pèlerins
 et des marchands qui . . . se rendent dans
 les lieux considérés comme sacrés, aux fêtes
 de certains dieux indiens et des person-
 nages réputés saints parmi les musulmans."—
Garcin de Tassy, *Rel. Mus.* p. 26.

MAZAGONG, MAZAGON, n.p.
 A suburb of Bombay, containing a
 large Portuguese population. [The
 name is said to be originally *Maheśa-
 grāma*, 'the village of the Great
 Lord,' Siva.]

1643.—

"Mazaguão, por 15,000 *federos*,
 Monbaym (Bombay), por 15,000."
S. Botelho, *Tombo*, 149.

1044.—"Going up the stream from this
 town (Mombaym, i.e. Bombay) some 2
 leagues, you come to the aldea of Maza-
 gam."—*Bocarro*, MS. f. 227.

1673.—". . . for some miles together,
 till the Sea break in between them; over
 against which lies Massegoun, a great
 Fishing Town. . . . The Ground between
 this and the Great Branch is well ploughed
 and bears good Baty. Here the Portugals
 have another Church and Religious House
 belonging to the Franciscans."—*Fryer*, p. 67.

[MEARBAB, s. Pers. *mīrbaḥr*,
 'master of the bay,' a harbour-master.
Mīrbaḥr, which appears in *Botelho*
(Tombo, p. 56) as *mirabary*, means
 'ferry dues.'

[1675.—"There is another hangs up at
 the daily Waiters, or Meerbar's Choultry,
 by the Landing-place. . . ."—*Fryer*, 96.]

[1682.—". . . ordering them to bring away
 ye boat from ye Meambar."—*Hedges*, *Diary*,
Hak. Soc. i. 34.]

MECKLEY, n.p. One of the names
 of the State of Munneepore.

MEEANA, MYANNA, s. H.—P.
mīyāna, 'middle-sized.' The name
 of a kind of palankin; that kind out
 of which the palankin used by
 Europeans has been developed, and
 which has been generally adopted in
 India for the last century. [Buchanan
 Hamilton writes: "The lowest kind
 of palanquins, which are small litters
 suspended under a straight bamboo,
 by which they are carried, and shaded
 by a frame covered with cloth, do not
 admit the passenger to lie at length,
 and are here called *miyana*, or *Mahapa*.
 In some places, these terms are con-
 sidered as synonymous, in others the
Miyana is open at the sides, while
 the *Mahapa*, intended for women, is
 surrounded with curtains." (*Eastern*
India, ii. 426).] In *Williamson's Vaide*
Mecum (i. 319) the word is written
Mohannah.

1781.—". . . an entire new myannah,
 painted and gilt, lined with orange silk,
 with curtains and bedding complete."—*In*
Ston-Karr, i. 49.

"Patna common chairs, couches
 and teapoy's, two Mahana palanquins."—
Ibid. 62.

1793.—"To be sold . . . an Elegant New
 Bengal Meana, with Hair Bedding and
 furniture."—*Bombay Courier*, Nov. 2.

1795.—"For Sale, an Elegant Fashionable
 New Meanna from Calcutta."—*Ibid.* May 16.

MEERASS, s., **MEERASSY**, adj.,
MEERASSIDAR, s. 'Inheritance,'
 'hereditary,' 'a holder of hereditary
 property.' Hind. from Arab. *mīrās*,
mīrāsā, *mīrāsār*; and these from
warā, 'to inherit.'

1803.—"Every meerassdar in Tanjore
 has been furnished with a separate pottah
 (q.v.) for the land held by him."—*Fifth*
Report (1812), 774.

1812.—"The term meerasses . . . was
 introduced by the Mahomedans."—*Ibid.*
 136.

1877.—"All miras rights were reclaimable
 within a forty years' absence."—*Mendores*
Taylor, Story of My Life, ii. 211.

"I found a great proportion of the
 occupants of land to be *mirasdar*s,—that
 is, persons who hold their portions of land
 in hereditary occupancy."—*Ibid.* 210.

MEHAUL, s. Hind. from Arab. *malall*, being properly the pl. of Arab. *malall*. The word is used with a considerable variety of application, the explanation of which would involve a greater amount of technical detail than is consistent with the purpose of this work. On this *Babylon* may be consulted. But the most usual Anglo-Indian application of *malall* (used as a singular and generally written, incorrectly, *malah*) is to 'an estate,' in the Revenue sense, i.e. 'a parcel or parcels of land separately assessed for revenue.' The sing. *malah* (also written in the vernacular *malah* and *malah*) is often used for a palace or important edifice, *see* SHISHI-MUHULL, TAJ MAHAL.

MEHTAR, s. A sweeper or scavenger. This name is usual in the Bengal Presidency, especially for the domestic servant of this class. The word is Pers. comp. *mehtar* (Lat. *major*), 'a great personage,' 'a prince,' and has been applied to the class in question in irony, or rather in consolation, as the domestic tailor is called *caleefa*. But the name has so completely adhered in this application, that all sense of either irony or consolation has perished; *mehtar* is a sweeper and nought else. His wife is the *Matrancee*. It is not unusual to hear two *mehtars* leading each other as *Malahs*. In Persia the menial application of the word seems to be different (*see* below). The same class of servant is usually called in W. India *Phangi* (*see* BUNGY), a name which in Upper India is applied to the caste generally and specially to the eunot in the service of Europeans. [Examples of the word used in the honorific sense will be found below.]

c. 1500.—"Maitre." *See* under BUNOW.

1510.—"The mater, or sweeper, is considered the lowest menial in every family."—*Williams*, F. M. I. 276-7.

1823.—". . . besides many mehtars or stable-boys."—*Haji Baba in England*, l. 60.

[In the honorific sense:]

[1821.—"In each of the towns of Central India, there is . . . a mehtar, or head of every other class of the inhabitants down to the lowest."—*Malcolm, Central India*, 2nd ed. l. 555.

[1850.—"On the right bank is the fort in which the Miltar or Kid-shah, for he is

known by both titles, resides."—*Bidduph, Tales of the Birkon Koor*, 61.]

MELINDE, MELINDA, n.p. The name (*Melinda* or *Malindi*) of an Arab town and State on the east coast of Africa, in S. lat. 3° 0'; the only one at which the expedition of Vasco da Gama had amicable relations with the people, and that at which they obtained the pilot who guided the squadron to the coast of India.

c. 1498.—"Melinde, a town of the Zangl, . . . is situated on the seashore at the mouth of a river of fresh water. . . . It is a large town, the people of which . . . draw from the sea different kinds of fish, which they dry and trade in. They also process and work metal of iron."—*Elieut* (Jouart), l. 60.

c. 1520.—*See also* *Malinda*, by Brinart, ii. 197.

1531.—"And that same day at sundown we cast anchor and sailed up to a place which is called Melinde, which is 20 leagues from Mombasa. . . . On Easter Day there we were when we held private talk, told us that in the said town of Melinde were eleven four ships of Christians, who were Indians, and that if we desired to take them there would give us, instead of those ships, Christian pilots."—*Relation of Vasco da Gama*, l. 423.

1551.—"As the King of Melinde pays no tribute, nor is there any reason why he should, considering the many tokens of friendship we have received from him, both on the first discovery of these countries, as I to this day, and which in my spirit I we repay very badly, by the ill treatment which he has from the Captains who go on service to this Coast."—*San Jo Baptista*, l. 17.

c. 1570.—"Di Chinal di negotts andy per la costa de Melindi in Ethiopia."—*Couture de Ptoleme in Barrois*, iii. 335.

1572.—

"Quando el गया a froa a quella parte Onde era Melinde ji so via,
He tel ho adreçada, e leda do arte;
Que beta mostra estimar a sarca dia
Trame a bandeira, ou o estandarte,
A cor purpura a ao lio p apparecia,
Seem as ataladuras, e pampelinas;
E así entravara lido e guarnecida."

Canto, ii. 73.

By Burton:

"At such a time the Squadron neared the port where first Melinde's graciously shore unseen, in awnings dress and prinked with gaudant art, to show that none the Holy Day misween: flutter the flags, the streaming Estandart gleams from afar with gorgeous purple sheen, tom-toms and timbrels mingle martial jar: thus part they forwards with the pomp of war."

1610.—P. Texeira tells us that among the "Moors" at Ormuz, Albuquerque was known only by the name of *Malandy*, and that with some difficulty he obtained the explanation that he was so called because he came thither from the direction of *Melinde*, which they call *Maland*.—*Relacion de los Reyes de Harmuz*, 45.

[1823.—Owen calls the place *Maleenda* and gives an account of it.—*Narrative*, i. 399 *segg.*]

1859.—"As regards the immigration of the *Wagemu* (*Ajemi*, or *Persians*), from whom the ruling tribe of the *Wasawahili* derives its name, they relate that several *Shaykhs*, or elders, from *Shiraz* emigrated to *Shangaya*, a district near the *Ozi River*, and founded the town of *Malindi* (*Melinda*)."—*Burton*, in *J.R.G.S.* xxix. 51.

MELIQUE VERIDO, n.p. The Portuguese form of the style of the princes of the dynasty established at *Bidar* in the end of the 15th century, on the decay of the *Bähnani* kingdom. The name represents 'Malik Barid.' It was apparently only the third of the dynasty, 'Ali, who first took the title of ('Ali) Barid Shāh.

1533.—"And as the *folomoniā* (?) of *Badur* was very great, as well as his presumption, he sent word to *Yzam Maluco* (*Nizamaluco*) and to *Verido* (who were great Lords, as it were Kings, in the *Decanin*, that lies between the *Balgat* and *Camhaya*) . . . that they must pay him homage, or he would hold them for enemies, and would direct war against them, and take away their dominions."—*Corra*, iii. 614.

1563.—"And these regents . . . concerted among themselves . . . that they should seize the King of *Daquem* in *Bedar*, which is the chief city and capital of the *Decan*; so they took him and committed him to one of their number, by name *Verido*; and then he and the rest, either in person or by their representatives, make him a *salaam* (*salama*) at certain days of the year. . . . The *Verido* who died in the year 1610 was a Hungarian by birth, and originally a Christian, as I have heard on sure authority."—*Garcia*, i. 35 and 35v.

c. 1601.—"About this time a letter arrived from the Prince Sultan *Dāniyāl*, reporting that (Malik) *Ambar* had collected his troops in *Bidar*, and had gained a victory over a party which had been sent to oppose him by *Malik Barid*."—*Indyat Ullah*, in *Elliot*, vi. 101.

MEM-SAHIB, s. This singular example of a hybrid term is the usual respectful designation of a European married lady in the Bengal Presidency; the first portion representing *ma'am*. *Madam Sahib* is used at *Bombay*; *Doresani* (see *DORAY*) in *Madras*. (See also *BURRA BEEBEE*.)

MENDY, s. Hind. *mehndi*, [*mehndi*, Skt. *mendhika*]; the plant *Lawsonia alba*, Lam., of the N. O. *Lythraceae*, strongly resembling the English privet in appearance, and common in gardens. It is the plant whose leaves afford the *henna*, used so much in Mahommedan countries for dyeing the hands, &c., and also in the process of dyeing the hair. *Mehndi* is, according to *Royle*, the *Cyprus* of the ancients (see *Pliny*, xii. 24). It is also the *camphire* of *Canticles* i. 14, where the margin of A.V. has erroneously *cyprus* for *cyprus*.

[1813.—"After the girls are betrothed, the ends of the fingers and nails are dyed red, with a preparation from the *Mendey*, or *hinna shrub*."—*Forbes*, *Or. Mem.* 2nd ed. i. 55; also *see* i. 22.]

c. 1817.—". . . his house and garden might be known from a thousand others by their extraordinary neatness. His garden was full of trees, and was well fenced round with a ditch and mindey hedge."—*Mrs. Sherwood's Stories*, ed. 1873, p. 71.

MERCÁLI, MARCÁL, s. Tam. *marakkāl*, a grain measure in use in the *Madras Presidency*, and formerly varying much in different localities, though the most usual was = 12 *seers* of grain. [Also known as *toom*.] Its standard is fixed since 1846 at 800 cubic inches, and = $\frac{1}{16}$ of a *garce* (q.v.).

1551.—(*Negapatam*) "Of ghee (*mantriga*) and oil, one *mercár* is $\frac{2}{3}$ *canadas*" (a Portuguese measure of about 3 pints).—*A. Nunes*, 36.

1803.—". . . take care to put on each bullock full six *mercalls* or 72 *seers*."—*Wellington Disp.*, ed. 1837, ii. 85.

MERGUI, n.p. The name by which we know the most southern district of Lower Burma with its town; annexed with the rest of what used to be called the "Tenasserim Provinces" after the war of 1824-26. The name is probably of Siamese origin; the town is called by the Burmese *Beit* (*Sir A. Phayre*).

1563.—"Tenasserim la quale è Città delle regioni del regno di Sion, posta infra terra due o tre marce sopra un gran fiume . . . ed oue il fiume entra in mare e vna villa chiamata *Mergi*, nel porto della quale ogn' anno si caricano alcune navi di vino (see *BRAZIL-wood* and *SAPPAN-wood*), di zipa (q.v.), di *betzarin* (see *BENJAMIN*), e qualche poco di garofalo, macis, noel. . . ."—*Ces. Federici*, in *Ramusio*, iii. 327v.

[1681-5.—"A Country Vessel belonging to Mr. Thomas Lucas arriv'd in this Road

from Merga."—*Pringle, Diary, Ft. St. Geo.*, 1st ser. iv. 19.

[1727.—"Merjee." See under TENASERIM.]

MILK-BUSH, MILK-HEDGE, s. *Euphorbia Tirucalli*, L., often used for hedges on the Coromandel coast. It abounds in acrid milky juices.

c. 1590.—"They enclose their fields and gardens with hedges of the *zeloorn* (*zalkum*) tree, which is a strong defence against cattle, and makes the country almost impenetrable by an army."—*Ayren*, ed. *Gladius*, ii. 68; [ed. *Jarrett*, ii. 239].

[1773.—"Milky Hedge. This is rather a shrub, which they plant for hedges on the coast of Coromandel. . . ."—*Ives*, 462.]

1780.—"Thorn hedges are sometimes placed in gardens, but in the fields the milk bush is most commonly used . . . when squeezed emitting a whitish juice like milk, that is deemed a deadly poison. . . . A horse will have his head and eyes prodigiously swelled from standing for some time under the shade of a milk hedge."—*Munro's Narr.* 80.

1879.—

"So saying, Buddha
Silently laid aside sandals and staff,
His sacred thread, turban, and cloth, and
came
Forth from behind the milk-bush on the
sand. . . ."

Sir E. Arnold, Light of Asia, Bk. v.

c. 1886.—"The milk-hedge forms a very distinctive feature in the landscape of many parts of Guzerat. Twigs of the plant thrown into running water kill the fish, and are extensively used for that purpose. Also charcoal from the stems is considered the best for making gunpowder."—*M.-Gen. R. H. Kratunge*.

MINCOPIE, n.p. This term is attributed in books to the Andaman islanders as their distinctive name for their own race. It originated with a vocabulary given by Lieut. Colebrooke in vol. iv. of the *Asiatic Researches*, and was certainly founded on some misconception. Nor has the possible origin of the mistake been ascertained. [Mr. Man (*Proc. Anthropol. Institute*, xii. 71) suggests that it may have been a corruption of the words *min kaich*! 'Come here!']

MINICOY, n.p. *Minikai*; [Logan (*Malabar*, i. 2) gives the name as *Menakayat*, which the *Madras Gloss.* derives from *Mal. min*, 'fish,' *kayam*, 'deep pool.' The natives call it *Mahiku* (note by Mr. Gray on the passage from *Pyrard* quoted below).] An island

intermediate between the Maldivi and the Laccadive group. Politically it belongs to the latter, being the property of the Ali Raja of Cannanore, but the people and their language are Maldivian. The population in 1871 was 2800. One-sixth of the adults had perished in a cyclone in 1867. A lighthouse was in 1883 erected on the island. This is probably the island intended for *Mulkee* in that ill-edited book the *E.T. of Tuhfat al-Mujahidin*. [Mr. Logan identifies it with the 'female island' of Marco Polo. (*Malabar*, i. 287.)]

[c. 1610.—" . . . a little island named Malicut."—*Pyrard de Laval*, Hak. Soc. i. 322.]

MISCALL, s. Ar. *misāl* (*mīhāl*, properly). An Arabian weight, originally that of the Roman *aureus* and the gold *dīnār*; about 73 grs.

c. 1340.—"The prince, violently enraged, caused this officer to be put in prison, and confiscated his goods, which amounted to 437,000,000 mithkals of gold. This anecdote serves to attest at once the severity of the sovereign and the extreme wealth of the country."—*Shihābuddin*, in *Not. et Ext.*, xiii. 192.

1502.—"Upon which the King (of Sofala) showed himself much pleased . . . and gave them as a present for the Captain-Major a mass of strings of small golden beads which they call *pingo*, weighing 1000 maticals, every matical being worth 500 *res*, and gave for the King another that weighed 3000 maticals. . . ."—*Correa*, i. 274.

MISREE, s. Sugar candy. *Misri*, 'Egyptian,' from *Misr*, Egypt, the *Misraim* of the Hebrews, showing the original source of supply. [We find the *Misri* or 'sugar of Egypt' in the *Arabian Nights* (*Burton*, xi. 396).] (See under **SUGAR**.)

1810.—"The sugar-candy made in India, where it is known by the name of miscery, bears a price suited to its quality. . . . It is usually made in small conical pots, whence it concretes into masses, weighing from 3 to 6 lbs. each."—*Williamson*, V. M. ii. 134.

MISSAL, s. Hind. from Ar. *misāl*, meaning 'similitude.' The body of documents in a particular case before a court. [The word is also used in its original sense of a 'clan.']

[1861.—"The martial spirit of the Sikhs thus aroused . . . formed itself into clans or confederacies called *Misals*. . . ."—*Cave-Brown*, *Punjab and Delhi*, i. 368.]

MOBED, s. P. *mubid*, a title of Parsee Priests. It is a corruption of the Pehlvi *magb-pat*, 'Lord Magus.'

[1816.—"The rites ordained by the Chief Mobuds are still observed."—*Malcolm, Hist. of Persia*, ed. 1820, i. 499.]

MOCUDDUM, s. Hind. from Ar. *mukaddam*, 'præpositus,' a head-man. The technical applications are many; e.g. to the headman of a village, responsible for the realisation of the revenue (see **LUMBERDAR**); to the local head of a caste (see **CHOWDRY**); to the head man of a body of peons or of a gang of labourers (see **MATE**), &c. &c. (See further detail in *Wilson*). *Cobarruvias* (*Tesoro de la Lengua Castellana*, 1611) gives **Almocaden**, "Capitán de Infantería."

c. 1347.—"... The princes invited . . . the *tandail* (see **TINDAL**) or *mukaddam* of the crew, and the *si-pâshâir* or *mukaddam* of the archers."—*Ibn Batuta*, iv. 250.*

1538.—"O Mocadão da mazmorra q era o carcereiro d'aquella prisão, tanto q or rio mortos, dou logo rebate di-o ao Guazil da justiça. . . ."—*Pinto*, cap. vi.

"The Jaylor, which in their language is called Mocadan, repairing in the morning to us, and finding our two companions dead, goes away in all haste therewith to acquaint the *Guazil*, which is as the Judge with us."—*Cogan's Travels*, p. 8.

1554.—"E a hum naique, com roys pites (peons) e hum mocadão, com roys tochas, hum boy do sombreiro, douz mainatos," &c.—*Battho, Tombo*, 57.

1567.—"... furthermore that no infidel shall serve as scrivener, shroff (*zarraf*) *mocadâm* (*mocadão*), naique (see **NAIK**), peon (*pião*) *parpatrim* (see **PARBUTTY**), collector of dues, *corregidor*, interpreter, procurator or solicitor in court, nor in any other office or charge in which he can in any way hold authority over Christians."—*Decree of the Sacred Council of Goa*, Dec. 27, in *Arch. Port. Orient.* fascie. 4.

[1598.—"... a chief Bateson . . . which they call *Mocadon*."—*Linchoten*, *Hak. Soc.* i. 207.

[c. 1610.—"They call these *Lascarys* and their captain *Moncadon*."—*Pyrard de Laval*, *Hak. Soc.* ii. 117.

* This passage is also referred to under **NACODA**. The French translation runs as follows:—"Cette princeps invite . . . le *tandail* ou *général* des *piétons*, et le *si-pâshâir* ou *général* des *archers*." In answer to a query, our friend, Prof. Robertson Smith, writes: "The word is *rijâl*, and this may be used either as the plural of *rijâl* 'man,' or as the pl. of *rijâl*, 'piéton.' But foreman, or 'præpositus' of the 'men' (*mukaddam*) is not well rendered 'général'; it is just as possible. And, if possible, much more reasonable. Dulauriot (*J. A. ar.* iv. tom. ix.) renders *rijâl* here 'sallors.' See the article **TINDAL**; and see the quotation under the present article from Bocarro 318.

[1615.—"The Generall dwelt with the *Makadow* of Swally."—*Sir T. Roe, Hak. Soc.* i. 45; comp. *Dauvers, Letters*, i. 234.]

1644.—"Each vessel carries forty mariners and two *mocadons*."—*Bocarro, MS.*

1672.—"Il *Mucadamo*, così chiamano li Padroni di questo barcho."—*P. Vincenz. Maria*, 3rd ed. 459.

1680.—"For the better keeping the Boatmen in order, resolved to appoint Black Tom *Muckadum* or Master of the Boatmen, being Christian as he is, his wages being paid at 70 fanams per mensem."—*Fort St. Geo. Comm.*, Dec. 23, in *Notes and Exts.* No. iii. p. 42.

1870.—"This headman was called the *Mokaddam* in the more Northern and Eastern provinces."—*Systems of Land Tenure* (Cobden Club), 163.

MOCUDDAMA, s. Hind. from Ar. *mukaddama*, 'a piece of business,' but especially 'a suit at law.'

MODELLIAR, MODLIAR, s. Used in the Tamil districts of Ceylon (and formerly on the Continent) for a native head-man. It is also a caste title, assumed by certain Tamil people who styled themselves *Sudras* (an honourable assumption in the South). Tam. *mudaliyâr*, *muthaliyâr*, an honorific pl. from *mudali*, *muthali*, 'a chief.'

c. 1350.—"When I was staying at Columbum (see **QUILON**) with the Christian chiefs who are called *Modifal*, and are the owners of the pepper, one morning there came to me . . ."—*John de Marignoli*, in *Cathay*, &c., ii. 381.

1522.—"And in opening this foundation they found about a cubit below a grave made of brickwork, white-washed within, as if newly made, in which they found part of the bones of the King who was converted by the holy Apostle, who the natives said they heard was called *Tani* (Tamil) *mudoliyar*, meaning in their tongue 'Thomas Servant of God.'"—*Corra*, ii. 726.

1541.—"... apud *Præfectum locis illis* quem *Mudoliarem* vulgo nuncupant."—*S. Fr. Xavierii Epistolæ*, 129.

1607.—"On the part of Dom Fernando *Modelliar*, a native of Ceylon, I have received a petition stating his services."—*Letter of K. Philip III.* in *L. das Monções*, 135.

1616.—"These entered the Kingdom of Candy . . . and had an encounter with the enemy at *Matalé*, where they cut off five and thirty heads of their people and took certain *araches* and *modiliars* who are chiefs among them, and who had . . . deserted and gone over to the enemy as is the way of the *Chingulas*."—*Bocarro*, 495.

1618.—"The 6 August followed from Candy the *Modelliar*, or Great Captain . . .

in order to inspect the ships."—*T'ar Spilbergen's Voyage*, 33.

1685.—"The Modelaires . . . and other great men among them put on a shirt and doublet, which those of low caste may not wear."—*Ribeiro*, f. 46.

1708.—"Mon Révérend Père. Vous êtes tellement accoutumé à vous mêler des affaires de la Compagnie, que non obstant la prière que je vous ai réitérée plusieurs fois de nous laisser en repos, je ne suis pas étonné si vous prenez parti dans l'affaire de Lazaro ci-devant courtier et Modeliar de la Compagnie."—*Norbert, Mémoires*, i. 274.

1726.—"Modelyaar. This is the same as Captain."—*Valentijn* (Ceylon), *Names of Officers*, &c., 9.

1810.—"We . . . arrived at Barbareen about two o'clock, where we found that the provident Modeliar had erected a beautiful rest-house for us, and prepared an excellent collation."—*Maria Graham*, 98.

MOFUSSIL, s., also used adjectively, "The provinces,"—the country stations and districts, as contra-distinguished from 'the Presidency'; or, relatively, the rural localities of a district as contra-distinguished from the *sudder* or chief station, which is the residence of the district authorities. Thus if, in Calcutta, one talks of the *Mofussil*, he means anywhere in Bengal out of Calcutta; if one at Benares talks of going into the *Mofussil*, he means going anywhere in the Benares division or district (as the case might be) out of the city and station of Benares. And so over India. The word (Hind. from Ar.) *mufassal* means properly 'separate, detailed, particular,' and hence 'provincial,' as *mufassal 'adālat*, a 'provincial court of justice.' This indicates the way in which the word came to have the meaning attached to it.

About 1845 a clever, free-and-easy newspaper, under the name of *The Mofussilite*, was started at Meerut, by Mr. John Lang, author of *Too Clever by Half*, &c., and endured for many years.

1781.—". . . a gentleman lately arrived from the Mousse," (plainly a misprint).—*Hicky's Bengal Gazette*, March 31.

"A gentleman in the Mofussil, Mr. P., fell out of his chaise and broke his leg. . . ."—*Ibid.*, June 30.

1810.—"Either in the Presidency or in the Mofussil. . . ."—*Williamson*, V. M. ii. 499.

1836.—". . . the Mofussil newspapers which I have seen, though generally disposed to cavil at all the acts of the Govern-

ment, have often spoken favourably of the measure."—*T. B. Macaulay*, in *Life*, &c. i. 399.

MOGUL, n.p. This name should properly mean a person of the great nomad race of Mongols, called in Persia, &c., *Mughals*; but in India it has come, in connection with the nominally Mongol, though essentially rather *Turk*, family of Baber, to be applied to all foreign Mahommedans from the countries on the W. and N.W. of India, except the Pathāns. In fact these people themselves make a sharp distinction between the *Mughal Irānī*, of Pers. origin (who is a Shīah), and the *M. Tārānī* of Turk origin (who is a Sunni). *Beg* is the characteristic affix of the Mughal's name, as *Khān* is of the Pathān's. Among the Mahommedans of S. India the *Moguls* or *Mughals* constitute a strongly marked caste. [They are also clearly distinguished in the Punjab and N.W.P.] In the quotation from Baber below, the name still retains its original application. The passage illustrates the tone in which Baber always speaks of his kindred of the Steppe, much as Lord Clyde used sometimes to speak of "confounded Scotchmen."

In Port. writers *Mogol* or *Magor* is often used for "Hindustān," or the territory of the Great Mogul.

1247.—"Terra quondam est in partibus orientis . . . quae Mongal nominatur. Haec terra quondam populos quatuor habuit: unus Yekā Mongal, id est magni Mongali. . . ."—*Joannis de Plano Carpini, Hist. Mongalorum*, 645.

1253.—"Dicit nobis supradictus Coiac . . . 'Nolite dicere quod dominus noster sit christianus. Non est christianus,' sed Moal; quia enim nomen christianitatis videtur eis nomen ejusdem gentis . . . volentes nomen suum, hoc est Moal, oxaltare super omne nomen, nec volunt vocari Tartari."—*Itin. Willielmi de Rubric*, 259.

1298.—". . . Mungul, a name sometimes applied to the Tartars."—*Marco Polo*, i. 276 (2nd ed.).

c. 1300.—"Ipsi verò dicunt se descendisse de Gog et Magog. Vnde ipsi dicuntur Mogoli, quasi corrupto vocabulo *Magogoli*."—*Ricoldus de Monte Crucis*, in *Per. Quatvor*, p. 118.

c. 1308.—"Ο δὲ Νογᾶς . . . ὅς ἐμα πλεῖστους δυνάμεων ἐξ ὁμογενῶν Τογάρων, οὗς αὐτοὶ Μουγουλίου λέγουσι, ἐξαποσταλεῖς ἐκ τῶν κατὰ τὰς Κασπίας ἀρχόντων τοῦ γένους οὗς Κάνιδας σπουδαίουν."—*Georg. Pachymeres, de Mich. Palaeol.*, lib. v.

c. 1310.—“In the first place from Tana to Gintarchan may be 25 days with an ox-wagon, and from 10 to 12 days with a horse-wagon. On the road you will find plenty of Mocoels, that is to say of armed troopers.”—*Pegolotti*, on the Land Route to Cathay, in *Cathay*, &c., ii. 287.

1404.—“And the territory of this empire of Samarkand is called the territory of Mogalia, and the language thereof is called Mugalia, and they don't understand this language on this side of the River (the Oxus) . . . for the character which is used by those of Samarkand beyond the river is not understood or read by those on this side the river; and they call that character Mongali, and the Emperor keeps by him certain scribes who can read and write this Mogali character.”—*Clavijo*, § ciii. (Comp. *Markham*, 119-120.)

c. 1500.—“The Moghul troops, which had come to my assistance, did not attempt to fight, but instead of fighting, betook themselves to dismounting and plundering my own people. Nor is this a solitary instance; such is the uniform practice of these wretches the Moghuls; if they defeat the enemy they instantly seize the booty; if they are defeated, they plunder and dismount their own allies, and betide what may, carry off the spoil.”—*Baber*, 93.

1531.—“And whilst Badur was there in the hills engaged with his pleasures and luxury, there came to him a messenger from the King of the Mogores of the kingdom of Dely, called Bobur Mirza.”—*Corræ*, iii. 571.

1536.—“Diets Mogores vel à populis Persarum Mogoribus, vel quod nunc Turke à Persis Mogores appellatur.”—Letter from *K. John III.* to *Pope Paul III.*

1555.—“Tartaria, otherwyse called Mongal, As Vincentius wryteth, is in that parte of the earth, where the East and the north joine together.”—*W. Watreman*, *Fardle of Fancie*.

1563.—“This Kingdom of Dely is very far inland, for the northern part of it marches with the territory of Coraçon (Khorasan). . . . The Mogores, whom we call Tartars, conquered it more than 30 years ago. . . .”—*Garcia*, i. 31.

[c. 1590.—“In his time (Nasim'uddin Mahmud) the Mughals entered the Panjab . . .”—*Atin*, ed. *Jarrett*, ii. 391.

[c. 1610.—“The greatest ships come from the coast of Persia, Arabia, Mogor.”—*Pyrard de Laury*, *Itin. Soc.* i. 258.

[1636.—“India ‘containeth many Provinces and Realmes, as Cambair, Delli, Decan, Bishnagar, Malabar, Narsingar, Oriza, Bengala, Sanga, Mogores, Tipura, Gourous, Ava, Pegua, Aurea Chersonesus, Sina, Cambola, and Campaa.”—*T. Blunderer*, *Description and use of Plancius his Mappe, in Eight Treatises*, ed. 1626, p. 547.]

c. 1650.—“Now shall I tell how the royal house arose in the land of the Monghol. . . . And the Ruler (Chingiz Khan) said, . . . ‘I will that this people Bdbb, resembling

a precious crystal, which even to the completion of my enterprise hath shown the greatest fidelity in every peril, shall take the name of *Kike* (Blue) Monghol. . . .”—*Sinang Setzen*, by *Schmidt*, pp. 57 and 71.

1741.—“Ao mesmo tempo que a paz se ajustou entre os referidos generaes Mogor e Marata.”—*Resumo das Possesões Portug. na Oriente—Documentos Comprobativos*, iii. 21 (Lisbon 1853).

1761.—“Whatever Moguls, whether Oranics or Tooranics, come to offer their services should be received on the foresaid terms.”—*Paper of Articles sent to Major Munro by the Nawab, in Long*, 360.

c. 1773.—“. . . the now-writers of Rai Droog frequently wrote to the Nawab . . . that the besieged Naik . . . had attacked the batteries of the besiegers, and had killed a great number of the Moghuls.”—*H. of Hydr*, 317.

1781.—“Wanted an European or Mogul Coachman that can drive four Horses in hand.”—*India Gazette*, June 30.

1800.—“I pushed forward the whole of the Mahratta and Mogul cavalry in one body. . . .”—*Sir A. Wellesley to Munro*, *Munro's Life*, i. 263.

1803.—“The Mogul horse do not appear very active; otherwise they ought certainly to keep the pindarries at a greater distance.”—*Wellington*, ii. 281.

In these last two quotations the term is applied distinctively to Hyderabad troops.

1855.—“The Moguls and others, who at the present day settle in the country, intermarrying with these people (Barnese Mahommedans) speedily sink into the same practical heterodoxies.”—*Fule*, *Mission to Aia*, 161.

MOGUL, THE GREAT, n.p. Sometimes ‘*The Mogul*’ simply. The name by which the Kings of Delhi of the House of Tinnur were popularly styled, first by the Portuguese (*o grão Mogor*) and after them by Europeans generally. It was analogous to the *Sophy* (q.v.), as applied to the Kings of Persia, or to the ‘Great Turk’ applied to the Sultan of Turkey. Indeed the latter phrase was probably the model of the present one. As noticed under the preceding article, **MOGOL**, **MOGOR**, and also *Mogolistan* are applied among old writers to the dominions of the Great Mogul. We have found no native idiom precisely suggesting the latter title; but *Mughal* is thus used in the *Araids-i-Mahfil* below, and *Mogolistan* must have been in some native use, for it is a form that Europeans would not have invented. (See quotations from Thevenot here and under **MOHWA**.)

c. 1563.—"Ma già dodici anni il gran Magol Ro Moro d'Agra et del Deli . . . si è impatronito di tutto il Regno de Cambaja."—*V. di Messer Cesare Federici, in Ramusio, iii.*

1572.—
"A esta o Roi Cambayco soberbíssimo
Fortaleza darã na rica Dio;
Porque contra o Mogor poderosíssimo
Lhe ajude a defender o senhorio. . . ."
Cambes, x. 64.

By Burton :

"To him Cambaya's King, that haughtiest
Moor,
shall yield in wealthy Diu the famous fort
that he may gain against the Grand
Mogor
'spite his stupendous power, your firm
support. . . ."

[1609.—"When you shall repair to the
Greate Magull."—*Burdwood, First Letter
Bool, 325.*

[1612.—"Hecchabar (Akbar) the last de-
ceased Emperor of Hindustan, the father of
the present Great Mogul."—*Danvers, Letters,
i. 163.]*

1615.—"Nam præter Magnum Mogor
cui hodie potissima illius pars subjecta est;
qui tum quidem Mahometico religioni
deditus erat, quamvis eam modo cano et
angue pons detestetur, vix scio an illius
alius rex Mahometana sacra coleret."—
Jurriq, i. 58.

" . . . prosecuting my travail by
land, I entered the confines of the great
Mogor. . . ."—*De Monfort, 15.*

1616.—"It (Chitor) is in the country of
one Rama, a Prince newly subdued by the
Mogul."—*Sir T. Roe. [In Hak. Soc. (i.
102) for "the Mogul" the reading is "this
King."]*

"The Seuerall Kingdomes and Pro-
vinces subject to the Great Mogoll Shā
Solih Gohangier."—*Idem. in Purchas, i. 578.*

" . . . the base cowardice of
which people hath made The Great Mogul
sometimes use this proverb, that one Portu-
guese would beat three of his people . . .
and he would further add that one English-
man would beat three Portuguese. The
truth is that those Portuguese, especially
those born in those Indian colonies, . . . are
a very low poor-spirited people. . . ."
Terry, ed. 1777, 153.

[. . . a copy of the articles granted
by the Great Mogoll may partly serve for
precedent."—*Foster, Letters, iv. 222.]*

1623.—"The people are partly Gentile
and partly Mahometan, but they live
mingled together, and in harmony, because
the Great Mogul, to whom Guzerat is now
subject . . . although he is a Mahometan
(yet not altogether that, as they say) makes
no difference in his states between one kind
of people and the other."—*P. della Valle,
ii. 510; [Hak. Soc. i. 30, where Mr. Gray
reads "Gran Moghel"].*

1641.—"The King of the inland country,
on the confines of this island and fortress of
Diu, is the Mogor, the greatest Prince in
all the East."—*Locarro, MS.*

1653.—"Mogol est vn terme des Indes
qui signifie blanc, et quand nous disons le
grand Mogol, que les Indiens appellent
Schah Geanne Roy du monde, c'est qu'il est
effectiuelement blanc . . . nous l'appellons
grand Blanc ou grand Mogol, comme nous
appellons le Roy des Ottomans grand
Turq."—*De la Boullaye-le-Gouz, ed. 1657,
pp. 649-650.*

"This Prince, having taken them
all, made fourscore and two of them abjure
their faith, who served him in his wars
against the Great Mogor, and were every
one of them miserably slain in that expedi-
tion."—*Cogan's Pinto, p. 25.* The expres-
sion is not in Pinto's original, where it is
Rey dos Mogores (cap. xx.).

c. 1663.—"Since it is the custom of Asia
never to approach Great Persons with
Empty Hands, when I had the Honour to
kiss the Vest of the Great Mogul Aureng
Zebe, I presented him with Eight Roupies
. . . ."—*Hernier, E.T. p. 62; [ed. Constable,
200].*

1665.—
" . . . Samarchand by Oxus, Temir's throne,
To Paquin of Sinaean Kings; and thence
To Agra and Lahor of Great Mogul. . . ."
Paradise Lost, xi. 389-91.

c. 1665.—"L'Empire du Grand-Mogol,
qu'on nomme particulièrement le Mogoli-
stan, est le plus étendu et le plus puissant
des Roiaumes des Indes. . . . Le Grand-
Mogol vient en ligne directe de Tamerlan,
dont les descendants qui se sont établis aux
Indes, se sont fait appeller Mogols. . . ."
Theriot, v. 9.

1672.—"In these beasts the Great Mogul
takes his pleasure, and on a stately Elephant
he rides in person to the arena where they
fight."—*Baldaens (Germ. ed.), 21.*

1673.—"It is the Flower of their Em-
peror's Titles to be called the Great Mogul.
Burrer (read *Burrow*, see Fryer's Index)
Mogul *Podeshar*, who . . . is at present
Auren Zeb."—*Fryer, 195.*

1716.—Gram Mogol. Is as much as to
say "Head and king of the Circumcised,"
for Mogol in the language of that country
signifies circumcised (")—*Bluteau, s.v.*

1727.—"Having made what observations
I could, of the Empire of *Peria*, I'll travel
along the Seacoast towards *Indutan*, or the
Great Mogul's Empire."—*A. Hamilton, i.
115, [ed. 1744].*

1780.—"There are now six or seven
fellows in the tent, gravely disputing
whether Hyder is, or is not, the person
commonly called in Europe the Great
Mogul."—*Letter of T. Munro, in Life, i. 27.*

1783.—"The first potentate sold by the
Company for money, was the Great Mogul
—the descendant of Tamerlane."—*Burke,
Speech on Fox's E.I. Bill, iii. 458.*

1786. — "That Shah Allum, the prince commonly called the Great Mogul, or, by eminence, the King, is or lately was in possession of the ancient capital of Hindostan. . . ." — *Art. of Charge against Hastings*, in *Burke*, vii. 189.

1807. — "L'Hindoustan est depuis quelque temps dominé par une multitude de petits souverains, qui s'arrachent l'un l'autre leurs possessions. Aucun d'eux ne reconnaît comme il faut l'autorité légitime du Mogol, si ce n'est cependant Messieurs les Anglais, lesquels n'ont pas cessé d'être soumis à son obéissance; on sort qu'actuellement, c'est à dire en 1222 (1807) ils reconnaissent l'autorité suprême d'Akbar Schah, fils de Schah Alam." — *Afso, Traish-i-Makhl*, quoted by *Garcin de Tassy, Rel. Mus.* 90.

MOGUL BREECHES, s. Apparently an early name for what we call long-drawers or pyjamas (qq.v.).

1625. — "... let him have his shirt on and his Mogul breeches; here are women in the house." — *Beaumont & Fletcher, The Fair Maid of the Inn*, iv. 2.

In a picture by Vandyke of William 1st Earl of Denbigh, belonging to the Duke of Hamilton, and exhibited at Edinburgh in July 1863, the subject is represented as out shooting, in a red striped shirt and pyjamas, no doubt the "Mogul breeches" of the period.

MOHUR, GOLD, s. The official name of the chief gold coin of British India, Hind. from Pers. *mīhr*, a (metallic) seal, and thence a gold coin. It seems possible that the word is taken from *mīhr*, 'the sun,' as one of the secondary meanings of that word is 'a golden circle on the top of an umbrella, or the like' (*Pullers*). [Platts, on the contrary, identifies it with Skt. *mudrā*, 'a seal.']

The term *mīhr*, as applied to a coin, appears to have been popular only and quasi-generic, not precise. But that to which it has been most usually applied, at least in recent centuries, is a coin which has always been in use since the foundation of the Mahomedan Empire in Hindustan by the Ghūrī Kings of Ghazni and their freedmen, circa A.D. 1200, tending to a standard weight of 100 *ratīs* (see **RUTTEE**) of pure gold, or about 175 grains, thus equalling in weight, and probably intended then to equal ten times in value, the silver coin which has for more than three centuries been called **Rupee**.

There is good ground for regard-

ing this as the theory of the system.* But the gold coins, especially, have deviated from the theory considerably; a deviation which seems to have commenced with the violent innovations of Sultan Mahommed Tughlak (1325-1351), who raised the gold coin to 200 grains, and diminished the silver coin to 140 grains, a change which may have been connected with the enormous influx of gold into Upper India, from the plunder of the immemorial accumulations of the Peninsula in the first quarter of the 14th century. After this the coin again settled down in approximation to the old weight, inasmuch that, on taking the weight of 46 different *mohurs* from the lists given in Prinsep's *Tables*, the average of pure gold is 167.22 grains.†

The first gold mohur struck by the Company's Government was issued in 1766, and declared to be a legal tender for 14 sicca rupees. The full weight of this coin was 179.66 grs., containing 149.72 grs. of gold. But it was impossible to render it current at the rate fixed; it was called in, and in 1769 a new mohur was issued to pass as legal tender for 16 sicca rupees. The weight of this was 180.773 grs. (according to Regn. of 1793, 180-894), and it contained 190.086 grs. of gold. Regulation xxxv. of 1793 declared these gold mohurs to be a legal tender in all public and private transactions. Regn. xiv. of 1818 declared, among other things, that "it has been thought advisable to make a slight deduction in the intrinsic value of the gold mohur to be coined at this Presidency (Fort William), in order to raise the value of fine gold to fine silver, from the present rates of 1 to 14.801 to that of 1 to 15. The gold mohur will still continue to pass current at the rate of 16 rupees." The new gold mohur was to weigh 204.710 grs., containing fine gold 187.651 grs. Once more Art. xvii. of 1835 declared that the only gold coin to be coined at Indian mints should be (with propor-

* See *Cathay*, &c. pp. cccviii.-ccl; and Mr. E. Thomas, *Pathan Kings of Delhi*, passim.

† The average was taken as follows:—(1) We took the whole of the weight of gold in the list at p. 48 ("Table of the Gold Coins of India") with the omission of four pieces which are exceptionally debased; and (2), the first twenty-four pieces in the list at p. 50 ("Supplementary Table"), omitting two exceptional cases, and divided by the whole number of coins so taken. See the tables at end of Thomas's ed. of *Prinsep's Essays*.

tionate subdivisions) a gold mohur or "15 rupee piece" of the weight of 180 grs. troy, containing 165 grs. of pure gold; and declared also that no gold coin should thenceforward be a legal tender of payment in any of the territories of the E.I. Company. There has been since then no substantive change.

A friend (W. Simpson, the accomplished artist) was told in India that gold mohur was a corruption of *gol*, ('round') *mohr*, indicating a distinction from the square mohurs of some of the Delhi Kings. But this we take to be purely fanciful.

1690.—"The Gold Moor, or Gold Roupie, is valued generally at 14 of Silver; and the Silver Roupie at Two Shillings Three Pence."—*Orington*, 219.

1726.—"There is here only also a State mint where gold Moors, silver *Ropyes*, *Payen* and other money are struck."—*Valentyn*, v. 166.

1758.—"80,000 rupees, and 4000 gold mohurs, equivalent to 60,000 rupees, were the military chest for immediate expenses."—*Orme*, ed. 1803, ii. 364.

[1776.—"Thank you a thousand times for your present of a parcel of morahs."—*Mrs. P. Francis*, to her husband, in *Francis Letters*, i. 286.]

1779.—"I then took hold of his hand: then he (Francis) took out gold mohurs: and offered to give them to me: I refused them; he said 'Take that (offering both his hands to me), 'twill make you great men, and I will give you 100 gold mohurs more.'"—*Evidence of Rambux Jemadar, on Trial of Grand v. Francis*, quoted in *Echoes of Old Calcutta*, 228.

1785.—"Malver, hairdresser from Europe, proposes himself to the ladies of the settlement to dress Hair daily, at two gold mohurs per month, in the latest fashion with gauze flowers, &c. He will also instruct the slaves at a moderate price."—In *Seton-Karr*, i. 119.

1797.—"Notwithstanding he (the Nabob) was repeatedly told that I would accept nothing, he had prepared 5 lacs of rupees and 8000 gold Mohurs for me, of which I was to have 4 lacs, my attendants one, and your Ladyship the gold."—Letter in *Mem. of Lord Teignmouth*, i. 410.

1809.—"I instantly presented to her a nazur (see NUZZER) of nineteen gold mohurs in a white handkerchief."—*Lord Valentia*, i. 100.

1811.—"Some of his fellow passengers . . . offered to bet with him sixty gold mohurs."—*Morton's Life of Leyden*, 83.

* Was this ignorance, or slang? Though slave-boys are occasionally mentioned, there is no indication that slaves were at all the usual substitute for domestic servants at this time in European families.

1829.—"I heard that a private of the Company's Foot Artillery passed the very noses of the prize-agents, with 500 gold mohurs (sterling 1000*l.*) in his hat or cap."—*John Shipp*, ii. 226.

[c. 1847.—"The widow is vexed out of patience, because her daughter Maria has got a place beside Cambric, the penniless curate, and not by Colonel Goldmore, the rich widower from India."—*Thackeray, Book of Snobs*, ed. 1879, p. 71.]

MOHURRER, MOHRER, &c., s.
A writer in a native language. Ar. *muharrir*, 'an elegant, correct writer.' The word occurs in *Grose* (c. 1760) as 'Mooreis, writers.'

[1765.—"This is not only the custom of the heads, but is followed by every petty Mohooras in each office."—*Vereist, View of Bengal*, App. 217.]

MOHURRUM, s. Ar. Muharram
(*sacer*), properly the name of the 1st month of the Mahomedan lunar year. But in India the term is applied to the period of fasting and public mourning observed during that month in commemoration of the death of Hassan and of his brother Husain (A.D. 669 and 680) and which terminates in the ceremonies of the 'Ashûrâ-a, commonly however known in India as "the Mohurram." For a full account of these ceremonies see *Herklots, Qanoon-e-Islam*, 2nd ed. 98-148. [Perry, *Miracle Play of Hasan and Husain*.] And see in this book HOBSON-JOBSON.

1869.—"*Fête du Martyre de Huçain*. . . . On la nomme généralement Muharram du nom du mois . . . et plus spécialement *Dahâ*, mot persan dérivé de *dah* 'dix,' . . . les dénominations viennent de ce que la fête de Huçain dure dix jours."—*Garcin de Tassy, Rel. Mus.* p. 31.

MOHWA, MHOWA, MOWA, s.
Hind. &c. *mahud*, *mahwâ*, Skt. *madhuka*, the large oak-like tree *Bassia latifolia** Roxb. (N. O. *Sapotaceae*), also the flower of this tree from which a spirit is distilled and the spirit itself. It is said that the Mahwâ flower is now largely exported to France for the manufacture of *liqueurs*. The tree, in groups, or singly, is common all over Central India in the lower lands, and, more sparsely, in the Gangetic provinces. "It abounds in Guzerat. When the flowers are falling the Hill-

* *Moodeen Sheriff (Suppl. to the Pharmacopœia of India)* says that the Mahwâ in question is *Bassia longifolia* and the wild Mahwâ *Bassia latifolia*.

men camp under the trees to collect them. And it is a common practice to sit perched on one of the trees in order to shoot the large deer which come to feed on the fallen mhowa. The timber is strong and durable." (*Al.-Gen. R. H. Keatinge*).

c. 1665.—"Les bornes du Mogolistan et de Golconde sont plantées à environ un lieu et demie de Calvar. Ce sont des arbres qu'on appelle Mahoua; ils marquent la dernière terre du Mogol."—*Théracot*, v. 200.

1810.—"... the number of shops where *Taddy*, *Mowah*, *Pariah* *Atruel*, &c., are served out, absolutely incalculable."—*Williamson*, *V. M.* ii. 153.

1814.—"The Mowah . . . attains the size of an English oak . . . and from the beauty of its foliage, makes a conspicuous appearance in the landscape."—*Forbes*, *Or. Mem.* ii. 452; [2nd ed. ii. 261, reading *Mawah*].

1871.—"The flower . . . possesses considerable substance, and a sweet but sickly taste and smell. It is a favourite article of food with all the wild tribes, and the lower classes of Hindus; but its main use is in the distillation of ardent spirits, most of what is consumed being Mhowa. The spirit, when well made, and mellowed by age, is by no means of despicable quality, resembling in some degree Irish whiskey. The luscious flowers are no less a favourite food of the brute creation than of man. . . ." *Forsyth*, *Highlands of C. India*, 75.

MOLE-ISLAM, n.p. The title applied to a certain class of rustic Mahommedans or quasi-Mahommedans in Guzerat, said to have been forcibly converted in the time of the famous Sultan Mahmūd Bigarra, Butler's "Prince of Cambay." We are ignorant of the true orthography or meaning of the term. [In the E. Panjab the descendants of Jats forcibly converted to Islam are known as Mūla, or 'unfortunate' (*Ibbetson*, *Panjab Ethnography*, p. 142). The word is derived from the *nakshatra* or lunar asterism of *Māl*, to be born in which is considered specially unlucky.]

[1803.—"Molo-Islams." See under **GRASSIA**.]

MOLEY, s. A kind of (so-called *vel*) curry used in the Madras Presidency, a large amount of coco-nut being one of the ingredients. The word is a corruption of 'Malay'; the dish being simply a bad imitation of one used by the Malays.

[1885.—"Regarding the Ceylon curry. . . It is known by some as the 'Malay

curry,' and it is closely allied to the moli of the Tamils of Southern India." Then follows the recipe.—*Wynern*, *Culinary Jottings*, 5th ed., 299.]

MOLLY, or (better) **MALLEE**, s. Hind. *mālī*, Skt. *mālīka*, 'a garland-maker,' or a member of the caste which furnishes gardeners. We sometimes have heard a lady from the Bengal Presidency speak of the daily homage of "the Molly with his dolly," viz. of the *mālī* with his *dālī*.

1769.—In a Calcutta wages tariff of this year we find—

"House Molly . . . 4 Rs." In *Long*, 182.

MOLUCCAS, n.p. The 'Spice Islands,' strictly speaking the five Clove Islands, lying to the west of Gilolo, and by name Ternate (*Tarndti*), Tidore (*Tidori*), Mortir, Makian, and Bachian. [See Mr. Gray's note on *Pyrrard de Laral*, *Hak. Soc.* ii. 166.] But the application of the name has been extended to all the islands under Dutch rule, between Celebes and N. Guinea. There is a Dutch governor residing at Amboyna, and the islands are divided into 4 residencies, viz. Amboyna, Banda, Ternate and Mauido. The origin of the name Molucca, or *Maluco* as the Portuguese called it, is not recorded; but it must have been that by which the islands were known to the native traders at the time of the Portuguese discoveries. The early accounts often dwell on the fact that each island (at least three of them) had a king of its own. Possibly they got the (Ar.) name of *Jazīrat-al-Mulūk*, 'The Isles of the Kings.'

Valentijn probably entertained the same view of the derivation. He begins his account of the islands by saying:

"There are many who have written of the Moluccas and of their Kings, but we have hitherto met with no writer who has given an exact view of the subject" (*Deel*, i. *Mol.* 3).

And on the next page he says:

"For what reason they have been called Moluccas we shall not here say; for we shall do this circumstantially when we shall speak of the Molukke Kings and their customs."

But we have been unable to find the fulfilment of this intention, though probably it exists in that continent of a work somewhere. We have also

seen a paper by a writer who draws much from the quarry of Valentijn. This is an article by Dr. Van Muschenbroek in the *Proceedings* of the International Congress of Geog. at Venice in 1881 (ii. pp. 596, *seqq.*), in which he traces the name to the same origin. He appears to imply that the chiefs were known among themselves as *Molokos*, and that this term was substituted for the indigenous *Kolano*, or King. "Ce nom, ce titre restèrent, et furent même peu à peu employés, non seulement pour les chefs, mais aussi pour l'état même. A la longue les îles et les états des *Molokos* devinrent les îles et les états *Molokos*." There is a good deal that is questionable, however, in this writer's deductions and etymologies. [Mr. Skeat remarks: "The islands appear to be mentioned in the Chinese history of the Tang dynasty (618-696) as *Mi-li-ku*, and if this be so the name is perhaps too old to be Arab."]"]

c. 1430.—"Has (Javas) ultra xv dierum cursu duos reperitur inculas, orientem versus. Altera Sandai appellatur, in qua nuce muscatæ et mace; altera Bandani nomine, in qua sola garofali producentur."—*N. Conti*, in *Poggius*.

1501.—The earliest mention of these islands by this name, that we know, is in a letter of Amerigo Vespucci (quoted under *CANHAMEIRA*), who in 1501, among the places heard of by Cabral's fleet, mentions the *Maluche Islands*.

1510.—"We disembarked in the island of *Monoch*, which is much smaller than *Bandan*; but the people are worse. . . . Here the cloves grow, and in many other neighbouring islands, but they are small and uninhabited."—*Varthema*, 216.

1514.—"Further on is *Timor*, whence comes sandalwood, both the white and the red; and further on still are the *Maluc*, whence come the cloves. The bark of these trees I am sending you; an excellent thing it is; and so are the flowers."—*Letter of Giovanni da Empoli*, in *Archivio Stor. Ital.*, p. 81.

1515.—"From *Malacca* ships and junks are come with a great quantity of spice, cloves, mace, nut (meg), sandalwood, and other rich things. They have discovered the five Islands of Cloves; two Portuguese are lords of them, and rule the land with the rod. 'Tis a land of much meat, oranges, lemons, and clove-trees, which grow there of their own accord, just as trees in the woods with us. . . . God be praised for such favour, and such grand things!"—*Another letter of da. . .*, *ibid.* pp. 85-86.

1516.—"Beyond these islands, 25 leagues towards the north-east, there are five islands, one before the other, which are called the

islands of *Maluco*, in which all the cloves grow. . . . *Their Kings are Moors*, and the first of them is called *Bachan*, the second *Maggian*, the third is called *Motil*, the fourth *Tidory*, and the fifth *Ternaty*. . . . every year the people of *Maluca* and *Java* come to these islands to ship cloves. . . ."—*Barboza*, 201-202.

1518.—"And it was the monsoon for *Maluco*, dom *Aleixo* despatched dom *Tristram de Meneses* thither, to establish the trade in clove, carrying letters from the King of Portugal, and presents for the Kings of the isles of *Ternate* and *Tidore* where the clove grows."—*Correa*, ii. 552.

1521.—"Wednesday the 6th of November . . . we discovered four other rather high islands at a distance of 14 leagues towards the east. The pilot who had remained with us told us these were the *Maluco* islands, for which we gave thanks to God, and to comfort ourselves we discharged all our artillery. . . . since we had passed 27 months all but two days always in search of *Maluco*."—*Pigafetta*, *Voyage of Magellan*, Hak. Soc. 121.

1553.—"We know by our voyages that this part is occupied by sea and by land cut up into many thousand islands, these together, sea and islands, embracing a great part of the circuit of the Earth. . . . and in the midst of this great multitude of islands are those called *Maluco*. . . . (These) five islands called *Maluco*. . . . stand all within sight of one another embracing a distance of 25 leagues. . . . we do not call them *Maluco* because they have no other names; and we call them *five* because in that number the clove grows naturally. . . . Moreover we call them in combination *Maluco*, as here among us we speak of the *Canaries*, the *Terceiras*, the *Cabo-Verde* islands, including under these names many islands each of which has a name of its own."—*Barros*, III. v. 5.

" . . . li molti viaggi dalla città di Lisbona, e dal mar rosso a Calicut, et insino alle Molucche, dono nascono lo spezierie."—*G. B. Ramusio*, *Pref. sopra il Libro del Magn. M. Marco Polo*.

1685.—

"As when far off at sea a fleet descried
Hangs in the clouds, by equinoctial wind
Close sailing from *Bengala*, or the Isles
Of *Ternate* and *Tidore*, whence merchants
bring
Their spicy drugs. . . ."

Paradise Lost, ii. 636-640.

MONE, n.p. *Mōn* or *Mān*, the name by which the people who formerly occupied *Pegu*, and whom we call *Talaing*, called themselves. See **TALAING**.

MONEGAR, s. The title of the headman of a village in the *Tamil* country; the same as *padil* (see **PATEL**) in the *Deccan*, &c. The word is *Tamil*

mani yakluran, 'an overseer,' *maniyam*, 'superintendence.'

1707.—"Ego Petrus Manicaren, id est Villarum Inspector. . . ."—In *Norbert, Mem.* i. 390, note.

1717.—"Towns and villages are governed by inferior Officers . . . *maniakaror* (Mayors or Bailiffs) who hear the complaints."—*Phillips, Account*, &c., 83.

1800.—"In each *Hobly*, for every thousand *Pagodas* (33*l.* 1*5s.* 10*d.*) rent that he pays, there is also a *Munegar*, or a *Tahsildar* (see **TAHSEELDAR**) as he is called by the Mussulmans."—*Buchanan's Mysore*, &c., i. 276.

MONKEY-BREAD TREE, s. The Baobab, *Adansonia digitata*, L. "a fantastic-looking tree with immense elephantine stem and small twisted branches, laden in the rains with large white flowers; found all along the coast of Western India, but whether introduced by the Mahomedans from Africa, or by ocean-currents wafting its large light fruit, full of seed, across from shore to shore, is a nice speculation. A sailor once picked up a large seedy fruit in the Indian Ocean off Bombay, and brought it to me. It was very rotten, but I planted the seeds. It turned out to be *Kigelia pinnata* of E. Africa, and propagated so rapidly that in a few years I introduced it all over the Bombay Presidency. The Baobab however is generally found most abundant about the old ports frequented by the early Mahomedan traders" (Sir G. Birdwood, *MS.*) We may add that it occurs sparsely about Allalabad, where it was introduced apparently in the Mogul time; and in the Gangetic valley as far E. as Calcutta, but always planted. There are, or were, noble specimens in the Botanic Gardens at Calcutta, and in Mr. Arthur Grote's garden at Alipür. [See *Watt, Econ. Dict.* i. 105.]

MONSOON, s. The name given to the periodical winds of the Indian seas, and of the seasons which they affect and characterize. The original word is the Ar. *mausim*, 'season,' which the Portuguese corrupted into *monção*, and our people into *monsoon*. Dictionaries (except Dr. Badger's) do not apparently give the Arabic word *mausim* the technical sense of *monsoon*. But there can be no doubt that it had that sense among the Arab pilots from

whom the Portuguese adopted the word. This is shown by the quotations from the Turkish Admiral Sidi 'Ali. "The rationale of the term is well put in the *Deirat Mohit*, which says: '*Mausim* is used of anything that comes round but once a year, like the festivals. In Lebanon the *mausim* is the season of working with the silk,'—which is the important season there, as the season of navigation is in Yemen." (*W. R. S.*)

The Spaniards in America would seem to have a word for *season* in analogous use for a recurring wind, as may be gathered from *Tom Cringle*.* The Venetian, Leonardo Ca' Masser (below) calls the monsoons *li tempa*. And the quotation from *Garcia De Orta* shows that in his time the Portuguese sometimes used the word for *season* without any apparent reference to the wind. Though *monção* is general with the Portuguese writers of the 16th century, the historian Diogo de Couto always writes *moução*, and it is possible that the *n* came in, as in some other cases, by a habitual misreading of the written *n* for *n*. Linshoten in Dutch (1596) has *monassoyn* and *monsson* (p. 8; [Hak. Soc. i. 33]). It thus appears probable that we get our *monsoon* from the Dutch. The latter in modern times seem to have commonly adopted the French form *mousson*. [Prof. Skeat traces our *monsoon* from Ital. *monzone*.] We see below (*Cs. Feder.*) that *Monsoon* was used as synonymous with 'the half year,' and so it is still in S. India.

1505.—"Do qui passano el colfo de Colocut cho sono legho 800 do pacizo (i passaggio): aspettano li tempi cho sono nel principio dell' Autunno, e con lo colo fatto (i) passano."—*Leonardo di Ca' Masser*, 26.

[1512.—" . . . because the *mauçam* for both the voyages is at one and the same time."—*Albuquerque, Cartas*, p. 30.]

1553.—" . . . and the more, because the voyage from that region of Malacca had to be made by the prevailing wind, which they call *monção*, which was now near its end. If they should lose eight days they would have to wait at least three months for the return of the time to make the voyage."—*Barrow*, Dec. II. liv. ii. cap. iv.

* "Don Ricardo began to fret andidget most awfully—"Beginning of the seasons"—why, we may not get away for a week, and all the ships will be kept back in their loading."—*Ed.* 1875, p. 209.

1554.—“The principal winds are four, according to the Arabs, . . . but the pilots call them by names taken from the rising and setting of certain stars, and assign them certain limits within which they begin or attain their greatest strength, and cease. These winds, limited by space and time, are called Mausim.”—*The Mohit*, by Sid Ali Kapudān, in *J. As. Soc. Beng.* iii. 518.

“Be it known that the ancient masters of navigation have fixed the time of the monsoon (in orig. doubtless *mausim*), that is to say, the time of voyages at sea, according to the year of Yazdajird, and that the pilots of recent times follow their steps. . . .” (*Much detail on the monsoons follows.*)—*Ibid.*

1563.—“The season (monção) for these (i.e. mangoes) in the earlier localities we have in April, but in the other later ones in May and June; and sometimes they come as a *valhofo* (as we call it in our own country) in October and November.”—*Garcia*, f. 134r.

1568.—“Come s'arriva in vna città la prima cosa si piglia vna casa a fitto, ò per mesi ò per anno, seconda cho si disegna di starui, e nel Pegù ò costume di pigliarla per Moson, cioè per sei mesi.”—*Ces. Federici*, in *Ramusio*, iii. 394.

1585-6.—“But the other goods which come by sea have their fixed season, which here they call Monzão.”—*Nassetti*, in *De Gubernatis*, p. 201.

1599.—“Orn nell anno 1599, essendo venuta la Mansona a proposito, si messero alla vela due navi Portoghesi, le quali eran venute dalla città di Goa in Amacao (see MACAO).”—*Carletti*, ii. 206.

c. 1610.—“Ces Monssons ou Muessons sont vents qui changent pour l'Esté ou pour l'Hiver de six mois en six mois.”—*Pyrard de Laval*, i. 199; see also ii. 110; [*Hak. Soc.* i. 280; in i. 257 Monsoons; in ii. 175, 235, Muesons].

[1615.—“I departed for Bantam having the time of the year and the opportunity of the Monthstone.”—*Foster, Letters*, iii. 268]

[“The Monthstone will else be spent.”—*Sir T. Roe, Hak. Soc.* i. 36.]

1616.—“... quos Lusitania patriā voce Moncam indigetant.”—*Jarric*, i. 46.

“Sir T. Roe writes Monson.

1627.—“Of Corea hee was also told that there are many bogges, for which cause they have Waggones with broad wheelos, to keepe them from sinking, and observing the Monson or season of the wind . . . they have sayles fitted to these waggones, and so make their Voyages on land.”—*Purchas, Pilgrimage*, 602.

1634.—

“Partio, vendo que o tempo em vao gastava, E que a monção di navegar passava.”

Malaca, Conquistada, iv. 75.

1644.—“The winds that blow at Diu from the commencement of the change of season in September are sea-breezes, blowing from time to time from the S., S.W., or N.W.,

with no certain Monsam wind, and at that time one can row across to Diu with great facility.”—*Bocarro*, MS.

c. 1665.—“... and it would be true to say, that the sun advancing towards one Pole, causeth on that side two great regular currents, viz., that of the Sea, and that of the Air which maketh the Mounsoon-wind, as he causeth two opposite ones, when he returns towards the other Pole.”—*Bernier*, E.T. 139-40; [ed. *Constable*, 436; see also 109].

1673.—“The northern Monsoons (if I may so say, being the name imposed by the first Observers, i.e. Motlones) lasting hither.”—*Fryer*, 10.

“A constellation by the Portugals called *Rabodel Elephanto* (see ELEPHANTA, b.) known by the breaking up of the Monsoons, which is the last Flory this Season makes.”—*Ibid.* 48. He has also *Monsoons* or *Monsoons*, 46.

1690.—“Two Mussoons are the Ago of a Man.”—Bombay Proverb in *Orcington's Voyag.*, 142.

[“Mussoons.” See under ELEPHANTA, b.]

1696.—“We thought it most advisable to remain here, till the next Monsoon.”—*Bowyear*, in *Dalrymple*, i. 87.

1783.—“From the Malay word *moossin*, which signifies season.”—*Forrest*, V. to *Mergui*, 85.

“Their prey is lodged in England; and the cries of India are given to seas and winds, to be blown about, in every breaking up of the monsoon, over a remote and unhearing ocean.”—*Burke's Speech on Fox's E.I. Bill*, in *Works*, iii. 468.

[MOOBAREK, adj. Ar. *mubārak*, ‘blessed, happy’; as an interjection, ‘Welcome!’ ‘Congratulations to you!’]

[1617.—“... a present . . . is called Mombareck, good News, or good Success.”—*Sir T. Roe, Hak. Soc.* ii. 413.

[1812.—“Bombareck . . . which by sailors is also called Bombay Rock, is derived originally from ‘moobarek,’ ‘happy, fortunate.’—*Morier, Journey through Persia*, 6.]

MOOCHULKA, s. Hind. *muchallā* or *muchalka*. A written obligation or bond. For technical uses see *Wilson*. The word is apparently Turki or Mongol.

c. 1267.—“Five days thereafter judgment was held on Husamuddin the astrologer, who had executed a muchilkai that the death of the Khalif would be the calamity of the world.”—*Hammer's Golden Horde*, 166.

c. 1280.—“When he (Kubilai Khan) approached his 70th year, he desired to raise in his own lifetime, his son Chimkin to be his representative and declared successor. . . . The chiefs . . . represented

... that though the measure ... was not in accordance with the Yasa and customs of the world-conquering hero Chinghiz Kaan, yet they would grant a *muchilka* in favour of Chimkin's Kaanship."—*Ward's History, Germ. by Hammer*, 46.

c. 1360.—"Ho shall in all divisions and districts execute *muchilkas* to lay no burden on the subjects by extraordinary imposts, and irregular exaction of supplies."—Form of the Warrant of a Territorial Governor under the Mongols, in the above, *App.* p. 463.

1818.—"You were present at the India Board when Lord B—— told me that I should have 10,000 pagodas per annum, and all my expenses paid. . . . I never thought of taking a *muchilka* from Lord B——, because I certainly never suspected that my expenses would . . . have been restricted to 500 pagodas, a sum which hardly pays my servants and equipage."—*Munro to Malcolm*, in *Munro's Life*, &c., iii. 257.

MOOCHY, s. One who works in leather, either as shoemaker or saddler. It is the name of a low caste, Hind. *mochi*. The name and caste are also found in S. India, Telug. *muchcher*. These, too, are workers in leather, but also are employed in painting, gilding, and upholsterer's work, &c.

[1815.—"Cow-stealing . . . is also practiced by . . . the *Moothees* or Shoemaker cast."—*Tytler, Considerations*, i. 103.]

MOOKTEAR, s. Properly Hind. from Ar. *mukhtār*, 'chosen,' but corruptly *mulhtyār*. An authorised agent; an attorney. *Mukhtyār-nāma*, 'a power of attorney.'

1866.—"I wish he had been under the scaffolding when the roof of that new Cutcherry he is building fell in, and killed two *mookhtars*."—*The Duck Dungalow* (by G. O. Trevelyan), in *Fraser's Mag.* lxxiii. p. 218.

1878.—"These were the *mookhtyars*, or Criminal Court attorneys, teaching the witnesses what to say in their respective cases, and suggesting answers to all possible questions, the whole thing having been previously rehearsed at the *mookhtyār's* house."—*Life in the Mafussil*, f. 90.

1885.—"The wily Bengali *mukhtears*, or attorneys, were the bane of the Hill Tracts, and I never relaxed in my efforts to banish them from the country."—*Lt.-Col. T. Lewin, A Fly on the Wheel*, p. 336.

MOOLLAH, s. Hind. *mulld*, corr. from Ar. *mauld*, a der. from *wild*, 'propinquity.' This is the legal bond which still connects a former owner with his manumitted slave; and in virtue of this bond the patron and client are both

called *mauld*. The idea of patronage is in the other senses; and the word comes to mean eventually 'a learned man, a teacher, a doctor of the Law.' In India it is used in these senses, and for a man who reads the Korān in a house for 40 days after a death. When oaths were administered on the Korān, the servitor who held the book was called *Mulld Korānī*. *Mulld* is also in India the usual Mussulman term for 'a schoolmaster.'

1616.—"Their *Moolahs* employ much of their time like Scriveners to doo business for others."—*Terry*, in *Purchas*, ii. 1476.

[1617.—"Ho had showed it to his *Mulales*."—*Sir T. Roe, Hak. Soc.* ii. 417.]

1638.—"While the Body is let down into the grave, the kindred mutter certain Prayers between their Teeth, and that done all the company returns to the house of the deceased, where the *Mollas* continue their Prayers for his Soul, for the space of two or three days. . . ."—*Mandrelto*, E.T. 63.

1673.—"At funerals, the *Mullahs* or Priests make Orations or Sermons, after a Lesson read out of the *Alchoran*."—*Fryer*, 91.

1680.—"The old *Mulla* having been discharged for misconduct, another by name Cozzee (see **GAZEE**) Mahmud entertained on a salary of 5 Pagodas per mensem, his duties consisting of the business of writing letters, &c., in Persian, besides teaching the Persian language to such of the Company's servants as shall desire to learn it."—*Fl. St. Grm. Consn.* March 11. *Notes and L. etc.* No. iii. p. 12; [also see *Pringle, Diary, Fl. St. Grm.*, 1st ser. ii. 2, with note].

1763.—"The *Mulla* in Indostan superintend the practice, and punishes the breach of religious duties."—*Orme*, reprint, i. 26.

1809.—"The British Government have, with their usual liberality, continued the allowance for the *Moolahs* to read the Koran."—*Id. Valentin*, i. 423.

[1842.—See the classical account of the *Moolahs* of Kabul in *Elphinstone's Caubul*, ed. 1842, i. 281 *seqq.*]

1879.—". . . struck down by a fanatical crowd impelled by a fierce *Moola*."—*Sat. Her.* No. 1251, p. 484.

MOOLVEE, s. Popular Hind. *mulvi*, Ar. *maulavi*, from same root as *mulld* (see **MOOLLAH**). A Judge, Doctor of the Law, &c. It is a usual prefix to the names of learned men and professors of law and literature. (See **LAW-OFFICER**.)

1784.—

"A *Pundit* in Bengal or *Molavee*
May daily see a carcass burn;
But you can't furnish for the soul of ye
A dirgo enns ashes and an urn."

N. B. Hallard, see *Cut. Review*, xxvi. 79.

MOONAU, s. Hind. *muna* or *mona* (it seems to be in no dictionary); [Platts gives "*Muna* (dialec.). The *Lophophorus Impeyanus*, most splendid perhaps of all game-birds, rivalling the brilliancy of hue, and the metallic lustre of the humming-birds on the scale of the turkey. "This splendid pheasant is found throughout the whole extent of the Himalayas, from the hills bordering Afghanistan as far east as Sikkim, and probably also to Bootan" (Jerdon) "In the autumnal and winter months numbers are generally collected in the same quarter of the forest, though often so widely scattered that each bird appears to be alone" (*Ibid.*). Can this last circumstance point to the etymology of the name as connected with Skt. *muni*, 'an eremite'?

It was pointed out in a note on *Marco Polo* (1st ed. i. 246, 2nd ed. i. 272), that the extract which is given below from Aelian undoubtedly refers to the *Muna*. We have recently found that this indication had been anticipated by G. Cuvier, in a note on Pliny (tom. vii. p. 409 of ed. Ajasson de Grandsagne, Paris, 1830). It appears from Jerdon that *Monau* is popularly applied by Europeans at Darjeeling to the Sikkim horned pheasant *Cerionis satyra*, otherwise sometimes called '*Argus Pheasant*' (q.v.).

c. A.D. 350.—"Cocks too are produced there of a kind bigger than any others. These have a crest, but instead of being red like the crest of our cocks, this is variegated like a coronet of flowers. The tail-feathers moreover are not arched, or bent into a curve (like a cock's), but flattened out. And this tail they trail after them as a peacock does, unless when they erect it, and set it up. And the plumage of these Indian cocks is golden, and dark blue, and of the hue of the emerald."—*De Nat. Animal.* xvi. 2.

MOON BLINDNESS. This affection of the eyes is commonly believed to be produced by sleeping exposed to the full light of the moon. There is great difference of opinion as to the facts, some quoting experience as incontrovertible, others regarding the thing merely as a vulgar prejudice, without substantial foundation. Some remarks will be found in *Collingwood's Rambles of a Naturalist*, pp. 308-10. The present writer has in the East twice suffered from a peculiar affection

of the eyes and face, after being in sleep exposed to a bright moon, but he would hardly have used the term *moon-blindness*.

MOONG, MOONGO, s. Or. 'green-gram'; Hind. *mung*, [Skt. *mudga*]. A kind of vetch (*Phaseolus Mungo*, L.) in very common use over India; according to Garcia the *mese* (*māsh*?) of Avicenna. Garcia also says that it was popularly recommended as a diet for fever in the Deccan; [and is still recommended for this purpose by native physicians (*Watt, Econ. Dict.* vi. pt. i. 191)].

c. 1336.—"The *mung* again is a kind of *māsh*, but its grains are oblong and the colour is light green. *Mung* is cooked along with rice, and eaten with butter. This is what they call *Kicheri* (see *KEDGEREE*), and it is the diet on which one breakfasts daily."—*Don Batuta*, iii. 131.

1557.—"The people were obliged to bring hay, and corn, and mungo, which is a certain species of seed that they feed horses with."—*Albuquerque*, Hak. Soc. ii. 132.

1563.—"*Servant-maid.*—That girl that you brought from the Deccan asks me for mungo, and says that in her country they give it them to eat, husked and boiled. Shall I give it her?

"*Orla.*—Give it her since she wishes it; but bread and a boiled chicken would be better. For she comes from a country where they eat bread, and not rice."—*Garcia*, f. 145.

[1611.—". . . for 25 maunds Moong. 28m. 09 p."—*Danvers, Letters*, i. 141.]

MOONGA, MOOGA, s. Beng. *mūga*. A kind of wild silk, the produce of *Antheraea assama*, collected and manufactured in Assam. ["Its Assamese name is said to be derived from the number *munga*, 'coral' colour of the silk, and is frequently used to denote silk in general" (*B. G. Allen, Mono. on the Silk Cloths of Assam*, 1899, p. 10).] The quotations in elucidation of this word may claim some peculiar interest. That from Purchas is a modern illustration of the legends which reached the Roman Empire in classic times, of the growth of silk in the Seric jungles ("*velleraque ut foliis depectunt tenuis Seres*"); whilst that from Robert Lindsay may possibly throw light on the statements in the *Periplus* regarding an overland importation of silk from *Thin* into Gangetic India.

1626.—“ . . . Moga which is made of the bark of a certain tree.”—*Purchase, Pilgrimage*, 1005.

c. 1676.—“The kingdom of Asem is one of the best countries of all Asia. . . . There is a sort of Silk that is found under the trees, which is spun by a Creature like our Silk-worms, but rounder, and which lives all the year long under the trees. The Silks which are made of this Silk glist'n very much, but they rot presently.”—*Tavernier*, I.T. ii. 187-8; [ed. *Bell*, ii. 281].

1680.—“The Florotta yarn or Muekta examined and priced. . . . The Agent informed ‘that ‘twas called *Arundo*, made neither with cotton nor silke, but of a kind of Herla spun by a worme that feeds upon the leaves of a stalk or tree called *Arundo* which bears a round prickly berry, of which oyle is made; vast quantittys of this cloth is made in the country about Goora Ghant beyond Seriporo Mercha; where the wormes are kept as silke wormes here; twill never come white, but will take any colour.” &c.—*Fl. St. Geo. Agent on Tour, Comm.*, Nov. 19. In *Notes and Exts.*, No. iii. p. 68. *Arandi* or *rundi* is the castor-oil plant, and this must be the *Attaca ricini*, Jones, called in *H. Arrindi*, *Arriudiaria* (?) and in Bengali *Eri*, *Eria*, *Eriudy*, according to *Forbes Watson's Nomenclature*, No. 8002, p. 371. [For full details see *Allen, Mono.* pp. 6, seqq.].

1763.—“No duties have ever yet been paid on Lacks, Mugga-dutties, and other goods brought from *Assam*.”—In *Van Sittart*, i. 219.

c. 1778.—“ . . . Silks of a coarse quality, called *Moonga* dutties, are also brought from the frontiers of China for the Malay trade.”—*Hon. R. Lindsay*, in *Lives of the Lindseys*, iii. 174.

MOONSHÉE, s. Ar. *munshi*, but written in Hind. *munshi*. The verb *insha*, of which the Ar. word is the participle, means ‘to educate’ a youth, as well as ‘to compose’ a written document. Hence ‘a secretary, a reader, an interpreter, a writer.’ It is commonly applied by Europeans specifically to a native teacher of languages, especially of Arabic, Persian, and Urdu, though the application to a native amanuensis in those tongues, and to any respectable, well-educated native gentleman is also common. The word probably became tolerably familiar in Europe through a book of instruction in Persian bearing the name (viz. “*The Persian Moonshée*, by F. Gladwyn,” 1st ed. s.a., but published in Calcutta about 1790-1800).

1777.—“*Moonshi*. A writer or Secretary.”—*Hathred, Code*, 37.

1782.—“The young gentlemen exercise themselves in translating . . . they reason

and dispute with their *moonshées* (tutors) in Persian and Moors. . . .”—*Price's Tracts*, i. 89.

1785.—“Your letter, requiring our authority for engaging in your service a *Munshi*, for the purpose of making out passports, and writing letters, has been received.”—*Tippoo's Letters*, 67.

“A lasting friendship was formed between the pupil and his *Moonshée*. . . . The *Moonshée*, who had become wealthy, afforded him yet more substantial evidence of his recollection, by earnestly requesting him, when on the point of leaving India, to accept a sum amounting to £1000, on the plea that the latter (i.e. *Shoro*) had saved little.”—*Mem. of Lord Teignmouth*, i. 32-33.

1814.—“They presented me with an address they had just composed in the Hindoo language, translated into Persian by the Durlar *munseo*.”—*Fables, Or. Mem.* iii. 365; [2nd ed. ii. 344].

1817.—“Its authenticity was fully proved by . . . and a Persian *Moonshée* who translated.”—*Mill, Hist.* v. 127.

1825.—“ . . . the great *Moonshi* of State himself had applied the whole of his genius to selecting such flowers of language as would not fail to diffuse joy, when exhibited in those dark and dank regions of the north.”—*Haji Baba in England*, i. 39.

1867.—“When the *Mirza* grew up, he fell among English, and ended by carrying his rupees as a *Moonshée*, or a language-master, to that infidel people.”—*Select Writings of Viscount Strangford*, i. 265.

MOONSIFF, s. Hind. from Ar. *munsiif*, ‘one who does justice’ (*inshiif*), a judge. In British India it is the title of a native civil judge of the lowest grade. This office was first established in 1793.

1812.—“ . . . *munsiifs*, or native justices.”—*Fifth Report*, p. 32.

[1855.—“I wonder, Mr. Deputy, if Providence had made you a *Moonsiif*, instead of a Deputy Collector, whether you would have been more lenient in your strictures upon our system of civil justice?”—*Railroa, Notes on the N.W. Provinces*, 155.]

MOOR, MOORMAN, s. (and adj. **MOORISH**). A Mahomedan; and so from the habitual use of the term (*Mouro*), by the Portuguese in India, particularly a Mahomedan inhabitant of India.

In the Middle Ages, to Europe generally, the Mahomedans were known as the *Saracens*. This is the word always used by Joinville, and by Marco Polo. Ibn Batuta also mentions the fact in a curious passage (ii. 425-6). At a later day, when the fear of the

Ottoman had made itself felt in Europe, the word *Turk* was that which identified itself with the Moslem, and thus we have in the Collect for Good Friday,—“Jews, *Turks*, Infidels, and Heretics.” But to the Spaniards and Portuguese, whose contact was with the Muslims of Mauritania who had passed over and conquered the Peninsula, all Mahomedans were *Moors*. So the Mahomedans whom the Portuguese met with on their voyages to India, on what coast soever, were alike styled *Mouros*; and from the Portuguese the use of this term, as synonymous with Mahomedan, passed to Hollanders and Englishmen.

The word then, as used by the Portuguese discoverers, referred to religion, and implied no nationality. It is plain indeed from many passages that the *Moors* of Calicut and Cochin were in the beginning of the 16th century people of mixt race, just as the *Moplahs* (q.v.) are now. The Arab, or Arabo-African occupants of Mozambique and Melinda, the Sumāls of Magadoxo, the Arabs and Persians of Kalihāt and Ormuz, the Boras of Guzerat, are all *Mouros* to the Portuguese writers, though the more intelligent among these are quite conscious of the impropriety of the term. The *Moors* of the Malabar coast were middlemen, who had adopted a profession of Islam for their own convenience, and in order to minister for their own profit to the constant traffic of merchants from Ormuz and the Arabian ports. Similar influences still affect the boatmen of the same coast, among whom it has become a sort of custom in certain families, that different members should profess respectively Mahomedanism, Hinduism, and Christianity.

The use of the word *Moor* for Mahomedan died out pretty well among educated Europeans in the Bengal Presidency in the beginning of the last century, or even earlier, but probably held its ground a good deal longer among the British soldiery, whilst the adjective *Moorish* will be found in our quotations nearly as late as 1840. In Ceylon, the Straits, and the Dutch Colonies, the term *Moorman* for a Muslim is still in common use. Indeed the word is still employed by the servants of Madras, officers in speaking of Mahomedans, or of a

certain class of these. *Moro* is still applied at Manila to the Muslim Malay.

1498.—“... the *Moors* never came to the house when this trading went on, and we became aware that they wished us ill, inasmuch that when any of us went ashore, in order to annoy us they would spit on the ground, and say ‘Portugal, Portugal.’”—*Relatório de V. da Gama*, p. 75.

“For you must know, gentlemen, that from the moment you put into port here (Calicut) you caused disturbance of mind to the *Moors* of this city, who are numerous and very powerful in the country.”—*Correa*, Hak. Soc. 168.

1499.—“We reached a very large island called Sumatra, where pepper grows in considerable quantities. . . . The Chief is a *Moor*, but speaking a different language.”—*Santo Stefano*, in *India in the XVth Cent.* [7].

1505.—“Adi 28 zugno veno in Venetia insieme co Sier Alvise da Boni un scolar *moro* el qual portorono i spagnoli da la insula spagniola.”—*MS.* in *Muro Cirio* at Venice. Here the term *Moor* is applied to a native of Hispaniola!

1513.—“Hanc (Malaccam) rex *Maurus* gubernabat.”—*Emmanuelis Regis Epistola*, f. 1.

1553.—“And for the hatred in which they hold them, and for their abhorrence of the name of *Frangue*, they call in reproach the Christians of our parts of the world *Frangues* (see *FIRINGHEE*), just as we improperly call them again *Moors*.”—*Barros*, IV. iv. 16.

c. 1560.—“When we lay at Fuquien, we did see certain *Moors*, who know so little of their sects that they could say nothing else but that Mahomet was a *Moor*, my father was a *Moor*, and I am a *Moor*.”—*Reports of the Province of China*, done into English by R. Wille, in *Hakl.* ii. 557.

1563.—“And as to what you say of Ludovico Vartomano, I have spoken both here and in Portugal, with people who know him here in India, and they told me that he went about here in the garb of a *Moor*, and that he came back among us doing penance for his sins; and that the man never went further than Calicut and Cochin, nor indeed did we at that time navigate those seas that we now navigate.”—*Garcia*, f. 30.

1560.—“... always whereas I have spoken of Gentiles is to be understood Idolaters, and whereas I speak of *Moors*, I mean Mahomets sects.”—*Cæsar Frederic*, in *Hakl.* ii. 359.

1610.—“The King was fled for feare of the King of Makasar, who . . . would force the King to turne *Moor*, for he is a Gentile.”—*Middleton*, in *Purchas*, i. 239.

1611.—“Les *Mores* du pay faisoient courir lo Lict, que les notres avoient esté battus.”—*Wyslelet*, *H. des Indes*, iii. 9.

1648.—“King Jangier (Jehangir) used to make use of a reproach: That one *Portuges*

was better than three Moors, and one Hollander or Englishman better than two Portuguese."—*Van Twist*, 58.

c. 1665.—"Il y en a de Mores et de Gentils *Raspoutes* (see **RAJFOOT**) parce que je savois qu'ils servent mieux que les Mores qui sont superbes, and ne veulent pas qu'on se plaigne d'eux, quelque sottise ou quelque tromperie qu'ils fassent."—*Theriot*, v. 217.

1673.—"Their Crew were all Moors (by which Word hereafter must be meant those of the Mahometan faith) apparell'd all in white."—*Fryer*, p. 21.

"They are a Shame to our Sailors, who can hardly ever work without horrid Onths and hideous Cursing and Imprecations; and these Moormen, on the contrary, never set their Hands to any Labour, but that they sing a Psalm or Prayer, and conclude at every joint Application of it, 'Allah, Allah,' invoking the Name of God."—*Ibid.* pp. 55-56.

1685.—"We putt out a peeces of a Red Ancient to appear like a Moor's Vessel: not judging it safe to be known to be English; Our nation having lately gott an ill name by abusing ye Inhabitants of these Islands: but no boat would come neer us . . ." (in the Maldives).—*Hedges, Diary*, March 9; [*Hak. Soc.* i. 190].

1688.—"Lascars, who are Moors of India."—*Dampier*, ii. 57.

1689.—"The place where they went ashore was a Town of the Moors: Which name our Seamen give to all the Subjects of the great Mogul, but especially his Mahometan Subjects; calling the Idolators, Gentous or *Rajboots* (see **RAJFOOT**)."—*Dampier*, i. 507.

1747.—"We had the Misfortune to be reduced to almost inevitable Danger, for as our Success chiefly depended on the assistance of the Moors, We were soon brought to the utmost Extremity by being abandoned by them."—*Letter from Ft. St. Geo. to the Court*, May 2 (India Office MS. Records).

1752.—"His successor Mr. Godolohue . . . even permitted him (Duplex) to continue the exhibition of those marks of Moorish dignity, which both Murza-fajing and Salla-bad-jing had permitted him to display."—*Orme*, i. 367.

1757.—In 1757, writing in this year, we constantly find the terms *Moormen* and *Moorish*, applied to the forces against which Clive and Watson were acting on the Hoogly.

1763.—"From those origins, time has formed in India a mighty nation of near ten millions of Mahomedans, whom Europeans call Moors."—*Orme*, ed. 1803, i. 21.

1770.—"Before the Europeans doubled the Cape of Good Hope, the Moors, who were the only maritime people of India, sailed from Surat and Bengal to Malacca."—*Raynal* (tr. 1777), i. 210.

1781.—"Mr. Hicky thinks it a Duty incumbent on him to inform his friends in parliament, and the Public in General, that

an attempt was made to Assassinate him last Thursday Morning between the Hours of One and two o'Clock, by two armed Europeans aided and assisted by a Moor-man. . . ."—*Hicky's Dengal Gazette*, April 7.

1784.—"Lieutenants Speediman and Rutledge . . . were bound, circumcised, and clothed in Moorish garments."—In *Seton-Karr*, i. 15.

1797.—"Under the head of castes entitled to a favourable term, I believe you comprehend Brahmans, Moormen, merchants, and almost every man who does not belong to the Sudra or cultivating caste. . . ."—*Minute of Sir T. Munro*, in *Arbuthnot*, i. 17.

1807.—"The rest of the inhabitants, who are Moors, and the richer Gentous, are dressed in various degrees and fashions."—*Ld. Minto in India*, p. 17.

1829.—"I told my Moorman, as they call the Mussulmans here, just now to ask the drum-major when the mail for the *Praduan* (†) was to be made up."—*Mem. of Col. Mountain*, 2nd ed. p. 80.

1839.—"As I came out of the gate I met some young Moorish dandies on horseback; one of them was evidently a 'crack-rider,' and began to show off."—*Letters from Madras*, p. 290.

MOORA, s. Sea Hind. *māra*, from *Port.* *amura*, Ital. *mura*; a tack (*Roe-buck*).

MOORAH, s. A measure used in the sale of paddy at Bombay and in Guzerat. The true form of this word is doubtful. From Molesworth's *Mahr. Dict.* it would seem that *mudā* and *mudī* are properly cases of rice-straw bound together to contain certain quantities of grain, the former larger and the latter smaller. Hence it would be a vague and varying measure. But there is a land measure of the same name. See *Wilson*, s.v. *Mādī*. [The *Madras Gloss.* gives *mooda*, Mal. *māta*, from *mātu*, 'to cover,' "a fastening package; especially the packages in a circular form, like a Dutch cheese, fastened with wisps of straw, in which rice is made up in Malabar and Canara." The *mooda* is said to be 1 cubic foot and 1,110 cubic inches, and equal to 3 Kulsies (see **CULSEY**).]

1551.—"(At Baçaim) the *Mura* of *batee* (see **BATTA**) contains 3 *candis* (see **CANDY**), which (*batee*) is rice in the husk, and after it is stript it amounts to a candy and a half, and something more."—*A. Nunes*, p. 30.

[1611.—"I send your worship by the bearer 10 *moraeas* of rice."—*Danvers, Letters*, i. 116.]

1813.—"Batty Measure.—

25 parahs make 1 moorah.*
4 candles..... " 1 moorah.*
Miliburn, 2nd ed. p. 143.

MOORPUNKY, s. Corr. of *Morpankhi*, 'peacock-tailed,' or 'peacock-winged'; the name given to certain state pleasure-boats on the Gangetic rivers, now only (if at all) surviving at Murshidabad. They are a good deal like the Burmese 'war-boats,' see cut in *Mission to Ara* (Major Phayre's), p. 4. [A similar boat was the *Perlechehra* (Hind. *fil-chehra*, 'elephant-faced'). In a letter of 1784 Warren Hastings writes: "I intend to finish my voyage to-morrow in the *felechehra*" (*Burcat, Lehors*, 3rd ed. 201).]

1767.—"Charges Dewanny, viz. :—

"A few moorpungkeys and *townships* (see **BOLLAH**) for the service of Mahomed Reza Khan, and on the service at the city some are absolutely necessary . . . 25,000 : 0 : 0."
—*Dutac Account*, in *Long*, 521.

1780.—"Another boat . . . very curiously constructed, the *moor-punky*: these are very long and narrow, sometimes extending to upwards of 100 feet in length, and not more than 8 feet in breadth; they are always paddled, sometimes by 40 men, and are steered by a large paddle from the stern, which rises in the shape of a peacock, a snake, or some other animal."—*Holger*, 40.

[1785.—" . . . moor-punkees, or peacock-boats, which are made as much as possible to resemble the peacock."—*Duary*, in *Forbes*, *Or. Mem.* 2nd ed. ii. 150.]

MOORS, THE, s. The Hindustani language was in the 18th century commonly thus styled. The idiom is a curious old English one for the denomination of a language, of which 'broad Scots' is perhaps a type, and which we find exemplified in 'Malabars' (see **MALABAR**) for Tamil, whilst we have also met with *Bengals* for Bengali, with *Indostans* for Urdu, and with *Turks* for Turkish. The term *Moors* is probably now entirely obsolete, but down to 1830, at least, some old officers of the Royal army and some old Madras civilians would occasionally use the term as synonymous with what the former would also call 'the black language.' [*Moors* for Urdu was certainly in use among the old European pensioners at Chunar as late as 1892.]

* Equal to 603 lbs. 12 oz. 12 drs.

The following is a transcript of the title-page of Hadley's Grammar, the earliest English Grammar of Hindustani: *

"Grammatical Remarks | on the | Practical and Vulgar Dialect | Of the | Indostan Language | commonly called **MOORS** | with a Vocabulary | English and **MOORS**. The Spelling according to | The Persian Orthography | Wherein are | References between Words resembling each other in | Sound and different in Significations | with Literal Translations and Explanations of the Compound Word and Circumlocutory Expressions | For the more easy attaining the Idiom of the Language | The whole calculated for
The Common Practice in Bengal.

"— si quid non ista rectius istis,
Candidus imperti; si non hic ultra mecum."

By Capt. GEORGE HADLEY.

London :

Printed for T. Cadell in the Strand.

MDCCLXXII."

Captain Hadley's orthography is on a detectable system. He writes *chookerau*, *chookeree*, for *chhokra*, *chhokri* ('boy, girl'); *dolchinney* for *dal-chini* ('cinnamon'), &c. His etymological ideas also are loose. Thus he gives 'shrimp'=*chinghra mutcher*, 'fish with legs and claws,' as if the word was from *chang* (Pers.), 'a hook or claw.' *Bigdor*, 'a halter,' or as he writes, *baug-doore*, he derives from *dār*, 'distance,' instead of *dor*, 'a rope.' He has no knowledge of the instrumental case with terminal *ne*, and he does not seem to be aware that *ham* and *tum* (*hum* and *toom*, as he writes) are in reality plurals ('we' and 'you'). The grammar is altogether of a very primitive and tentative character, and far behind that of the R. C. Missionaries, which is referred to s.v. **HINDOSTANEE**. We have not seen that of Schulz (1745) mentioned under the same.

1752.—"The Centinel was sitting at the top of the gate, singing a *Moorsish* song."—*Orin*, ed. 1803, i. 272.

1767.—"In order to transact Business of any kind in this Country, you must at least have a smattering of the Language for some of the Inhabitants (except in great Towns) speak English. The original Language of this Country (or at least the earliest we know of) is the Bengala or Gentoos. . . . But the politest Language is the *Moors* or *Mussulman* and Persian. . . . The only Language that I know anything of is the

* Hadley, however, mentions in his preface that a small pamphlet had been received by Mr. George Bozle in 1770, which he found to be the mutilated embryo of his own grammatical scheme. This was circulating in Bengal "at his expense."

Bengala, and that I do not speak perfectly, for you may remember that I had a very poor knack at learning Languages."—*M.S. Letter of James Rennell, March 10.*

1779.—
"C. What language did Mr. Francis speak?
H". (*Merum Kintumar*). The same as I do, in broken Moors."—*Trial of Grand r. Philip Francis, quoted in Letters of Old Calcutta, 226.*

1783.—"Moors, by not being written, bars all close application."—*Letter in Life of Colbraut, 13.*

"The language called 'Moors' has a written character differing both from the Sanskrit and Bengalee character, it is called *Nagari*, which means 'writing.'"—*Letter in Memoirs of Ld. Teignmouth, i. 101.*

1784.—
"Wild parroquets first silence broke,
Eager of dangers near to prate;
But thoy in English never spoke,
And she began her Moors of late."
Plassey Plain, a Ballad by Sir W. Jones, in Works, ii. 501.

1788.—"Wants Employment. A young man who has been some years in Bengal, used to common accounts, understands *Ingallies, Moors, Portuguese*. . . ."—*In Aston-Karr, i. 286.*

1789.—". . . sometimes slept half an hour, sometimes not, and then wrote or talked Persian or Moors till sunset, when I went to parade."—*Letter of Sir T. Munro, i. 76.*

1802.—"All business is transacted in a barbarous mixture of Moors, Mahratta, and Gentoo."—*Sir T. Munro, in Life, i. 333.*

1803.—"Conceive what society there will be when people speak what they don't think, in Moors."—*M. Liphinstone, in Life, i. 108.*

1804.—"She had a Moorish woman interpreter, and as I heard her give orders to her interpreter in the Moorish language . . . I must consider the conversation of the first authority."—*Wellington, iii. 290.*

"The Stranger's Guide to the Hindoostanie, or Grand Popular Language of India, improperly called Moorish; by J. Northwick: Gilchrist: Calcutta."

MOORUM, s. A word used in Western India for gravel, &c., especially as used in road-metal. The word appears to be Mahratti. Molesworth gives "*muram*, a fissile kind of stone, probably decayed Trap." [*Murukallu* is the Tel. name for Laterite. (Also see **CABOOK**.)]

[1785.—"There are few places where *Moram*, or decomposed granite, is not to be found."—*Gribble, Cuddapah, 217.*

[1883.—"Underneath is *Moram*, a good filtering medium."—*Le Fanu, Salem, ii. 43.*]

MOOTSUDDY, s. A native accountant. Hind. *mutasaddi* from *mutasaddi*.

1683.—"Cosadass yo Chief Secretary, Mutsuddies, and yo Nabob's Chief Eunuch will be paid all their money beforehand."—*Hedges, Diary, Jan. 6; [Hak. Soc. i. 61].*

[1762.—"Muttasuddies." See under **GOMASTA**.]

1785.—"This representation has caused us the utmost surprise. Whenever the Mutsuddies belonging to your department cease to yield you proper obedience, you must give them a severe flogging."—*Tippon's Letters, p. 2.*

"Old ago has certainly made harock on your understanding, otherwise you would have known that the Mutsuddies here are not the proper persons to determine the market prices there."—*Ibid. p. 118.*

[1809.—"The regular battalions have also been riotous, and confined their Mootsuddies, the officer who keeps their accounts, and transacts the public business on the part of the commandant."—*Broughton, Letters, ed. 1802, p. 135.*]

MOPLAH, s. Malayül. *matpilla*. The usual application of this word is to the indigenous Mahomedans of Malabar; but it is also applied to the indigenous (so-called) Syrian Christians of Cochin and Travancore. In Morton's *Life of Leyden* the word in the latter application is curiously misprinted as *madilla*. The derivation of the word is very obscure. Wilson gives *mat-pilla*, 'mother's son,' as sprung from the intercourse of foreign colonists, who were persons unknown, with Malabar women." Nelson, as quoted below interprets the word as 'bridegroom' (it should however rather be 'son-in-law').* Dr. Badger suggests that it is from the Arabic verb *salah*, and means 'a cultivator' (compare the *fellah* of Egypt), whilst Mr. C. P. Brown expresses his conviction that it was a Tamil mispronunciation of the Arabic *mu'abbar*, 'from over the water.' No one of these greatly commends itself. [Mr. Logan (*Malabar*, ii. cxxiii.) and the *Madras Glossary* derive it from Mal. *ma*, Skt. *māh*, 'great,' and Mal. *pilla*, 'a child.' Dr. Gundert's view is that *Māpilla* was an honorary title given to colonists from

* The husband of the existing Princess of Tanjore is habitually styled by the natives "Māpilla Sahib" ("H Signor Guero"), as the son-in-law of the late Raja.

the W., perhaps at first only to their representatives.]

1616.—“In all this country of Malabar there are a great quantity of Moors, who are of the same language and colour as the Gentiles of the country. . . . They call these Moors Mapulers; they carry on nearly all the trade of the seaports.”—*Barbosa*, 146.

1767.—“Ali Raja, the Chief of Cannanore, who was a Muhammadan, and of the tribe called Mapilla, rejoiced at the success and conquests of a Muhammadan Chief.”—*H. of Hydr.*, p. 184.

1782.—“... les Maplets requrent les coutumes et les superstitions des Gentils, sous l'empire des quels ils vivoient. C'est pour se conformer aux usages des Malabars, que les enfans des Maplets n'héritent point de leurs pères, mais des frères de leurs mères.”—*Sonnerat*, i. 193.

1787.—“Of Moplas fierce your hand has tam'd,
And monsters that your sword has
maim'd.”

Life and Letters of J. Ritson, 1833, i. 114.

1800.—“We are not in the most thriving condition in this country. Polegars, nairs, and moplas in arms on all sides of us.”—*Wellington*, i. 43.

1813.—“At one period the Moplahs created great commotion in Travancore, and toward the end of the 17th century massacred the chief of Anjengo, and all the English gentlemen belonging to the settlement, when on a public visit to the Queen of Attanga.”—*Forbes, Or. Mem.* i. 402; [2nd ed. i. 259].

1868.—“I may add in concluding my notice that the Kallans alone of all the castes of Madura call the Mahometans ‘māpillees’ or bridegrooms (Moplahs).”—*Nelson's Madura*, Pt. ii. 55.

MORA, s. Hind. *morhā*. A stool (tabouret); a footstool. In common colloquial use.

[1795.—“The old man, whose attention had been chiefly attracted by a Ramnaghur morah, of which he was desirous to know the construction, . . . departed.”—*Capt. Blunt, in Asiat. Res.*, vii. 92.

[1843.—“Whilst seated on a round stool, or mondah, in the thanna, . . . I entered into conversation with the thannadar. . . .” —*Davidson, Travels in Upper India*, i. 127.]

MORCHAL, s. A fan, or a fly-whisk, made of peacock's feathers. Hind. *morch'hal*.

1673.—“All the heat of the Day they idle it under some shady Tree, at night they come in troops, armed with a great Pole, a Mirochal or Peacock's Tail, and a Wallet.”—*Fryer*, 95.

1690.—(The heat) “makes us Employ our Peons in Fanning of us with Murchals

made of Peacock's Feathers, four or five Foot long, in the time of our Entertainments, and when we take our Repose.”—*Ovington*, 335.

[1826.—“They (Gossains) are clothed in a ragged mantle, and carry a long pole, and a mirochal, or peacock's tail.”—*Pandurang Hari*, ed. 1873, i. 76.]

MORT-DE-CHIEN, s. A name for cholera, in use, more or less, up to the end of the 18th century, and the former prevalence of which has tended probably to the extraordinary and baseless notion that epidemic cholera never existed in India till the governorship of the Marquis of Hastings. The word in this form is really a corruption of the Portuguese *mordexim*, shaped by a fanciful French etymology. The Portuguese word again represents the Konkani and Mahratti *modachi*, *modshi*, or *modwashi*, ‘cholera,’ from a Mahr. verb *modnen*, ‘to break up, to sink’ (as under infirmities, in fact ‘to collapse’). The Guzarati appears to be *morchī* or *morachi*.

[1504.—Writing of this year Correa mentions the prevalence of the disease in the Samorn's army, but he gives it no name. “Besides other illness there was one almost sudden, which caused such a pain in the belly that a man hardly survived 8 hours of it.”—*Correa*, i. 480.]

1543.—Correa's description is so striking that we give it almost at length: “This winter they had in Goa a mortal distemper which the natives call *morxy*, and attacking persons of every quality, from the smallest infant at the breast to the old man of fourscore, and also domestic animals and fowls, so that it affected every living thing, male and female. And this malady attacked people without any cause that could be assigned, falling upon sick and sound alike, on the fat and the lean; and nothing in the world was a safeguard against it. And this malady attacked the stomach, caused as some experts affirmed by chill; though later it was maintained that no cause whatever could be discovered. The malady was so powerful and so evil that it immediately produced the symptoms of strong poison; e.g., vomiting, constant desire for water, with drying of the stomach; and cramps that contracted the hams and the soles of the feet, with such pains that the patient seemed dead, with the eyes broken and the nails of the fingers and toes black and crumpled. And for this malady our physicians never found any cure; and the patient was carried off in one day, or at the most in a day and night; inasmuch that not ten in a hundred recovered, and those who did recover were such as were healed in haste with medicines of little importance known to the natives. So great

was the mortality this season that the bells were tolling all day . . . inasmuch that the governor forbade the tolling of the church bells, not to frighten the people . . . and when a man died in the hospital of this malady of morexy the Governor ordered all the experts to come together and open the body. But they found nothing wrong except that the paunch was shrunk up like a hen's gizzard, and wrinkled like a piece of scorched leather. . . .—*Correa*, iv. 238-289.

1563.—

"Page.—Don Jeronymo sends to beg that you will go and visit his brother immediately, for though this is not the time of day for visits, delay would be dangerous, and he will be very thankful that you come at once.

"Orta.—What is the matter with the patient, and how long has he been ill?

"Page.—He has got morxi; and he has been ill two hours.

"Orta.—I will follow you.

"Ruano.—Is this the disease that kills so quickly, and that few recover from? Tell me how it is called by our people, and by the natives, and the symptoms of it, and the treatment you use in it.

"Orta.—Our name for the disease is *Collerica passio*; and the Indians call it *morxi*; whence again by corruption we call it *mordexi*. . . . It is sharper here than in our own part of the world, for usually it kills in four and twenty hours. And I have seen some cases where the patient did not live more than ten hours. The most that it lasts is four days; but as there is no rule without an exception, I once saw a man with great constancy of virtue who lived twenty days continually throwing up ("*curginosa*"?) . . . bile, and died at last. Let us go and see this sick man; and as for the symptoms you will yourself see what a thing it is."—*Garcia*, ff. 74v, 75.

1578.—"There is another thing which is useless called by them *canarin*, which the Canarin Brahman physicians usually employ for the *collerica passio* sickness, which they call *morxi*; which sickness is so sharp that it kills in fourteen hours or less."—*Acosta*, *Traciado*, 27.

1598.—"There reigneth a sickness called *Mordexin* which stealeth upon men, and handleth them in such sorte, that it weakeneth a man, and maketh him cast out all that he hath in his bodie, and many times his life withall."—*Linschoten*, 67; [Hak. Soc. i. 235; *Morxi* in ff. 22].

1599.—"The disease which in India is called *Mordicin*. This is a species of Colic, which comes on in those countries with such force and vehemence that it kills in a few hours; and there is no remedy discovered. It causes evacuations by stool or vomit, and makes one burst with pain. But there is a herb proper for the cure, which bears the same name of *mordessin*."—*Carletti*, 227.

1602.—"In those islets (off Aracan) they found bad and brackish water, and certain beans like ours both green and dry, of which

they ate some, and in the same moment this gave them a kind of dysentery, which in India they corruptly call *mordexim*, which ought to be *morxis*, and which the Arabs call *sachaiqa* (Ar. *hayrat*), which is what Rasis calls *sahida*, a disease which kills in 24 hours. Its action is immediately to produce a sunken and slender pulse, with cold sweat, great inward fire, and excessive thirst, the eyes sunken, great vomitings, and in fact it leaves the natural power so collapsed (*derribada*) that the patient seems like a dead man."—*Couto*, Dec. IV. liv. iv. cap. 10.

c. 1610.—"Il regne entre eux une autre maladie qui vient à l'improviste, ils la nomment *Mordessin*, et vient avec grande douleur des testes, et vomissement, et orient fort, et le plus souvent en meurent."—*Fyraud de Laval*, ii. 19; [Hak. Soc. ii. 13].

1631.—"Pulvis ejus (Calumbac) ad scrup. unius pondus sumptus cholerae prodest, quam *Mordexi* incolae vocant."—*Jac. Bontii*, lib. iv. p. 43.

1638.—". . . celles qui y regnent le plus, sont celles qu'ils appellent *Mordexin*, qui tue subitement."—*Mandelst*, 265.

1648.—See also the (questionable) *Voyages Fameux du Sieur Victor le Blanc*, 76.

c. 1665.—"Les Portugais appellent *Mordexin* les quatre sortes de Coliques qu'on souffre dans les Indes ou elles sont fréquentes . . . ceux qui ont la quatrième souffrent les trois maux ensemble, à savoir le vomissement, le flux de ventre, les extrêmes douleurs, et je crois que cette dernière est le Colera-Morbus."—*Thevenot*, v. 324.

1673.—"They apply Cauterics most unmercifully in a *Mordisheen*, called so by the Portugals, being a Vomiting with Looseness."—*Fryer*, 114.

[1674.—"The disease called *Mordexin* generally commences with a violent fever, accompanied by tremblings, horrors and vomitings; these symptoms are generally followed by delirium and death." Ho prescribes a hot iron applied to the soles of the feet. Ho attributes the disease to indigestion, and remarks bitterly that at least the prisoners of the Inquisition were safe from this disease.—*Dellon*, *Relation de l'Inquisition de Goa*, ii. ch. 71.]

1690.—"The *Mordexine* is another Disease . . . which is a violent Vomiting and Looseness."—*Ovington*, 350.

c. 1690.—*Rumphius*, speaking of the Jack-fruit (q.v.): "Non nisi vacuo stomacho edendus est, alias enim . . . plerumque oritur *Pasmo Cholericum*, Portugallis *Mordexi* dicta."—*Herb. Amb.*, i. 106.

1702.—"Cette grande indigestion qu'on appelle aux Indes *Mordexin*, et que quelques uns de nos Français ont appelée *Mort-de-Chien*."—*Lettres Édif.*, xi. 156.

Bluteau (s.v.) says *Mordexim* is properly a failure of digestion which is very perilous in those parts, unless the native remedy be used. This is to

apply a thin rod, like a spit, and heated, under the heel, till the patient screams with pain, and then to slap the same part with the sole of a shoe, &c.

1705.—"Ce mal s'appelle mort-de-chien."
—Lullier, 113.

The following is an example of literal translation, as far as we know, unique :

1716.—"The extraordinary distempers of this country (I. of Bourbon) are the *Cholick*, and what they call the *Dog's Disease*, which is cured by burning the heel of the patient with a hot iron."—*Act. of the I. of Bourbon*, in *La Roque's Voyage to Arabin the Happy*, &c., E.T. London, 1726, p. 155.

1727.—"... the *Mordexin* (which seizes one suddenly with such oppression and palpitation that he thinks he is going to die on the spot)."—*Valentijn*, v. (Malabar) 5.

c. 1760.—"There is likewise known, on the Malabar coast chiefly, a most violent disorder they call the *Mordechin*; which seizes the patient with such fury of purging, vomiting, and termina of the intestines, that it will often carry him off in 30 hours."—*Gros*, i. 250.

1763.—"This (cholera morbus) in the East Indies, where it is very frequent and fatal, is called *Mort-de-chien*."—*Lind*, *Essay on Diseases incidental to Hot Climates*, 248.

1778.—In the Vocabulary of the Portuguese *Grammatica Indostana*, we find *Mordechin*, as a Portuguese word, rendered in Hind. by the word *badami*, i.e. *bad-hami*, 'dyspepsia' (p. 99). The most common modern Hind. term for cholera is Arab. *haiṣah*. The latter word is given by Garcia de Orta in the form *hachizcu*, and in the quotation from Couto as *sachata* (?). Jahāngir speaks of one of his nobles as dying in the Deccan, of *haiṣah*, in A.D. 1615 (see note to *Elliott*, vi. 316). It is, however, perhaps not to be assumed that *haiṣah* always means cholera. Thus Macpherson mentions that a violent epidemic, which raged in the Camp of Aurangzib at Bijapur in 1689, is called so. But in the history of Khāfi Khān (*Elliott*, vii. 337) the general phrases *ta'un* and *wabā* are used in reference to this disease, whilst the description is that of bubonic plague.

1781.—"Early in the morning of the 21st June (1781) we had two men seized with the *mort-de-chien*."—*Curtis*, *Diseases of India*, 3rd ed., Edinb., 1807.

1782.—"Les indigestions appellées dans l'Inde *Mort-de-chien*, sont fréquentes. Les Castes qui mangent de la viande, nourriture trop pesante pour un climat si chaud, en sont souvent atteintes. . . ."—*Sonnerat*, i. 205. This author writes just after having described two epidemics of cholera under the name of *Flux aigu*. He did not apprehend that this was in fact the real *Mort-de-chien*.

1783.—"A disease generally called '*Mort-de-chien*' at this time (during the defence of Onore) raged with great violence among the native inhabitants."—*Forbes*, *Or. Mem.* iv. 122.

1796.—"Far more dreadful are the consequences of the above-mentioned intestinal colic, called by the Indians *shāni*, *mordexin* and also *Nircomben*. It is occasioned, as I have said, by the winds blowing from the mountains . . . the consequence is that malignant and bilious slimy matter adheres to the bowels, and occasions violent pains, vomiting, fevers, and stupefaction; so that persons attacked with the disease die very often in a few hours. It sometimes happens that 30 or 40 persons die in this manner, in one place, in the course of the day. . . . In the year 1782 this disease raged with so much fury that a great many persons died of it."—*Fra Paolino*, E.T. 409-410 (orig. see p. 353). As to the names used by Fra Paolino, for his *Shani* or *Ciani*, we find nothing nearer than Tamil and Mal. *sanni*, 'convulsion, paralysis.' (Winslow in his *Tamil Dict.* specifies 13 kinds of *sanni*. *Komben* is explained as 'a kind of cholera or smallpox' (!); and *nir-komben* ('water-k.') as a kind of cholera or bilious diarrhoea.) Paolino adds: "*La droga amara costa assai, e non si poteva amministrare a tanti miserabili che perivano. Adunque in mancanza di questa droga amara noi distillammo in Tāgara, o acqua vite di coco, molto stercio di cavalli (!), o l'amministrammo agl' infermi. Tutti quelli che prendevano questa guarivano.*"

1808.—"Mörchee or Mortshee (Guz.) and *Midee* (Mah.). A morbid affection in which the symptoms are convulsive action, followed by evacuations of the first passage up and down, with intolerable tenesmus, or twisting-like sensation in the intestines, corresponding remarkably with the cholera-morbus of European synopsists, called by the country people in England (!) *mort-sheen*, and by others *mord-du-chien* and *Maau des chienes*, as if it had come from France."—*R. Drummond*, *Illustrations*, &c. A curious notice; and the author was, we presume, from his title of "Dr." a medical man. We suppose for England above should be read *India*.

The next quotation is the latest instance of the familiar use of the word that we have met with :

1812.—"General M—— was taken very ill three or four days ago; a kind of fit—*mort de chien*—the doctor said, brought on by eating too many radishes."—*Original Familiar Correspondence between Residents in India*, &c., Edinburgh, 1846, p. 287.

1813.—"*Mort de chien* is nothing more than the highest degree of Cholera Morbus."—*Johnson*, *Infl. of Tropical Climate*, 465.

The second of the following quotations evidently refers to the outbreak

of cholera mentioned, after Macpherson, in the next paragraph.

1780.—“I am once or twice a year (!) subject to violent attacks of cholera morbus, here called *mort-de-chien*. . . .”—*Impey to Dunning*, quoted by *Sir James Stephen*, ii. 339.

1781.—“The Plague is now broke out in Bengal, and rages with great violence; it has swept away already above 4000 persons. 200 or upwards have been buried in the different Portuguese churches within a few days.”—*Mickey's Bengal Gazette*, April 21.

These quotations show that cholera, whether as an epidemic or as sporadic disease, is no new thing in India. Almost in the beginning of the Portuguese expeditions to the East we find apparent examples of the visitations of this terrible scourge, though no precise name is given in the narratives. Thus we read in the *Life of Giovanni da Emboli*, an adventurous young Florentine who served with the Portuguese, that, arriving in China in 1517, the ships' crews were attacked by a *pestima mulatin di fruso* (virulent flux) of such kind that there died thereof about 70 men, and among these Giovanni himself, and two other Florentines (*Vita*, in *Archiv. Stor. Ital.* 33). Correa says that, in 1503, 20,000 men died of a like disease in the army of the Zamorin. We have given above Correa's description of the terrible Goa pest of 1543, which was most evidently cholera. Madras accounts, according to Macpherson, first mention the disease at Arcot in 1756, and there are frequent notices of it in that neighbourhood between 1763 and 1787. The Hon. R. Lindsay speaks of it as raging at Sylhet in 1781, after carrying off a number of the inhabitants of Calcutta (Macpherson, see the quotation of 1781 above). It also raged that year at Ganjam, and out of a division of 5000 Bengal troops under Col. Pearse, who were on the march through that district, 1143 were in a few days sent into hospital, whilst “death raged in the camp with a horror not to be described.” The earliest account from the pen of an English physician is by Dr. Paisley, and is dated Madras, Feby. 1774. In 1783 it broke out at Hardwar Fair, and is said, in less than 8 days, to have carried off 20,000 pilgrims. The paucity of cases of cholera among European troops in the returns up to 1817, is ascribed by Dr.

Macnamara to the way in which facts were disguised by the current nomenclature of disease. It need not perhaps be denied that the outbreak of 1817 marked a great recrudescence of the disease. But it is a fact that some of the more terrible features of the epidemic, which are then spoken of as quite new, had been prominently described at Goa nearly three centuries before.

See on this subject an article by Dr. J. Macpherson in *Quarterly Review*, for Jan'y. 1867, and a *Treatise on Asiatic Cholera*, by C. Macnamara, 1876. To these, and especially to the former, we owe several facts and references; though we had recorded quotations relating to *mordexin* and its identity with cholera some years before even the earlier of these publications.

MORDEXIM, MORDIXIM, s.

Also the name of a sea-fish. Bluteau says ‘a fish found at the Isle of Quixembe on the Coast of Mozambique, very like *bogus* (?) or river-pikes.’

MOSELLAY, n.p. A site at Shiráz often mentioned by Hafiz as a favourite spot, and near which is his tomb.

c. 1350.—

“Boy! let yon liquid ruby flow,
And bid thy pensive heart be glad,
What'er thou the frowning zenith say;
Tell them that Eden cannot show
A stream so clear as Roenahad;
A bower so sweet as Mossellay.”

Hafiz, rendered by Sir W. Jones.

1811.—“The stream of Rishnahid murmured near us; and within three or four hundred yards was the Mossellá and the Tomb of Hafiz.”—W. *Ourvey's Travels*, i. 318.

1813.—“Not a shrub now remains of the bower of Mossella, the situation of which is now only marked by the ruins of an ancient tower.”—*Macdonald Kinnair's Persia*, 62.

MOSQUE, s. There is no room for doubt as to the original of this word being the Ar. *masjid*, ‘a place of worship,’ literally the place of *sujūd*, i.e. ‘prostration.’ And the probable course is this. *Masjid* becomes (1) in Span. *mezquita*, Port. *mesquita*;^{*} (2)

^{*} According to Pynard *mesquite* is the word used in the Maldivé Islands. It is difficult to suppose the people would adopt such a word from the Portuguese. And probably the form both in east and west is to be accounted for by a hard pronunciation of the Arabic J, as in Egypt now; the older and probably the most widely diffused. [See Mr. Gray's note in *Isak. Soc.* ii. 417.]

Ital. *meschita*, *moschea*; French (old) *mosquete*, *mosquée*; (3) Eng. *mosque*. Some of the quotations might suggest a different course of modification, but they would probably mislead.

Apropos of *masjid* rather than of mosque we have noted a ludicrous misapplication of the word in the advertisement to a newspaper story. "Musjeed the Hindoo: Adventures with the Star of India in the Sepoy Mutiny of 1857." *The Weekly Detroit Free Press*, London, July 1, 1882.

1336. — "Corpusque ipsius perditissimi Pseudo-prophetas . . . in civitate quae Mecha dicitur . . . pro maximo sanctuario conservatur in pulchra ipsorum Ecclesia quam Mulseket vulgariter dicunt."—*Gul. de Boldensele*, in *Cassini Thesaur. ed. Basnage*, iv.

1384. — "Sonvi le mosquette, cioè chiese de' Saraceni . . . dentro tutte bianche ed intonicate ed ingessate."—*Frescobaldi*, 29.

1543. — "And with the stipulation that the 5000 *larin tangas* which in old times were granted, and are deposited for the expenses of the *mizquitas* of Baqaim, are to be paid from the said duties as they always have been paid, and in regard to the said *mizquitas* and the prayers that are made in them there shall be no innovation whatever."—Treaty at Baqaim of the Portuguese with King Bador of Cambaya (Bahādur Shāh of Guzarat) in *S. Botelho, Tombo*, 137.

1553. — ". . . but destined yet to unfurl that divine and royal banner of the Soldiery of Christ . . . in the Eastern regions of Asia, amidst the infernal *mesquitas* of Arabia and Persia, and all the pagodes of the heathenism of India, on this side and beyond the Ganges."—*Barros*, I. i. 1.

[c. 1610 — "The principal temple, which they call *Oucourou misquitte*" (*Huluru misquitte*, "Friday mosque").—*Pyrard de Laré*, Hak. Soc. i. 72.]

1616. — "They are very jealous to let their women or Moschees be seen."—*Sir T. Roe*, in *Purchas*, i. 537; [Hak. Soc. ii. 21].

[1623. — "We went to see upon the same Lake a *meschita*, or temple of the Mahometans."—*P. della Valle*, Hak. Soc. i. 69.]

1634. — "Que a de abominação mesquita immdta Casa, a Deos dedicada hoje so veja."

Malaca Conquistada, l. xii. 43.

1638. — Mandelalo unreasonably applies the term to all sorts of pagan temples, e.g. — "Nor is it only in great Cities that the *Benjans* have their many Mosqueys. . . ."—*E.T.* 2nd ed. 1669, p. 62.

"The King of Siam is a Pagan, nor do his Subjects know any other Religion. They have divers Mosquees, Monasteries, and Chappels."—*Ibid.* p. 104.

c. 1662. — ". . . he did it only for love to their Mammon; and would have sold after-

wards for as much more St. Peter's . . . to the Turks for a Mosquito."—*Cowley*, Discourse concerning the Govt. of O. Cromwell.

1680. — Consn. Ft. St. Geo. March 28: "Records the death of Cassa Verona . . . and a dispute arising as to whether his body should be burned by the *Gentues* or buried by the *Moors*, the latter having stopped the procession on the ground that the deceased was a Musselman and built a Musseet in the Towne to be buried in, the Governor with the advice of his Council sent an order that the body should be burned as a *Gentue*, and not buried by the *Moors*, it being apprehended to be of dangerous consequence to admit the *Moors* such pretences in the Towne."—*Notes and Exts.* No. iii. p. 14.

1719. — "On condition they had a Cowle granted, exempting them from paying the Pagoda or Musqueet duty."—In *Wheeler*, ii. 301.

1727. — "There are no hne Buildings in the City, but many large Houses, and some Cam-ranserays and Muscheits."—*A. Hamilton*, i. 161; [ed. 1774, i. 163].

c. 1760. — "The Roman Catholic Churches, the Moorish Mosche, the Gentoo Pagodas, the worship of the Parsees, are all equally unmolested and tolerated."—*Grose*, i. 44.

[1862. — ". . . I slept at a Musheed, or village house of prayer."—*Brinckman*, *Rift in Cashmere*, 78.]

MOSQUITO, s. A gnat is so called in the tropics. The word is Spanish and Port. (dim. of *mosca*, 'a fly'), and probably came into familiar English use from the East Indies, though the earlier quotations show that it was first brought from S. America. A friend annotates here: "Arctic mosquitoes are worst of all; and the Norfolk ones (in the Broads) beat Calcutta!"

It is related of a young Scotch lady of a former generation who on her voyage to India had heard formidable, but vague accounts of this terror of the night, that on seeing an elephant for the first time, she asked: "Will you be what's called a *musquetee*?"

1539. — "To this misery was there ad-joined the great affliction, which the *Flies* and Gnats (*por parte dos atadões e mosquitos*), that coming out of the neighbouring Woods, bit and stung us in such sort, as not one of us but was gore blood."—*Pinto* (orig. cap. xxiii.), in *Cogan*, p. 29.

1582. — "We were oftentimes greatly annoyed with a kind of fle, which in the Indian tongue is called *Tiquari*, and the Spanish call them *Muskitos*."—*Miler Phillips*, in *Hall*, iii. 564.

1584. — "The 29 Day we set Saile from Saint Johns, being many of vs stung before upon Shoare with the *Muskitos*; but the same night we tooke a Spanish Frigate."

Sir Richard Greenville's Voyage, in Hakl. iii. 308.

1616 and 1673.—See both *Terry* and *Fryer* under *Chints*.

1662.—“At night there is a kind of insect that plagues one mightily; they are called *Muscieten*,—it is a kind that by their noise and sting cause much irritation.”—*Suar*, 68-69.

1673.—“The greatest Pest is the *Mosquito*, which not only whens, but domineers by its continual Hums.”—*Fryer*, 189.

1690.—(The Governor) “carries along with him a *Peon* or Servant to Fan him, and drive away the busie Flies, and troublesome *Musketoos*. This is done with the Hair of a Horse's Tail.”—*Orington*, 227-8.

1740.—“... all the day we were pestered with great numbers of *Muscatoos*, which are not much unlike the gnats in *England*, but more venomous. . . .”—*Anson's Voyage*, 9th ed., 1756, p. 46.

1764.—

“*Mosquitos*, sandflies, seek the sheltered roof,

And with full rage the stranger guest assail,

Nor spare the sportive child.”

—*Granger*, bk. i.

1883.—“Among rank weeds in deserted Bombay gardens, too, there is a large, speckled, unmusical mosquito, raging and importunate and thirsty, which will give a new idea in pain to any one that visits its haunts.”—*Tribes on My Frontier*, 27.

MOTURPHA, s. Hind. from Ar. *mūhtarafa*, but according to C. P. B. *mūhtarifa*; [rather Ar. *mūhtarifa*, *mūhtarif*, ‘an artizan’]. A name technically applied to a number of miscellaneous taxes in Madras and Bombay, such as were called *sayer* (q.v.), in Bengal.

[1813.—“*Mohterefa*. An artificer. Taxes, personal and professional, on artificers, merchants and others; also on houses, implements of agriculture, looms, &c., a branch of the *sayer*.”—*Gloss. 5th Report*, s.v.

1826.—“... for example, the tax on merchants, manufacturers, &c. (called *mohtarfa*). . . .”—*Grant Duff*, II. of the *Mahrattas*, 3rd ed. 356.]

MOULMEIN, n.p. This is said to be originally a Talaing name *Mut-muoa-lem*, syllables which mean (or may be made to mean) ‘one-eye-destroyed’; and to account for which a cock-and-bull legend is given (probably invented for the purpose); “Tradition says that the city was founded . . . by a king with three eyes, having an extra eye in his forehead, but that by the machinations of a woman, the

eye in his forehead was destroyed. . . .” (*Mason's Burmah*, 2nd ed. p. 18). The Burmese corrupted the name into *Maula-yaing*, whence the foreign (probably Malay) form *Maulmain*. The place so called is on the opposite side of the estuary of the Salwin R. from *Martaban* (q.v.), and has entirely superseded that once famous port. Moulmein, a mere site, was chosen as the headquarters of the Tenasserim provinces, when those became British in 1826 after the first Burmese War. It has lost political importance since the annexation of Pegu, 26 years later, but is a thriving city which numbered in 1881, 53,107 inhabitants; [in 1891, 55,785].

MOUNT DELY, n.p. (See **DELLY**, **MOUNT**.)

MOUSE-DEER, s. The beautiful little creature, *Memina indica* (Gray), [*Tragulus memina*, the Indian Chevrotain (*Blanford*, *Mammalia*, 555),] found in various parts of India, and weighing under 6 lbs., is so called. But the name is also applied to several pigmy species of the genus *Tragulus*, found in the Malay regions, [where, according to Mr. Skeat, it takes in popular tradition the place of Brer Rabbit, outwitting even the tiger, elephant, and crocodile.] All belong to the family of Musk-deer.

MUCHÁN, s. Hind. *machān*, Dekh. *manchān*, Skt. *mancha*. An elevated platform; such as the floor of huts among the Indo-Chinese races; or a stage or scaffolding erected to watch a tiger, to guard a field, or what not.

c. 1662.—“As the soil of the country is very damp, the people do not live on the ground-floor, but on the *machān*, which is the name for a raised floor.”—*Shihabuddin Tālish*, by Blochmann, in *J. A. S. B.* xli. Pt. i. 81.

[1832.—“In a shady green *mechan* in some fine tree, watching at the cool of evening, . . .”—*Sanderson*, *Thirteen Years*, 3rd ed. 284.]

MUCHWA, s. Mahr. *machwā*, Hind. *machuā*, *machwā*. A kind of boat or barge in use about Bombay.

MUCKNA, s. Hind. *makhnā*, [which comes from Skt. *matkuna*, ‘a bug, a flea, a beardless man, an elephant without tusks’]. A male

elephant without tusks or with only rudimentary tusks. These latter are familiar in Bengal, and still more so in Ceylon, where according to Sir S. Baker, "not more than one in 300 has tusks; they are merely provided with short grubbers, projecting generally about 3 inches from the upper jaw, and about 2 inches in diameter." (*The Rifle and Hound in Ceylon*, 11.) Sanderson (13 *Years among the Wild Beasts of India*, [3rd ed. 66]) says: "On the Continent of India *mucknas*, or elephants born without tusks, are decidedly rare. . . . *Mucknas* breed in the herds, and the peculiarity is not hereditary or transmitted." This author also states that out of 51 male elephants captured by him in Mysore and Bengal only 5 were *mucknas*. But the definition of a *muckna* in Bengal is that which we have given, including those animals which possess only feminine or rudimentary tusks, the 'short grubbers' of Baker; and these latter can hardly be called rare among domesticated elephants. This may be partially due to a preference in purchasers.* The same author derives the term from *mukh*, 'face'; but the reason is obscure. Shakespeare and Platts give the word as also applied to 'a cock without spurs.'

c. 1780.—"An elephant born with the left tooth only is reckoned sacred; with black spots in the mouth unlucky, and not saleable; the *mukna* or elephant born without teeth is thought the best."—*Hon. R. Lindsay in Lives of the Landays*, iii. 191.

MUCOA, MUKUYA, n.p. Malayal. and Tamil, *mukkurān* (sing.), 'a diver,' and *mukkurar* (pl.). [Logan (*Malabar*, ii. Gloss, s.v.) derives it from Drav. *mukkuha*, 'to dive'; the *Madras Gloss.* gives Tam. *mukhugu*, with the same meaning.] A name applied to the fishermen of the western coast of the Peninsula near C. Comorin. [But Mr. Pringle (*Diary*, Pt. *St. Geo.* 1st ser. iii. 187) points out that formerly as now, the word was of much more general application. Orme in a passage quoted below employs it of boatmen at Karikal. The use of the word ex-

tended as far N. as Madras, and on the W. coast; it was not confined to the extreme S.] It was among these, and among the corresponding class of Paravars on the east coast, that P. Xavier's most noted labours in India occurred.

1510.—"The fourth class are called *Mechua*, and these are f-fishers."—*Parthian*, 112.

1525.—"And Dom João had secret speech with a married Christian whose wife and children were inside the fort, and a valiant man, with whom he arranged to give him 200 pardaos (and that he gave him on the spot) to set fire to houses that stood round the fort. . . . So this Christian, called Duarte Fernandes . . . put on a lot of old rags and tags, and powdered himself with ashes after the fashion of *jogues* (see JOGEE) . . . also dressing his hair with a mixture of oil and ashes, and directing himself like a regular *jogee*, whilst he stood under his rags a parcel of gunpowder and pieces of slow match, and so commending himself to God, in which all joined, slipped out of the fort by night, and as the day broke, he came to certain huts of *macuas*, which are f-fishermen, and began to beg alms in the usual pulaver of the *jogues*, i.e. prayers for their long life and health, and the conquest of enemies, and every deliverance for their household, and prosperity for their children, and other grand things."—*Correio*, ii. 271.

1552.—Barrow has *mucuaris*, 'a f-fisher-man's village.'

1600.—"Those who gave the best reception to the Gospel were the *Macóas*; and, as they had no church in which to assemble, they did so in the fields and on the shores, and with such fervour that the Father found himself at times with 6000 or 6500 souls about him."—*Lucena, Vida do P. P. Xavier*, 117.

c. 1610.—"These manners are called *Moucois*."—*Grand d'Anville*, *Hist. Sac.* i. 311.]

1615.—"Edixit ut *Macuas* omnes, id est villi-cima plebecula et piscata virens, Christiani sacra susceperent."—*Jarric*, i. 390.

1626.—"The *Muchoa* or *Mechoa* are f-fishers . . . the men *Thecuas*, the women *Harlots*, with whom they please. . . ."—*Purchas*, *Pilgrimage*, 523.

1677.—Resolved "to raise the rates of hire of the *Marrhas* (see MUSSOOLA) boatmen called *Macquars*."—*Pt. St. Geo. Chron.*, Jan. 12, in *Notes and Exs.* No. i. 51.

[1684.—"The *Maquas* or Boatmen ye Ordinary Astralogers (sic) for weather did . . . prognosticate great Rains. . . ."—*Pringle, Diary*, Pt. *St. Geo.*, 1st ser. iii. 131.]

1727.—"They may marry into lower Tribes . . . and so may the *Muckwas*, or *Fishers*, who, I think, are a higher tribe than the *Poulias* (see POLEA)."—A. Hamilton, i. 310, [ed. 1741, i. 312]

* Sir George Yule notes: "I can distinctly call to mind 6 *mucknas* that I had (I may have had more) out of 30 or 40 elephants that passed through my hands." This would give 15 or 20 per cent. of *mucknas*, but as the stud included females, the result would rather consist with Mr. Sanderson's 5 out of 51 males.

[1738. — "Gastos com Nairos, Tibas, Macuas."—Agreement, in *Logan, Malabar*, ii. 36.]

1745. — "The Macoas, a kind of Malabars, who have specially this business, and, as we might say, the exclusive privilege in all that concerns sea-faring."—*Norbert*, i. 227-8.

1746. — "194 Macquars attending the sea-side at night . . . (P.) 8 : 8 : 40."—*Account of Extraordinary Expenses, at Ft. St. David* (India Office MS. Records).

1760. — "Fifteen *mascoolas* (see MUS-SOOLA) accompanied the ships; they took in 170 of the troops, besides the Macoas, who are the black fellows that row them."—*Orme*, ed. 1803, iii. 617.

[1813. — "The Muckwas or Macuars of Tellicherry are an industrious, useful set of people."—*Forbes, Or. Mem.* 2nd ed. i. 202.]

MUDDĀR, s. Hind. *madār*, Skt. *mandāra*; *Calotropis procera*, R. Brown, N.O. *Asclepiadaceae*. One of the most common and widely diffused plants in uncultivated plains throughout India. In Sind the bark fibre is used for halters, &c., and experiment has shown it to be an excellent material worth £40 a ton in England, if it could be supplied at that rate; but the cost of collection has stood in the way of its utilisation. The seeds are imbedded in a silky floss, used to stuff pillows. This also has been the subject of experiment for textile use, but as yet without practical success. The plant abounds with an acrid milky juice which the Rajputs are said to employ for infanticide. (*Punjab Plants*.) The plant is called **AK** in Sind and throughout N. India.

MUDDLE, s. (?) This word is only known to us from the proverb—perhaps too clever—little book quoted below. The word does not seem to be known, and was probably a misapprehension of *budlee*. [Even Mr. Brandt and Mrs. Wyatt are unable to explain this word. The former does not remember hearing it. Both doubt its connection with *budlee*. Mrs. Wyatt suggests with hesitation Tamil *muder*, "boiled rice," *mudei-palli*, "the cook-house."]

1836-7. — "Besides all these acknowledged and ostensible attendants, each servant has a kind of *muddle* or double of his own, who does all the work that can be put off upon him without being found out by his master or mistress."—*Letters from Madras*, 38.

"They always come accompanied by their *Vakeels*, a kind of Secretaries, or interpreters, or sappers,—their *muddles* in

short; everybody here has a *muddle*, high or low."—*Letters from Madras*, 86.

MUFTY, s.

a. Ar. *Mufti*, an expounder of the Mahommedan Law, the utterer of the *fatwā* (see **FUTWAH**). Properly the *Mufti* is above the *Kāzī* who carries out the judgment. In the 18th century, and including Regulation IX. of 1793, which gave the Company's Courts in Bengal the reorganization which substantially endured till 1862, we have frequent mention of both *Cauzies* and *Mufties* as authorized expounders of the Mahommedan Law; but, though *Kāzīs* were nominally maintained in the Provincial Courts down to their abolition (1829-31), practically the duty of those known as *Kāzīs* became limited to quite different objects and the designation of the Law-officer who gave the *fatwā* in our District Courts was *Maulavi*. The title *Mufti* has been long obsolete within the limits of British administration, and one might safely say that it is practically unknown to any surviving member of the Indian Civil Service, and never was heard in India as a living title by any Englishman now surviving. (See **CAZEE, LAW-OFFICER, MOOLVEE**).

b. A slang phrase in the army, for 'plain clothes.' No doubt it is taken in some way from a, but the transition is a little obscure. [It was perhaps originally applied to the attire of dressing-gown, smoking-cap, and slippers, which was like the Oriental dress of the *Mufti* who was familiar in Europe from his appearance in Moliere's *Bourgeois Gentilhomme*. Compare the French *en Pekin*.]

a. —

1653. — "Pendant la tempeste vno femme Industani mourut sur notre bord; vn Moufti Poran de la Secte des Sehni (see **SHEEAH**) assista à cette dernière extrémité, luy donnant esperance d'vne meilleure vie que celle-cy, et d'vn Paradis, où l'on auroit tout ce que l'on peut desirer . . . et la fit changer de Secte. . . ."—*De la Bouillaye-le-Gouz*, ed. 1657, p. 231.

1674. — "Resolve to make a present to the Governors of Changulaput and Pallavaram, old friends of the Company, and now about to go to Golcondah, for the marriage of the former with the daughter of the King's Mufti or Churchman."—*Fort St. Geo. Consn.*, March 26. In *Notes and Exts.*, No. i. 30.

1767.—"3d. You will not let the Cauzy or Muffi receive anything from the tenants unlawfully."—*Collectors' Instructions*, in *Long*, 511.

1777.—"The Cazi and Muffis now deliver in the following report, on the right of inheritance claimed by the widow and nephew of Shabaz Beg Khan. . . ."—*Report on the Patna Cause*, quoted in *Stephen's Nuncomar and Impey*, ii. 167.

1793.—"§ XXXVI. The Cauzies and Muffis of the provincial Courts of Appeal, shall also be cauzyes and muffies of the courts of circuit in the several divisions, and shall not be removable, except on proof to the satisfaction of the Governor-General in Council that they are incapable, or have been guilty of misconduct. . . ."—*Reg. LX. of 1793*.

[c. 1855.—
"Think'st thou I fear the dark vizior,
Or the muffi's vengoful arm?"
Bon Gaultier, The Cad's Daughter.]

MUGG, n.p. Beng. *Magh*. It is impossible to deviate without deterioration from Wilson's definition of this obscure name: "A name commonly applied to the natives of Arakan, particularly those bordering on Bengal, or residing near the sea; the people of Chittagong." It is beside the question of its origin or proper application, to say, as Wilson goes on to say, on the authority of Lieut. (now Sir Arthur) Phayre, that the Arakanese disclaim the title, and restrict it to a class held in contempt, viz. the descendants of Arakanese settlers on the frontier of Bengal by Bengali mothers. The proper names of foreign nations in any language do not require the sanction of the nation to whom they are applied, and are often not recognised by the latter. German is not the German name for the Germans, nor Welsh the Welsh name for the Welsh, nor Hindu (originally) a Hindu word, nor China a Chinese word. The origin of the present word is very obscure. Sir A. Phayre kindly furnishes us with this note: "There is good reason to conclude that the name is derived from *Maga*, the name of the ruling race for many centuries in *Magadha* (modern Behar). The kings of Arakan were no doubt originally of this race. For though this is not distinctly expressed in the histories of Arakan, there are several legends of Kings from Benares reigning in that country, and one regarding a Brahman who marries a native princess, and

whose descendants reign for a long period. I say this, although Buchanan appears to reject the theory (see *Montg. Martin*, ii. 18 *seqq.*)" The passage is quoted below.

On the other hand the Mahommedan writers sometimes confound Buddhists with fire-worshippers, and it seems possible that the word may have been Pers. *magh* = 'magus.' [See *Risley, Tribes and Castes*, ii. 28 *seq.*] The Chittagong Muggs long furnished the best class of native cooks in Calcutta; hence the meaning of the last quotation below.

1585.—"The Mogen, which be of the kingdom of Recon (see **ARAKAN**) and Rame, be stronger than the King of Tipara; so that Chatigam or Porto Grande (q.v.) is often under the King of Recon."—*J. Fitch*, in *Hakl.* ii. 389.

c. 1590.—(In a country adjoining Pegu) "there are mines of ruby and diamond and gold and silver and copper and petroleum and sulphur and (the lord of that country) has war with the tribe of Magh about the mines; also with the tribe of Tipara there are battles."—*Ain* (orig.) i. 388; [ed. *Jarrett*, ii. 120].

c. 1604.—"*Defeat of the Magh Rájá*.—This short-sighted Rájá . . . became elated with the extent of his treasures and the number of his elephants. . . . He then openly rebelled, and assembling an army at Sundargánw laid siege to a fort in that vicinity. . . . Rájá Mán Singh . . . despatched a force. . . . These soon brought the Magh Rájá and all his forces to action . . . regardless of the number of his boats and the strength of his artillery."—*Ináyáullah*, in *Elliot*, vi. 109.

1638.—"Submission of Manek Rái, the Mag Rájá of Chittagong."—*Abdul-Hamid Lahori*, in do. vii. 66.

c. 1665.—"These many years there have always been in the Kingdom of *Rakan* or *Moy* (read *Mog*) some *Portuguese*, and with them a great number of their *Christian* Slaves, and other *Frangis*. . . . That was the refuge of the Run-aways from *Goa*, *Ceylan*, *Cochin*, *Malague* (see **MALACCA**), and all these other places which the *Portuguese* formerly held in the *Indies*."—*Bernier*, E.T. p. 53; [ed. *Constable*, 109].

1676.—"In all *Bengala* this King (of *Arakan*) is known by no other name but the King of *Mogue*."—*Tavernier*, E.T. i. 8.

1762.—". . . that as the time of the Mugs draws nigh, they request us to order the pinnace to be with them by the end of next month."—In *Long*, p. 87.

c. 1810.—"In a paper written by Dr. Leyden, that gentleman supposes . . . that *Magadha* is the country of the people whom we call Muggs. . . . The term Muggs, these people assured me, is never used by either themselves or by the Hindus, except when

speaking the jargon commonly called Hindustani by Europeans. . . .—*F. Buchanan*, in *Eastern India*, ii. 18.

1811.—“Mugs, a dirty and disgusting people, but strong and skilful. They are somewhat of the Malayan race.”—*Soleyns*, iii.

1866.—“That vegetable curry was excellent. Of course your cook is a Mug?”—*The Dark Bungalow*, 389.

MUGGUR, s. Hind. and Mahr. *magar* and *makar*, from Skt. *makara* ‘a sea-monster’ (see **MACAREO**). The destructive broad-snouted crocodile of the Ganges and other Indian rivers, formerly called *Crocodilus biporcatus*, now apparently subdivided into several sorts or varieties.

1611.—“Alagaters or Crocodiles there called *Muxgur match*. . . .”—*Hackins*, in *Purchas*, i. 436. The word is here intended for *magar-mats* or *machk*, ‘crocodile-fish.’

[1876.—See under **NUZZER**.]

1878.—“The muggur is a gross pleb, and his features stamp him as low-born. His manners are coarse.”—*Ph. Robinson*, in *My Indian Garden*, 82-3.

1879.—“En route I killed two crocodiles; they are usually called alligators, but that is a misnomer. It is the muggur . . . these muggers kill a good many people, and have a playful way of getting under a boat, and knocking off the steersman with their tails, and then swallowing him afterwards.”—*Pollok, Sport*, &c., i. 163.

1881.—“Alligator leather attains by use a beautiful gloss, and is very durable . . . and it is possible that our rivers contain a sufficient number of the two varieties of crocodile, the muggar and the *garial* (see **GAVIAL**) for the tanners and leather-dressers of Cawnpore to experiment upon.”—*Pioneer Mail*, April 26.

MUGGRABEE, n.p. Ar. *maghrabi*, ‘western.’ This word, applied to western Arabs, or Moors proper, is, as might be expected, not now common in India. It is the term that appears in the Hayraddin Mograbbîn of *Quentin Durward*. From *gharb*, the root of this word, the Spaniards have the province of *Algarve*, and both Spanish and Portuguese have *garbin*, a west wind. [The magician in the tale of Aladdin is a *Maghrabi*, and to this day in Languedoc and Gascony *Maugraby* is used as a term of cursing. (*Burton, Ar. Nights*, x. 36, 379). *Muggerbee* is used for a coin (see **GUBBER**).]

1663.—“The proper tongue in which Avicenna wrote is that which is used in Syria and Mesopotamia and in Persia and in

Tartary (from which latter Avicenna came) and this tongue they call *Araby*; and that of our Moors they call *Magaraby*, as much as to say Moorish of the West. . . .”—*Garcia*, f. 19r.

MULL, s. A contraction of **Mulligatawny**, and applied as a distinctive sobriquet to members of the Service belonging to the Madras Presidency, as Bengal people are called *Qui-his*, and Bombay people *Ducks* or *Be-nighted*.

[1837.—“The Mulls have been excited also by another occurrence . . . affecting rather the trading than fashionable world.”—*Asiatic Journal*, December, p. 251.]

[1852.—“ . . . residents of Bengal, Bombay, and Madras are, in Eastern parlance, designated ‘Qui Hies,’ ‘Ducks,’ and ‘Mulls.’”—*Notes and Queries*, 1st ser. v. 165.]

1860.—“It ys ano darko Londe, and ther dwellen ye *Cimmerian*; whereof sprekoth *Homerus Porta* in his *Odyssia*, and to thys Daye thei clopen *Tentbras* or ‘ye Benygthed folke.’ Bot thei clopen hemselvys *Mullys* from *Mulligatawnne* wher ys one of theyr goddys from wch thei ben ysprung.”—Ext. from a lately discovered MS. of *Sir John Maundeville*.

MULLIGATAWNY, s. The name of this well-known soup is simply a corruption of the Tamil *milagu-tannir*, ‘pepper-water’; showing the correctness of the popular belief which ascribes the origin of this excellent article to Madras, whence—and not merely from the complexion acquired there—the sobriquet of the preceding article.

1781.—

“In vain our hard fate we repine;
In vain on our fortune we rail;
On Mullaghee-tawny we dine,
Or Congee, in Bangalore Jail.”

Song by a Gentleman of the Navy
(one of Hyder’s Prisoners), in
Ston-Karr, i. 18.

[1823.—“ . . . in a brasen pot was mulugu tanni, a hot vegetable soup, made chiefly from pepper and capsicums.”—*Hoolc, Missions in Madras*, 2nd ed. 219.]

MULMULL, s. Hind. *malmal*; *Mushin*.

[c. 1690.—“*Malmal*, per piece . . . 4 R.”—*Ain*, ed. *Blochmann*, i. 91.]

1683.—“Ye said Ellis told your Petitioner that he would not take 500 Pieces of your Petitioner’s mulmulls unless your Petitioner gave him 200 Rups. which your Petitioner being poor could not do.”—

Pétition of Rogood, Weaver of Hugly, in Judges, Diary, March 26; [Bak. Soc. i. 73].

1705.—"Malle-molles et autre diverses sortes de toiles . . . atinquerques et les belles mousselines."—*Luillier, 78.*

MUNCHEEL, MANJEEL, s. This word is proper to the S.W. coast; Malayal. *manjil, mañchal*, from Skt. *mancha*. It is the name of a kind of hammock-litter used on that coast as a substitute for palankin or dooly. It is substantially the same as the dandy of the Himalaya, but more elaborate. Correa describes but does not name it.

1501.—" . . . He came to the factory in a litter which men carried on their shoulders. These are made with thick canes, bent upwards and arched, and from them are suspended some clothes half a fathom in width, and a fathom and a half in length; and at the extremities pieces of wood to sustain the cloth hanging from the pole; and upon this cloth a mattress of the same size as the cloth . . . the whole very splendid, and as rich as the gentlemen . . . may desire."—*Correa, Three Voyages, &c., p. 199.*

1811.—"The Inquisition is about a quarter of a mile distant from the convent, and we proceeded thither in manjeels."—*Buchanan, Christian Researches, 2nd ed., 171.*

1819.—"Muncheel, a kind of litter resembling a sea-cot or hammock, hung to a long pole, with a moveable cover over the whole, to keep off the sun or rain. Six men will run with one from one end of the Malabar coast to the other, while twelve are necessary for the lightest palanquin."—*Welsh, ii. 142.*

1841.—"Muncheels, with poles complete. . . . Poles, Muncheel, Sparo."—*Jameson's Bombay Code, Ordinance Nomenclature.*

1862.—"We . . . started . . . in Muncheels or hammocks, slung to bamboos, with a shade over them, and carried by six men, who kept up unearthly yell the whole time."—*Marlham, Peru and India, 353.*

c. 1886.—"When I landed at Diu, an officer met me with a Muncheel for my use, viz. a hammock slung to a pole, and protected by an awning."—*M.-Gen. R. H. Keatinge.*

A form of this word is used at Réunion, where a kind of palankin is called "le manchy." It gives a title to one of Leconte de Lisle's Poems:

c. 1858.—

"Sous un nuage frais de claire mousoline
Tous les dimanches au matin,
Tu venais à la ville en manchy de rotin,
Par les rampes de la colline."
Le Manchy.

The word has also been introduced by the Portuguese into Africa in the forms *mazilla*, and *machilla*.

1810.—" . . . tanga, quo elles chamão maxilas."—*Annaes Maritimas, iii. 434.*

1880.—"The Portuguese (in Quilliman) seldom even think of walking the length of their own street, and . . . go from house to house in a sort of palanquin, called here a *machilla* (pronounced *machela*). This usually consists of a pole placed upon the shoulders of the natives, from which is suspended a long plank of wood, and upon that is fixed an old-fashioned-looking chair, or sometimes two. Then there is an awning over the top, hung all round with curtains. Each *machilla* requires about 6 to 8 bearers, who are all dressed alike in a kind of livery."—*A Journey in L. Africa, by M. A. Pringle, p. 89.*

MUNGOOSE, s. This is the popular Anglo-Indian name of the Indian ichneumon, represented in the South by *Mangusta Mungos* (Elliot), or *Herpestes griseus* (Geoffroy) of naturalists, and in Bengal by *Herpestes malaccensis*. (Blanford (*Mammalia*, 119 *seqq.*) recognises eight species, the "Common Indian Mongoose" being described as *Herpestes mungo*.) The word is Telugu, *mangisu*, or *mungisu*. In Upper India the animal is called *neal*, *neola*, or *nyaul*. Jerdon gives *mangús* however as a Deccani and Mahr. word; [Platts gives it as dialectic, and very doubtfully derives it from Skt. *malashu*, 'moving quickly.' In Ar. it is *bin-'arís*, 'daughter of the bridegroom,' in Egypt *kúrt* or *katt Farúñ*, 'Pharaoh's cat' (Burton, *Ar. Nights*, ii. 369).]

1673.—" . . . a Mongoose is akin to a Ferret. . . ."—*Fryer, 116.*

1681.—"The knowledge of these antidotal herbs they have learned from the Mungutia, a kind of Ferret."—*Knor, 115.*

1685.—"They have what they call a *Mangus*, creatures something different from ferrets; these hold snakes in great antipathy, and if they once discover them never give up till they have killed them."—*Ribeyro, i. 56v.*

Bluteau gives the following as a quotation from a *History of Ceylon*, tr. from Portuguese into French, published at Paris in 1701, p. 163. It is in fact the gist of an anecdote in Ribeyro.

"There are persons who cherish this animal and have it to sleep with them, although it is ill-tempered, for they prefer to be bitten by a mangus to being killed by a snake."

1774.—"Ho (the Dharma Raja of Bhootan) has got a little lap-dog and a Mongoose, which he is very fond of."—*Dogiel's Diary, in Marlham's Tibet, 27.*

1790. — "His (Mr. Glan's) experiments have also established a very curious fact, that the ichneumon, or mangoose, which is very common in this country, and kills snakes without danger to itself, does not use antidotes . . . but that the poison of snakes is, to this animal, innocent."—Letter in *Colebrooke's Life*, p. 40.

1829. — "Il Monguoso animale simile ad una donnola."—Papi, in *de Gubernatis, St. dei Viaggi. Ital.*, p. 279.

MUNJEET, s. Hind. *majith*, Skt. *majjishtha*; a dye-plant (*Rubia cordifolia*, L., N.O. *Cinchonaceae*); 'Bengal Madder.'

MUNNEEPORE, n.p. Properly *Manipūr*; a quasi-independent State lying between the British district of Cachar on the extreme east of Bengal, and the upper part of the late kingdom of Burma, and in fact including a part of the watershed between the tributaries of the Brahmaputra and those of the Irawadi. The people are of genuinely Indo-Chinese and Mongoloid aspect, and the State, small and secluded as it is, has had its turn in temporary conquest and domination, like almost all the States of Indo-China from the borders of Assam to the mouth of the Mekong. Like the other Indo-Chinese States, too, Manipūr has its royal chronicle, but little seems to have been gathered from it. The Rājas and people have, for a period which seems uncertain, professed Hindu religion. A disastrous invasion of Manipūr by Alompra, founder of the present Burmese dynasty, in 1755, led a few years afterwards to negotiations with the Bengal Government, and the conclusion of a treaty, in consequence of which a body of British sepoys was actually despatched in 1763, but eventually returned without reaching Manipūr. After this, intercourse practically ceased till the period of our first Burmese War (1824-25), when the country was overrun by the Burmese, who also entered Cachar; and British troops, joined with a Manipūri force, expelled them. Since then a British officer has always been resident at Manipūr, and at one time (c. 1838-41) a great deal of labour was expended on opening a road between Cachar and Manipūr. [The murder of Mr. Quinton, Chief-Commissioner of Assam, and other British officers at Manipūr, in the close of 1890, led to the infliction of severe punishment on the leaders of the outbreak. The Mahārāja, whose abdication led to this tragedy, died in Calcutta in the following year, and the State is now under British management during the minority of his successor.]

This State has been called by a variety of names. Thus, in Rennell's *Memoir* and maps of India it bears the name of **Meckley**. In Symes's *Narrative*, and in maps of that period, it is **Cassay**; names, both of which have long disappeared from modern maps. **Meckley** represents the name (*Makli*?) by which the country was known in Assam; *Mogli* (apparently a form of the same) was the name in Cachar; *Ka-se* or *Ka-thé* (according to the Ava pronunciation) is the name by which it is known to the Shans or Burmese.

1755. — "I have carried my Arms to the confines of CHINA . . . on the other quarter I have reduced to my subjection the major part of the Kingdom of **Cassay**; whose heir I have taken captive, see there he sits behind you. . . ."—Speech of *Alompra* to *Capt. Baler* at *Momechabur*. *Dairymple, Or. Rep.* i. 152.

1759. — "Cassay, which . . . lies to the N. Westward of AVA, is a Country, so far as I can learn, hitherto unheard of in Europe. . . ."—Letter, dd. 22 June 1759, in *ibid.* 116.

[1762. — " . . . the President sent the Board a letter which he had received from Mr. Veralst at Chittagong, containing an invitation which had been made to him and his Council by the Rājah of Meckley to assist him in obtaining redress . . . from the Burmas. . . ."—Letter, in *Wheeler, Early Records*, 291.]

1763. — "Meckley is a hilly Country, and is bounded on the North, South, and West by large tracts of *Cookie Mountains*, which prevent any intercourse with the countries beyond them; and on the East* by the *Burampoota* (see **BURAMPooter**); beyond the Hills, to the North by Assam and *Poong*, to the West Cachar; to the South and East the *BURMAN* Country, which lies between Meckley and China. . . . The *Burampoota* is said to divide, somewhere to the north of *Poong*, into two large branches, one of which passes through Assam, and down by the way of *Dacca*, the other through *Poona* into the *Burma* Country."—Acct. of *Meckley*, by *Arthur Des Gosses*, in *Dairymple's Or. Rep.*, ii. 477-478.

" . . . there is about seven days plain country between *Moneypoor* and *Burampoota*, after crossing which, about

* Here the Kjöendwen R. is regarded as a branch of the Brahmaputra. See further on.

seven days, *Jungle and Hills*, to the inhabited border of the Burmah country."—*Ibid.* 481.

1793.—" . . . The first ridge of mountains towards Tibet and Bootan, forms the limit of the survey to the north; to which I may now add, that the surveys extend no farther eastward, than the frontiers of Assam and Meckley. . . . The space between Bengal and China, is occupied by the province of Meckley and other districts, subject to the King of Burmah, or Ava. . . ."—*Rennell's Memoir*, 295.

1799.—(Referring to 1767). "Elated with success Alompra returned to Monchaboo, now the seat of imperial government. After some months . . . he took up arms against the Cassayera. . . . Having landed his troops, he was preparing to advance to Munnepoora, the capital of Cassay, when information arrived that the Peguers had revolted. . . ."—*Symes, Narrative*, 41-42.

"All the troopers in the King's service are natives of Cassay, who are much better horsemen than the Burmans."—*Ibid.* 318.

1819.—"Beyond the point of Negraglia (see NEGRAIS), as far as Azen (see ASSAM), and even further, there is a small chain of mountains that divides Aracan and Cassé from the Burmese. . . ."—*Sangermano*, p. 33.

1827.—"The extensive area of the Burman territory is inhabited by many distinct nations or tribes, of whom I have heard not less than eighteen enumerated. The most considerable of these are the proper Burmans, the Peguans or Talins, the Shans or people of Lao, the Cassay, or more correctly Kathé. . . ."—*Craufurd's Journal*, 372.

1855.—"The weaving of these silks . . . gives employment to a large body of the population in the suburbs and villages round the capital, especially to the Munnipoorians, or Kathé, as they are called by the Burmese.

"The people, the descendants of unfortunates who were carried off in droves from their country by the Burmans in the time of King Mentaragyi and his predecessors, form a very great proportion . . . of the metropolitan population, and they are largely diffused in nearly all the districts of Central Burma. . . . Whatever work is in hand for the King or for any of the chief men near the capital, these people supply the labouring hands; if boats have to be manned they furnish the rowers; and whilst engaged on such tasks any remuneration they may receive is very scanty and uncertain."—*Yule, Mission to Ava*, 153-154.

MUNSUBDAR. Hind. from Pers. *mansubdar*, 'the holder of office or dignity' (Ar. *nansab*). The term was used to indicate quasi-feudal dependents of the Mogul Government who had territory assigned to them, on condition of their supplying a certain number of

horse, 500, 1000 or more. In many cases the title was but nominal, and often it was assumed without warrant. (Mr. Irvine discusses the question at length and represents *mansab* by "the word 'rank,' as its object was to settle precedence and fix gradation of pay; it did not necessarily imply the exercise of any particular office, and meant nothing beyond the fact that the holder was in the employ of the State, and bound in return to yield certain services when called upon." (*J.R.A.S.*, July 1896, pp. 510 *seqq.*)

[1617.—" . . . slew one of them and twelve *Mansabpares*."—*Sir T. Roe, Hak. Soc.* ii. 417; in ii. 461, "*Mansabpares*."

[1623.—" . . . certain Officers of the Militia, whom they call *Mansubdar*."—*P. della Valle, Hak. Soc.* i. 97.]

c. 1665.—"*Mansubdars* are Cavaliers of *Mansab*, which is particular and honourable Pay; not so great indeed as that of the *Omrahs* . . . they being esteemed as little *Omrahs*, and of the rank of those, that are advanced to that dignity."—*Bernier, E.T.* p. 67; [ed. *Constable*, 215].

1673.—"*Munsuddars* or petty *omrahs*."—*Fryer*, 193.

1758.—" . . . a *munsuddar* or commander of 6000 horse."—*Orme*, ed. 1803, ii. 278.

MUNTRA, s. Skt. *mantra*, 'a text of the Vedas; a magical formula.'

1612.—" . . . Trata da causa primeira, segundo os livros que tem, chamados *Terum Mandra mole* (*mantra-mula, mula* 'text').—*Couto*, Dec. V. liv. vi. cap. 3.

1778.—"*Mantur*—a text of the Shaster."—*Malhed, Code*, p. 17.

1817.—" . . . he is said to have found the great *mantra*, spell or talisman."—*Müll, Hist.* ii. 143.

MUNTREE, s. Skt. *Mantri*. A minister or high official. The word is especially affected in old Hindu States, and in the Indo-Chinese and Malay States which derive their ancient civilisation from India. It is the word which the Portuguese made into *mandarin* (q.v.).

1810.—"When the Court was full, and Ibrahim, the son of Candu the merchant, was near the throne, the Raja entered. . . . But as soon as the Rajah seated himself, the *muntries* and high officers of state arrayed themselves according to their rank."—In a Malay's account of Government House at Calcutta, transl. by Dr. Leyden, in *Maria Graham*, p. 200.

[1811.—"*Mantri*." See under **ORANEAY**. 1829.—"The *Mantris* of Mowar prefer estates to pecuniary stipend, which gives

more consequence in every point of view."—*Tod, Annals, Calcutta reprint, i. 150.*

MUNZIL, s. Ar. *manzil*, 'descending or alighting,' hence the halting place of a stage or march, a day's stage.

1635.—"We were not able to reach Obdeen-deen (yo usual *Monsill*) but lay at a sorry Caravan Sarai."—*Hedges, Diary, July 30; [Hak. Soc. i. 203. In i. 214, manzill].*

MUSCAT, n.p., properly *Māskāt*. A port and city of N.E. Arabin; for a long time the capital of 'Omūn. (See **IMAU**.)

[1650.—"The Governor of the city was Chah-Navazo-kan . . . descended from the ancient Princes of Machate. . . ."—*Bernier, ed. Constable, 73.*]

1673.—"Muschat." See under **IMAU**.

MUSIO. There is no matter in which the sentiments of the people of India differ more from those of Englishmen than on that of music, and curiously enough the one kind of Western music which they appreciate, and seem to enjoy, is that of the bagpipe. This is testified by Captain Munro in the passage quoted below; but it was also shown during Lord Canning's visit to Lahore in 1860, in a manner which dwells in the memory of one of the present writers. The escort consisted of part of a Highland regiment. A venerable Sikh chief who heard the pipes exclaimed: 'That is indeed music! it is like that which we hear of in ancient story, which was so exquisite that the hearers became insensible (*bekash*).'

1780.—"The bagpipe appears also to be a favourite instrument among the natives. They have no taste indeed for any other kind of music, and they would much rather listen to this instrument a whole day than to an organ for ten minutes."—*Munro's Narrative, 33.*

MUSK, s. We get this word from the Lat. *muschus*, Greek *μβοςχος*, and the latter must have been got, probably through Persian, from the Skt. *mushka*, the literal meaning of which is rendered in the old English phrase 'a cod of musk.' The oldest known European mention of the article is that which we give from St. Jerome; the oldest medical prescription is in a work of Aetius, of Amida (c. 540). In the

quotation from Cosmas the word used is *μβοςχος*, and *kastūri* is a Skt. name, still, according to Royle, applied to the musk-deer in the Himālaya. The transfer of the name to (or from) the article called by the Greeks *καρόπιον*, which is an analogous product of the beaver, is curious. The Musk-deer (*Moschus moschiferus*, L.) is found throughout the Himālaya at elevations rarely (in summer) below 8000 feet, and extends east to the borders of Szechuen, and north to Siberia.

c. 390.—"Odori autem suavitatis, et diversa thymiamata, et amomum, et cypri, cenanthe, muscus, et peregrini muri pollicula, quod dissolutis et amatoribus conveniat, nemo nisi dissolutus negat."—*St. Jerome, in lib. Secund. adv. Jovinianum, ed. Vallerii, ii. col. 337.*

c. 515.—"This little animal is the Musk (*μβοςχος*). The natives call it in their own tongue *καρόπιον*. They hunt it and shoot it, and binding tight the blood collected about the navel they cut this off, and this is the sweet smelling part of it, and what we call musk."—*Cosmas Indicopleustes, Bk. xi.*

["Musk cometh from Tartaria. . . There is a certain beast in Tartaria, which is wilde and big as a wolfe, which beast they take alive, and beat him to death with small stones y^e his blood may be spread through his whole body, then they cut it in pieces, and take out all the bones, and beat the flesh with the blood in a mortar very small, and dry it, and make pures to put it in of the skin, and these be the Cods of Muske."—*Cæsar Frederick, in Hall. ii. 372.*]

1673.—"Musk. It is best to buy it in the Cod . . . that which openeth with a bright Musk colour is best."—*Fryer, 212.*

MUSK-RAT, s. The popular name of the *Sorex caeruleus*, Jerdon, [*Crociodura caerulea*, Blanford], an animal having much the figure of the common shrew, but nearly as large as a small brown rat. It diffuses a strong musky odour, so penetrative that it is commonly asserted to affect bottled beer by running over the bottles in a cellar. As Jerdon judiciously observes, it is much more probable that the corks have been affected before being used in bottling; [and Blanford (*Mammalia*, 237) writes that "the absurd story . . . is less credited in India than it formerly was, owing to the discovery that liquors bottled in Europe and exported to India are not liable to be tainted."] When the female is in heat she is often seen to be followed by a string of males giving out the odour strongly. Can

this be the *mus peregrinus* mentioned by St. Jerome (see **MUSKE**), as P. Vincenzo supposes?

c. 1590.—“Here (in Tooman Bekhrad, n. of Kabul R.) are also mice that have a fine musky scent.”—*Ayeen*, by *Gladwin* (1800) ii. 166; [ed. *Jarrell*, ii. 406].

[1598.—“They are called sweet smelling Rattes, for they have a smell as if they were full of Muske.”—*Linuschten*, *Hak. Soc.* i. 303.]

1653.—“Les rats d'Inde sont de deux sortes. . . La douzième espèce que les Portugais appellent *chereso* ou odoriferant est de la signre d'un furet” (a ferret), “mais extrêmement petit, sa morsure est veneneuse. Lorsqu'il entre en une chambre l'on le sent incontinent, et l'on l'entend crier *krik, krik, krik*.”—*De la Doullaye-le-Gouz*, ed. 1657, p. 256. I may note on this that Jordon says of the *Sorex murinus*,—the large musk-rat of China, Burma, and the Malay countries, extending into Lower Bengal and Southern India, especially the Malabar coast, where it is said to be the common species (therefore probably that known to our author),—that the bite is considered venomous by the natives (*Mammalia*, p. 54), [a belief for which, according to Blanford (*l.c.* p. 236), there is no foundation].

1672.—P. Vincenzo Maria, speaking of his first acquaintance with this animal (*il ratto del musco*), which occurred in the Capuchin Convent at Surat, says with simplicity (or malignity?): “I was astonished to perceive an odour so fragrant* in the vicinity of those most religious Fathers, with whom I was at the moment in conversation.”—*Vaggio*, p. 385.

1681.—“This country has its vermin also. They have a sort of Rats they call Muskrats, because they smell strong of musk. These the inhabitants do not eat of, but of all other sorts of Rats they do.”—*Knox*, p. 31.

1789.—H. Munro in his *Narrative* (p. 34) absurdly enough identifies this animal with the *Bandidoot*, q.v.

1813.—See *Forbes, Or. Mem.* i. 42; [2nd. ed. i. 26].

MUSLIN, s. There seems to be no doubt that this word is derived from Mosul (Mauṣal or Mauṣil) on the Tigris,† and it has been from an old date the name of a texture, but apparently not always that of the thin semi-transparent tissue to which we now apply it. Dozy (p. 323) says that the Arabs employ *mauṣilī* in the same

sense as our word, quoting the *Arabian Nights* (Macnaghten's ed., i. 176, and ii. 159), in both of which the word indicates the material of a *fine* turban. [Burton (i. 211) translates ‘Mosul stuff,’ and says it may mean either of ‘Mosul fashion,’ or muslin.] The quotation from Ives, as well as that from Marco Polo, seems to apply to a different texture from what we call muslin.

1298.—“All the cloths of gold and silk that are called *Mosollins* are made in this country (Mausul).”—*Marco Polo*, Bk. i. chap. 6.

c. 1544.—“*Almusoli* est regio in Mesopotamia, in qua texuntur telae ex bombyce valde pulchrae, quae apud Syros et Aegyptios et apud mercatores Venetos appellantur *muscoli*, ex hoc regionis nomine. Et principes Aegyptii et Syri, tempore aestatis edentes in loco honoratiori induunt vestes ex hujusmodi *muscoli*.”—*Andrea Bellinensis*, *Arabicorum nominum quae in libris Aricennae sparsim legebantur Interpretatio*.

1573.—“ . . . you have all sorts of Cotton-works, Handkerchiefs, long Fillets, Girdles . . . and other sorts, by the *Arabians* called *Mossellini* (after the Country *Musoli*, from whence they are brought, which is situated in Mesopotamia), by us *Muslin*.”—*Rauicolf*, p. 81.

c. 1580.—“For the rest the said Agiani (misprint for Bagnani, Banyans) wear clothes of white mussole or *sewa* (!); having their garments very long and crossed over the breast.”—*Gasparo Balbi*, i. 33b.

1673.—“Le drap qu'on extend sur les matelas est d'une toile aussi fine que de la mousceline.”—App. to *Journal d'Int. Galland*, ii. 198.

1685.—“I have been told by several, that *muscelin* (so much in use here for cravats) and *Calligo* (!), and the most of the Indian linens, are made of nettles, and I see not the least improbability but that they may be made of the fibres of them.”—*Dr. Hans Sloane to Mr. Ray*, in *Ray Correspondence*, 1848, p. 163.

c. 1760.—“This city (Mosul)'s manufacture is *Musollin* [read *Mussollen*] (a cotton cloth) which they make very strong and pretty fine, and sell for the European and other markets.”—*Ives, Voyage*, p. 321.

MUSNUD, s. H.—Ar. *masnad*, from root *sanaa*, ‘he leaned or rested upon it.’ The large cushion, &c., used by native Princes in India, in place of a throne.

1752.—“Salabat-jing . . . went through the ceremony of sitting on the *musnud* or throne.”—*Orme*, ed. 1803, i. 250.

1757.—“On the 29th the Colonel went to the Subah's Palace, and in the presence of all the Rajahs and great men of the court,

* “*Stupida d'indire tanta fragranza.*” The Scotchman is laughed at for “feeling” a smell, but here the Italian *hears* one!

† We have seen, however, somewhere an ingenious suggestion that the word really came from *Maisolia* (the country about Manipatam, according to Ptolemy), which even in ancient times was famous for fine cotton textures.

led him to the Muslund. . . —*Reflections by Luke Scrifton, Esq.*, ed. 1770, p. 93.

1803.—“The Peshwah arrived yesterday, and is to be seated on the musnud.”—*A. Wellesley, in Munro's Life*, i. 343.

1809.—“In it was a musnud, with a carpet, and a little on one side were chairs on a white cloth.”—*Ld. Valentia*, i. 846.

1824.—“They spread fresh carpets, and prepared the royal musnud, covering it with a magnificent shawl.”—*Hajji Baba*, ed. 1835, p. 142.

1827.—“The Prince Tippoo had scarcely dismounted from his elephant, and occupied the musnud, or throne of cushions.”—*Sir W. Scott, Surgeon's Daughter*, ch. xiv.

MUSSALLA, s. P.—H. (with change of sense from Ar. *masālik*, pl. of *maslaha*) ‘materials, ingredients,’ lit. ‘things for the good of, or things or affairs conducive to good.’ Though sometimes used for the ingredients of any mixture, e.g. to form a cement, the most usual application is to spices, curry-stuffs and the like. There is a tradition of a very gallant Governor-General that he had found it very tolerable, on a sharp but brief campaign, to “rough it on chuprassies and mussaulchees” (qq.v.), meaning *chupatties* and *mussalla*.

1780.—“A dose of marsall, or purgative spices.”—*Munro, Narrative*, 85.

1809.—“At the next hut the woman was grinding missala or curry-stuff on a flat smooth stone with another shaped like a rolling pin.”—*Maria Graham*, 20.

MUSSAUL, s. Hind. from Ar. *mash'al*, ‘a torch.’ It is usually made of rags wrapt round a rod, and fed at intervals with oil from an earthen pot.

c. 1407.—“Suddenly, in the midst of the night they saw the Sultan's camp approaching, accompanied by a great number of *mash'al*.”—*Abdurazzak*, in *N. & E. xiv*. Pt. i. 153.

1673.—“The Duties* march like Furies with their lighted mussals in their hands, they are Pots filled with Oyl in an Iron Hoop like our Beacons, and set on fire by stinking rags.”—*Fryer*, 33.

1705.—“... flambeaux qu'ils appellent *Mansalles*.”—*Luillier*, 89.

1809.—“These Mussal or link-boys.”—*Ld. Valentia*, i. 17.

* *Deot*, a torch-bearer. Thus Baber: “If the emperor or chief nobility (in India) at any time have occasion for a light by night, these filthy *Deoties* bring in their lamps, which they carry up to their master, and stand holding it close by his side” —*Baber*, 353.

1810.—“The Mosaul, or flambeau, consists of old rags, wrapped very closely round a small stick.”—*Williamson, V. M.* i. 219.

[1813.—“These nocturnal processions illuminated by many hundred massauls or torches, illustrate the parable of the ten virgins. . . .” —*Forbes, Or. Mem.* 2nd ed. ii. 274.

[1857.—“Near him was another Hindoo . . . he is called a Mussal; and the lamps and lights are his special department.” —*Lady Falkland, Chow-Chow*, 2nd ed. i. 35.]

MUSSAULCHEE, s. Hind. *mash'alchī* from *mash'al* (see **MUSSAUL**), with the Turkish termination *chī*, generally implying an agent. [In the *Arabian Nights* (*Burton*, i. 239) *al-masha'it* is the executioner.] The word properly means a link-boy, and was formerly familiar in that sense as the epithet of the person who ran alongside of a palankin on a night journey, bearing a *mussaul*. “In Central India it is the special duty of the barber (*nāi*) to carry the torch; hence *nāi* commonly = ‘torch-bearer’” (*M.-Gen. Keatinge*). The word [or sometimes in the corrupt form *mussaul*] is however still more frequent as applied to a humble domestic, whose duty was formerly of a like kind, as may be seen in the quotation from *Ld. Valentia*, but who now looks after lamps and washes dishes, &c., in old English phrase ‘a scullion.’

1610.—“He always had in service 500 *Massalgees*.”—*Finch*, in *Purchas*, i. 432.

1662.—(In *Asam*) “they fix the head of the corpse rigidly with poles, and put a lamp with plenty of oil, and a *mash'alchī* [torch-bearer] alive into the vault, to look after the lamp.”—*Shihābuddin Tālish*, tr. by *Blochmann*, in *J.A.S.B.* xli. Pt. i. 82.

[1665.—“They (flambeaux) merely consist of a piece of iron hafted in a stick, and surrounded at the extremity with linen rags steeped in oil, which are renewed . . . by the *Masalchīs*, or link boys, who carry the oil in long narrow-necked vessels of iron or brass.”—*Bernier*, ed. *Constable*, 361.]

1673.—“Trois *Massalgis* du Grand Seigneur vinrent faire honneur à M. l'Ambassadeur avec leurs feux allumés.”—*Journal d'Ant. Galland*, ii. 103.

1686.—“After strict examination he chose out 2 persons, the *Chout* (*Chous*), an Armenian, who had charge of watching my tent that night, and my *Mossalagee*, a person who carries the light before me in the night.”—*Hedger, Diary*, July 2; [*Hak. Soc.* i. 232].

[1775.—“... *Mashargues*, Torch-bearers.”—Letter of W. Mackrabit, in *Francis, Letters*, i. 227.]

1791.—" . . . un masolehi, ou porteur flambeau, pour la nuit."—*J. de St. Pierre, La Chaudière Indienne*, 16.

1802.—"It is universally the custom to drive out between sunset and dinner. The Massalchees, when it grows dark, go out to meet their masters on their return, and run before them, at the full rate of eight miles an hour, and the numerous lights moving along the esplanade produce a singular and pleasing effect."—*J. de Valentia*, l. 210.

1813.—"The occupation of massalchees, or torch-bearer, although generally allotted to the village barber, in the parganahs under my charge, may vary in other districts."—*Forbes, Or. Men.* ii. 417; [2nd ed. ii. 43].

1825.—"After a short conversation, they went away, and quickly returned at the head of 200 men, accompanied by Massalchees or torch-bearers."—*Pardoning Har.*, 557. [ed. 1873, ii. 69].

[1831.—" . . . a mosolei, or man to light up the place."—*Antic Journal*, N S v. 197.

MUSSENDOM, CAPE, n.p. The extreme eastern point of Arabia, at the entrance of the Persian Gulf. Properly speaking, it is the extremity of a small precipitous island of the name, which protrudes beyond the N.E. horn of 'Oman. The name is written *Mosandam* in the map which Dr. Badger gave, with his *H. of 'Oman*. But it is *Kate Masandam* (or possibly *Mosandam*) in the *Mokd of Sidi 'Ali Kapudân* (*J. As. Soc. Ben.*, v. 459). Sprenger writes *Mosandam* (*Alt. Pers.*, *Arabien*, p. 107). [Morier gives another explanation (see the quotation below).]

1516.—" . . . it (the coast) trends to the N.E. by N. 30 leagues until Cape Mocandon, which is at the mouth of the Sea of Persia."—*Bartoli*, 32.

1533.—" . . . before you come to Cape Mocandam, which Ptolemy calls *Asabro* ('*Asabūr* dāpor) and which he puts in 23°, but which we put in 26°; and here terminates our first division" (of the Eastern Coast).—*Harrer*, l. ix. 1.

1572.—"Olha o cabo Aabôro que chamado Agorê he Mocandão dos navegantes: Por aqui entra o lago, que he fecho do Arabia, e Persia terras abundantes."—*Camões*, x. 102.

By Burton :

'Behold of Aabôn the Head, now hight *Mosandam*, by the men who plough the Main:

Here lies the Gulf whose long and lake-like Right,
parts Araby from fertile Persia's plain."

The fact that the poet equates the misprint or mistake of *harrer* in *Asabro*, shows how he made use of that historian.

1673.—"On the one side St. James (see **JASE**) his Headland, on the other that of *Mussendown* appeared, and afore Sunset we entered the Straights Mouth."—*Fryer*, 221.

1727.—"The same Chain of rocky Mountains continue as high as Zest, above Cape *Musenden*, which Cape and Cape *Jajuer* begin the Gulf of Persia."—*A. Hamilton*, l. 71; [ed. 1711, l. 73].

1777.—"At the mouth of the Strait of *Mocandon*, which leads into the Persian gulph, lies the island of *Gombroon* (B)—*Raschel*, ix. 177, l. 69.

[1829.—"Mussseldom is a still stronger instance of the perversion of words. The genuine name of this head-land is *Marsa Selmak*, who was a female saint of Arabia, and lived on the spot or in its neighbourhood."—*Morier, Journey through Persia*, p. 6.]

MUSSOOLA, MUSSOOLAH, BOAT.

The surf boat used on the Coromandel Coast; of capacious size, and formed of planks sewn together with coir-twine; the open joints being made good with a caulking or wadding of twisted coir. The origin of the word is very obscure. *Leyden* thought it was derived from "*musoola* . . . the Mahratta term for fish" (*Morton's Life of Leyden*, 61). As a matter of fact the Mahr. word for fish is *radish*, Konk. *modali*. This etymology is substantially adopted by Bp. Heber (see below); and by the compiler of the *Madras Gloss.*, who gives Tel. *radish*, Hind. *radishli*. But it may be that the word is some Arabic sea-term not in the dictionaries. Indeed, if the term used by C. Federici (below) be not a clerical error, it suggests a possible etymology from the Ar. *masad*, 'the fibrous bark of the palm-tree, a rope made of it.' Another suggestion is from the Ar. *mausil*, 'joined,' as opposed to 'dug-out,' or canoes; or possibly it may be from *mahsil*, 'tax,' if these boats were subject to a tax. Lastly it is possible that the name may be connected with *Masulipatam* (q.v.), where similar boats would seem to have been in use (see *Fryer*, 26). But these are conjectures. The quotation from Gasparo Balbi gives a good account of the handling of these boats, but applies no name to them.

c. 1560.—"Spaventosa cosa'd chi nò ha più vi-to, l'inalcare o sbarcar lo mercantie o lo persone a San Tomè . . . adoperano

certe barchette fatte aposte molto alto e larghe, ch' essi chiamano Masudi, e sono fatte con taule sottili, e con corde sottili usate insieme vna tauala con l'altre," &c. (there follows a very correct description of their use).—*C. Federici, in Ramusio*, iii. 391.

c. 1580.—"... where (Negapatam) they cannot land anything but in the Maçules of the same country."—*Primor e Honra, &c.*, f. 93.

c. 1582.—"... There is always a heavy sea there (San Thomé), from swell or storm; so the merchandise and passengers are transported from shipboard to the town by certain boats which are sewn with fine cords, and when they approach the beach, where the sea breaks with great violence, they wait till the perilous wave has past, and then, in the interval between one wave and the next, those boatmen pull with great force, and so run ashore; and being there overtaken by the waves they are carried still further up the beach. And the boats do not break, because they give to the wave, and because the beach is covered with sand, and the boats stand upright on their bottoms."—*cf. Balbi*, f. 89.

1673.—"I went ashore in a Mussoola, a Boat wherein ten Men paddle, the two aftermost of whom are Steersmen, using their Paddles instead of a Ruddor. The Boat is not strengthened with Keco-Timbers, as ours are; the bonded Planks are sowed together with Rope-Yarn of the Cocoe, and calked with Dammar (see DAMMER) (a sort of Resin taken out of the Sea), so artificially that it yields to every ambitious Surf."—*Fryer*, 37.

[1677.—"Mesullas." See MUCOA.]

1678.—"Three Englishmen drowned by upsetting of a Mussoola boat. The fourth on board saved with the help of the Musculus" (see MUCOA).—*Ft. St. Geo. Comm.*, Aug. 13. *Notes and Exts.*, No. i. p. 78.

1679.—"A Mussoolee being overturned, although it was very smooth water and no surf, and one Englishman being drowned, a Dutchman being with difficulty recovered, the Boatmen were seized and put in prison, one escaping."—*Ibid.* July 14. In No. ii. p. 16.

[1683.—"This Evening about seven a Clock a Musulla coming ashore . . . was oversett in the Surf and all four drowned."—*Pringle, Diary, Ft. St. Geo.* 1st ser. ii. 51.]

1685.—"This morning two Mussoolas and two Cutlamarras came off to yo Shippe."—*Helges, Diary*, Feb. 3; [*Blak. Soc.* i. 182].

1760.—"As soon as the yaws and pinnaces reached the surf they dropped their grapplings, and cast off the masoolas, which immediately rowed ashore, and landed the troops."—*Orme*, iii. 617.

1762.—"No European boat can land, but the natives make use of a boat of a particular construction called a Masuolo," &c.—*M.S. Letter of James Rennell*, April 1.

[1773.—"... the governor . . . sent also four Mossulas, or country boats, to accommodate him. . . ."—*Ives*, 182.]

1783.—"The want of Massoola boats (built expressly for crossing the surf) will be severely felt."—In *Life of Colebrooke*, 9.

1826.—"The masuli-boats (which first word is merely a corruption of 'muchli,' fish) have been often described, and except that they are sowed together with coco-nut twine, instead of being fastened with nails, they very much resemble the high, deep, charcoal boats . . . on the Ganges."—*Heber*, ed. 1844, ii. 174.

1879.—"Madras has no harbour; nothing but a long open beach, on which the surf dashes with tremendous violence. Unlucky passengers were not landed there in the ordinary sense of the term, but were thrown violently on the shore, from springy and elastic Masulah boats, and were occasionally carried off by sharks, if the said boats chanced to be upset in the rollers."—*Saty. Review*, Sept. 20.

MUSSUCK, s. The leathern water-bag, consisting of the entire skin of a large goat, stript of the hair and dressed, which is carried by a *bhishti* (see BHEESTY). Hind. *maskak*, Skt. *masaka*.

[1610.—"Mussocke." See under RUPEE.]

[1751.—"7 hands of Musuk" (probably meaning *Bhusia*).—In *Fule, Hedges' Diary*, Hak. Soc. II. xi.]

1842.—"Might it not be worth while to try the experiment of having 'mussucks' made of waterproof cloth in England?"—*Sir G. Arthur*, in *Ind. Adm. of Lord Ellenborough*, 220.

MUSSULMAN, adj. and s. Mahomedan. *Muslim*, 'resigning' or 'submitting' (sc. oneself to God), is the name given by Mahomed to the Faithful. The Persian plural of this is *Muslimân*, which appears to have been adopted as a singular, and the word *Muslimân* or *Musalman* thus formed. [Others explain it as either from Ar. pl. *Muslimîn*, or from *Muslim-mân*, 'like a Muslim,' the former of which is adopted by Platts as most probable.]

1216.—"Intravimus terram Biserminorum. Isti homines linguam Comanicam loquebantur, et adhuc loquuntur; sed legem Sarraconorum tonent."—*Plano Carpini*, in *Rec. de Voyages*, &c. iv. 750.

c. 1540.—"... disse por tres vezes, *Lah, hilah, hilah, lah Muhammad roqol halah, o Massoleymoens e homes justos da santa ley de Mafumede*."—*Pinto*, ch. lix.

1559.—"Although each horde (of Tartars) has its proper name, e.g. particularly the horde of the Savolhonsians . . . and many others, which are in truth Mahomotans; yet do they hold it for a grievous insult and reproach to be called and styled *Turks*; they

wish to be styled Besermani, and by this name the Turks also desire to be styled."—*Herberstein, in Ramusio, ii. f. 171.*

[1668.—"I have noted here before that if any Christian will become a Beserman, . . . and be a Mahometan of their religion, they give him any gifts . . ."—*A. Edward, in Hall, i. 442.*]

c. 1680.—"Tutti sopradotti Tartari seguitano la fede de' Turchi et alla Turchesca credono, ma si tégono a gran vergogna, o molto si corrociano l'esser dotti Turchi, secondo che all' incontro godono d'esser Besurmani, cioè gèto eletta, chiamati."—*Descrittione della Sarmatia Europea del magn. caval. Aless. Gragnino, in Ramusio, ii. Pt. ii. f. 72.*

1619.—". . . i Musulmani, cioè i salvati: che cosa pazamonte si chiamano fra di loro i maomettani"—*P. della Valle, i. 791.*

"The precepts of the Moslemans are first, circumcision . . ."—*Gabriel Biondini, in Purchas, ii. 1604.*

1653.—". . . son infanteria d'Indistannis Mansulmans, ou Indiens de la secte des Sonnis."—*De la Boullaye-le-Gouz, ed. 1657, 233.*

1673.—"Yet here are a sort of bold, lusty, and most an end, drunken Beggars of the Musslemen Cast, that if they see a Christian in good clothes, mounted on a stately horse . . . are presently upon their Punctilio's with God Almighty, and interrogate him, Why he suffers him to go a Foot, and in Rage, and thus Caffery (see CAFFER) (Unbeliever) to vaunt it thus?"—*Fryer, 91.*

1788.—"We escape an ambiguous termination by adopting *Moslem* instead of *Musulman* in the plural number."—*Gibbon, pref. to vol. iv.*

MUST, adj. Pers. *mast*, 'drunk.' It is applied in Persia also, and in India specially, to male animals, such as elephants and camels, in a state of profound excitement.

[1882.—"Fits of Must differ in duration in different animals (elephants); in some they last for a few weeks, in others for even four or five months."—*Sanderson, Thirteen Years, 3rd ed., 59.*]

MUSTEES, MESTIZ, &c., s. A half-caste. A corruption of the Port. *mestigo*, having the same meaning; "a mixing; applied to human beings and animals born of a father and mother of different species, like a mule" (*Bluteau*); French, *metis* and *metis*.

1546.—"The Governor in honour of this great action (the victory at Diu) ordered that all the mestigos who were in Dio should be inscribed in the Book, and that pay and subsistence should be assigned to them,—subject to the King's confirmation. For a regulation had been sent to India that no mestigo of India should be given pay or subsistence: for, as it was laid down, it was

their duty to serve for nothing, seeing that they had their houses and heritages in the country, and being on their native soil were bound to defend it."—*Correa, iv. 580.*

1552.—". . . the sight of whom as soon as they came, caused immediately to gather about them a number of the natives, Moors in belief, and Negroes with curly hair in appearance, and some of them only swarthy, as being *mistiços*."—*Barros, I. ii. 1.*

1586.—". . . che se sono nati qua di donne indiane, gli domandano *mestizi*."—*Sassetti, in De Gubernatis, 183.*

1598.—". . . an Interpretour . . . which was a Mestizo, that is halfe an Indian, and halfe a Portugall."—*Candlish, in Hall, iv. 337.*

c. 1610.—"Le Capitaine et les Marchands estoient *Mestifs*, les autres Indiens Christianisez."—*Pyrrard de Laval, i. 165*; [Hak. Soc. i. 78; also see i. 240]. This author has also *Métifs* (ii. 10; [Hak. Soc. i. 373]), and again: ". . . qu'ils appellent *Métices*, c'est à dire *Métifs*, meslez" (ii. 23; [Hak. Soc. ii. 38]).

"Le vy vne moustro generale de tous les Habitans portans armes, tant Portugais que *Métices* or Indiens, and se trounerent environ 4000."—*Moguel, 352.*

[1615.—"A *Mestizo* came to demand passage in our junk."—*Cock's Diary, Hak. Soc. i. 216.*]

1653.—(At Goa) "Les *Mestissos* sont de plusieurs sortes, mais fort mesprizes des *Reinols* et *Castissos* (see CASTEES), parce qu'il y a eu vn peu de sang noir dans la generation de leurs ancestres . . . la tache d'avoir eu pour ancestre une Indienne leur demeure jusques à la centiesme generation: ils peuvent toutesfois estre soldats et Capitaines de fortresses ou de vaisseaux, s'ils font profession de suivre les armes, et s'ils se retirent du costé de l'Eglise ils peuvent estre Lecteurs, mais non Prouvinciaux."—*De la Boullaye-le-Gouz, ed. 1657, p. 226.*

c. 1665.—"And, in a word, *Bengale* is a country abounding in all things; and 'tis for this very reason that so many Portuguese, *Mesticks*, and other Christians are fled thither."—*Bernier, E.T. 140*; [ed. *Constable*, 438].

[1673.—"Beyond the Outworks live a few Portugals *Musteroces* or *Misteradoes*."—*Fryer, 57.*]

1678.—"Noo Roman Catholick or Papist, whether English or of any other nation shall bear office in this Garrison, and shall have no more pay than 80 fanams per mensem, as private centinalls, and the pay of those of the Portuguez nation, as Europeans, *Musteesses*, and *Topasees*, is from 70 to 40 fanams per mensem."—*Articles and Orders . . . of Ft. St. Geo., Madraspatnam. In Notes and Exts., i. 88.*

1699.—"Wives of Freemen, *Musteess*."—*Census of Company's Servants on the Coast, in Wheeler, i. 356.*

1727.—"A poor Seaman had got a pretty *Mustice Wife*."—*A. Hamilton, ii. 10*; [ed. 1744, ii. 8].

1781.—"Eloped from the service of his Mistress a Slavo Boy aged 20 years, or thereabouts, pretty white or colour of Musty, tall and slender."—*Hicky's Bengal Gazette*, Feb. 24.

1799.—"August 13th. . . . Visited by appointment . . . Mrs. Caroy, the last survivor of those unfortunate persons who were imprisoned in the Black Hole of Calcutta. . . . This lady, now fifty-eight years of age, as she herself told me, is . . . of a fair Nesticia colour. . . . She confirmed all which Mr. Holwell has said. . . ."—*Note by Thomas Boileau* (an attorney in Calcutta, the father of Major-Generals John Theophilus and A. H. E. Boileau, R.E. (Bengal)), quoted in *Echoes of Old Calcutta*, 31.

1834.—"You don't know these Baboos. . . . Most of them now-a-days have their *Misteesa Bebees*, and their Moosulmaunees, and not a few their *Gora* Boobees likewise."—*The Baboo*, &c., 167-168.

1863.—"These Nestizas, as they are termed, are the native Indians of the Philippines, whose blood has to a great extent perhaps been mingled with that of their Spanish rulers. They are a very exclusive people . . . and have their own places of amusement . . . and Mestiza balls, to which no one is admitted who does not don the costume of the country."—*Collingwood, Rambles of a Naturalist*, p. 296.

MUSTER, s. A pattern, or a sample. From Port. *mostra* (Span. *muestra*, Ital. *mostra*). The word is current in China, as well as India. See *Wells Williams's Guide*, 237.

c. 1441.—"Vierão as nossas Galés por commissão sua com algumas amostras de açúcar da Madeira, de Sangue do Drago, e de outras cousas."—*Cadamostra, Navegação primeira*, 6.

1563.—"And they gave me a mostra of amomum, which I brought to Goa, and showed to the apothecaries here; and I compared it with the drawings of the simples of Dioscorides."—*Garcia*, f. 15.

1601.—"Musters and Shewes of Gold."—*Old Transl. of Galvano*, Hak. Soc. p. 83.

1612.—"A Moore came aboard with a muster of Cloves."—*Saris, in Purchas*, i. 357.

[1612-13. — "Mustraes." See under **CORGE**.]

1673.—"Merchants bringing and receiving Musters."—*Fryer*, 84.

1702.—" . . . Packing Stuff, Packing Materials, Musters."—*Quinquapartito Indenturo, in Charters of the F.I. Co.*, 325.

1727.—"He advised me to send to the King . . . that I designed to trade with his Subjects . . . which I did, and in twelve Days received an Answer that I might, but desired me to send some person up with Musters of all my Goods."—*A. Hamilton*, ii. 200; [ed. 1744].

c. 1760.—"He (the tailor) never measures you; he only asks *master for muster*, as he terms it, that is for a pattern."—*Iree*, 52.

1772.—"The Governor and Council of Bombay must be written to, to send round Musters of such kinds of silk, and silk piece-goods, of the manufacture of Bengal, as will serve the market of Surat and Bombay."—*Price's Travels*, i. 39.

[1846.—"The above muster was referred to a party who has lately arrived from . . . England. . . ."—*J. Agri. Hort. Soc., in Watt, Econ. Dict.* vi. pt. ii. 601.]

MUTLUB, s. Hind. from Ar. *matlab*. The Ar. from *ṭalab*, 'he asked,' properly means a question, hence intention, wish, object, &c. In Anglo-Indian use it always means 'purpose, gist,' and the like. Illiterate natives by a common form of corruption turn the word into *matbal*. In the Punjab this occurs in printed books; and an adjective is formed, *matbali*, 'opinionated,' and the like.

MUTT, MUTH, s. Skt. *maṭha*; a sort of convent where a celibate priest (or one making such profession) lives with disciples making the same profession, one of whom becomes his successor. Buildings of this kind are very common all over India, and some are endowed with large estates.

[1856.—" . . . a Gossoon's Mut in the neighbourhood . . ."—*Ra's Mafā*, ed. 1878, p. 527.]

1874.—"The monastic Order is celibate, and in a great degree erratic and mendicant, but has anchorage places and head-quarters in the mathes."—*Calc. Review*, cxvii. 212.

MUTTONGOSHT, s. (i.e. 'Mutton-flesh.') Anglo-Indian domestic Hind. for 'Mutton.'

MUTTONGYE, s. Sen-Hind. *ma-tangai*, a (nautical) martingale; a corruption of the Eng. word.

MUTTRA, n.p. A very ancient and holy Hindu city on the Jumna, 30 miles above Agra. The name is *Mathura*, and it appears in *Ptolemy* as *Μαδοῦρα ἢ τὸν Θεῶν*. The sanctity of the name has caused it to be applied in numerous new localities; see under **MADURA**. [Tavernier (ed. Ball, ii. 240) calls it *Matura*, and Bernier (ed. Constable, 66), *Maturas*.]

MUXADABAD, n.p. Ar.—P. *Makṣaddābād*, a name that often occurs

in books of the 18th century. It pertains to the same city that has latterly been called *Murshidabad*, the capital of the Nawabs of Bengal since the beginning of the 18th century. The town *Maksûdâbâd* is stated by Tiefenthaler to have been founded by Akbar. The Governor of Bengal, Murshid Kuli Khân (also called in English histories Jafier Khan), moved the seat of Government hither in 1704, and gave the place his own name. It is written *Muzudavad* in the early English records down to 1760 (*Sir W. W. Hunter*).

[c. 1670.—“*Madesou Bazarki*,” in *Tavernier*, ed. *Bail*, i. 132.]

1684.—“Dec. 26.—In ye morning I went to give Bulohund a visit according to his invitation, who rose up and embraced me when I came near him, enquired of my health and bid me welcome to *Muxoodavad*. . . .”—*Hedges, Diary*, Hak. Soc. i. 59.

1703-4.—“The first act of the Nuwab, on his return to Bengal, was to change the name of the city of *Makhsûsabad* to *Moorshudabad*; and by establishing in it the mint, and by erecting a palace . . . to render it the capital of the Province.”—*Stewart, H. of Bengal*, 309.

1726.—“*Muxadabath*.”—*Valentijn, Chorom.*, &c., 147.

1727.—“*Muxadabaud* is but 12 miles from it (Cosimbazar), a Place of much greater Antiquity, and the Mogul has a Mint there; but the ancient name of *Muxadabaud* has been changed for *Rajahmal*, for above a Century.”—*A. Hamilton*, ii. 20; [ed. 1744]. (There is great confusion in this.)

1751.—“I have heard that Ram Kissen Seat, who lives in Calcutta, has carried goods to that place without paying the *Muxidavad* Syre (see *SAYER*) Chowky duties. I am greatly surprised, and send a Chubdar to bring him, and desire you will be speedy in delivering him over.”—Letter from *Narab Allypuri* to the Pres. of Council, dated *Muxidavad*, May 20.

1753.—“En omettant quelques lieux de moindre considération, je m'arrête d'abord à *Mocsudabad*. Ce nom signifie ville de la monnaie. Et en effet c'est là où se frappe celle du pays; et un grand faubourg de cette ville, appelé *Azingonge*, est la résidence du Nabab, qui gouverne le Bengale presque souverainement.”—*D'Arville*, 63.

1756.—“The Nabob, irritated by the disappointment of his expectations of immense wealth, ordered Mr. Holwell and the two other prisoners to be sent to *Muxadavad*.”—*Orme*, iii. 79.

1782.—“You demand an account of the East Indies, the Mogul's dominions and *Muxadabad*. . . . I imagine when you made the above requisition that you did it with a view rather to try my knowledge

than to increase your own, for your great skill in geography would point out to you that *Muxadabad* is as far from Madras, as Constantinople is from Glasgow.”—*T. Munro* to his brother William, in *Life*, &c. iii. 41.

1884.—It is alleged in a passage introduced in Mrs. C. Mackenzie's interesting memoir of her husband, *Storms and Sunshine of a Soldier's Life*, that “Admiral Watson used to sail up in his ships to Moorshedabad.” But there is no ground for this statement. So far as I can trace, it does not appear that the Admiral's flag-ship ever went above Chandernagore, and the largest of the vessels sent to Hoogly even was the *Bridgewater* of 20 guns. No vessel of the fleet appears to have gone higher.

MUZBEE, s. The name of a class of Sikhs originally of low caste, vulg. *mazbi*, apparently *machabi* from Ar. *mazhab*, ‘religious belief.’ Cunningham indeed says that the name was applied to Sikh converts from Mahomedanism (*History*, p. 379). But this is not the usual application now. [“When the sweepers have adopted the Sikh faith they are known as *Mazhabis*. . . . When the *Chuhra* is circumcised and becomes a *Musulman*, he is known as a *Musalli* or a *Kotana*” (*MacLagan, Panjab Census Rep.*, 1891, p. 202).] The original corps of *Muzbees*, now represented by the 32nd Bengal N.I. (Pioneers) was raised among the men labouring on the Baree Doab Canal.

1858.—“On the 19th June (1857) I advocated, in the search for new Military classes, the raising of a corps of *Muzubees*. . . . The idea was ultimately carried out, and improved by making them pioneers.”—Letter from Col. H. B. Edwards to R. Montgomery, Esq., March 23.

“To the same destination (Delhi) was sent a strong corps of *Muzhubees* (low-caste) Sikhs, numbering 1200 men, to serve as pioneers.”—Letter from R. Temple, Secretary to Punjab Govt., dd. Lahore, May 25, 1858.

MYDAN, MEIDAUN, s. Hind. from Pers. *maidân*. An open space, an esplanade, parade-ground or green, in or adjoining a town; a *piazza* (in the Italian sense); any open plain with grass on it; a *chaugân* (see **CHICANE**) ground; a battle-field. In Ar., usually, a hippodrome or race-course.

c. 1330.—“But the brethren were meanwhile brought out to the *Medan*, i.e., the piazza of the City, where an exceeding great fire had been kindled. And Friar Thomas went forward to cast himself into the fire,

but as he did so a certain Saracen caught him by the hood . . ."—*Frîar Odoric*, in *Cuthay*, 63.

1618.—"When it is the hour of complines, or a little later to speak exactly, it is the time for the promenade, and every one goes on horseback to the meidan, which is always kept clean, watered by a number of men whose business this is, who water it carrying the water in skins slung over the shoulder, and usually well shaded and very cool."—*P. della Valle*, i. 707.

c. 1665.—"Celui (Quervan-ora) des Étrangers est bien plus spacieux que l'autre et est quarre, et tous deux font face au Meidan."—*Theriot*, v. 214.

1670.—"Before this house is a great square meidan or promenade, planted on all sides with great trees, standing in rows."—*Andriess*, 36.

1673.—"The Midan, or open Space before the Caun's Palace, is an Oblong and Stately Pintzo, with real not belied Cloisters."—*Fryer*, 249.

1823.—"All this was done with as much coolness and precision, as if he had been at exercise upon the maidan."—*The Kuzul-bash*, i. 223.

[1859. —"A 21-pound howitzer, hoisted on to the maintop of the Shannon, looked menacingly over the Maidan (at Calcutta) . . ."—*Olipphant, Narrative of Ld. Elgin's Mission*, i. 60.

MYNA, MINA, &c. s. Hind. mainā. A name applied to several birds of the family of starlings. The common myna is the *Acridotheres tristis* of Linn.; the southern Hill-Myna is the *Gracula*, also *Eulabes religiosa* of Linn.; the Northern Hill-Myna, *Eulabes intermedia* of Hay (see *Jerdon's Birds*, ii. Pt. i. 325, 337, 339). Of both the first and last it may be said that they are among the most teachable of imitative birds, articulating words with great distinctness, and without Polly's nasal tone. We have heard a wild one (probably the first), on a tree in a field, spontaneously echoing the very peculiar call of the black partridge from an adjoining jungle, with unmistakable truth. There is a curious description in Aelian (*De Nat. An.* xvi. 2) of an Indian talking bird which we thought at one time to be the Myna; but it seems to be nearer the Shāmā, and under that head the quotation will be found. [Mr. McCrindle (*Invasion of India*, 186) is in favour of the Myna.]

[1890.—"The Mynah is twice the size of the Sharak, with glossy black plumage, but with the bill, wattles and tail coverts yellow.

It imitates the human voice and speaks with great distinctness."—*Ain*, ed. *Jarrett*, iii. 121.]

1631.—Jac. Bontius describes a kind of Myna in Java, which he calls *Pica, seu potius Sturnus Indicus*. "The owner, an old Mussulman woman, only lent it to the author to be drawn, after great persuasion, and on a stipulation that the beloved bird should get no swine's flesh to eat. And when he had promised accordingly, the *avis pessima* immediately began to chaunt: *Orang Nasarani catgor macan babi!* i.e. 'Dog of a Christian, eater of swine!'"—*Lib.* v. cap. 14, p. 67.

[1681.—"In the Duke's chamber there is a bird, given him by Mr. Porco, the surgeon, comes from the East Indys, black the greatest part, with the finest collar of white about the neck; but talks many things and nyes like the horse, and other things, the best almost that ever I heard bird in my life."—*Pepys, Diary*, April 25. Prof. Newton in Mr. Whentley's ed. (iv. 118) is inclined to identify this with the Myna, and notes that one of the earliest figures of the bird is by Eleazar Albin (*Nat. Hist. of Birds*, ii. pl. 33) in 1738.

[1703. — "Among singing birds that which in Bengall is called the Minaw is the only one that comes within my knowledge."—In *Yule, Hedges' Diary*, Hak. Soc. ii. cccxxxiv.]

1803.—"During the whole of our stay two minaws were talking almost incessantly, to the great delight of the old lady, who often laughed at what they said, and praised their talents. Her hookah filled up the interval."—*Ld. Valentui*, i. 227-8.

1813.—"The myneh is a very entertaining bird, hopping about the house, and articulating several words in the manner of the starling."—*Forbes, Or. Mem.* i. 47; [2nd ed. i. 32.]

1817.—"Of all birds the *chiong* (miner) is the most highly prized."—*Raffles, Java*, i. 280.

1876.—"A talking mina in a cage, and a rat-trap, completed the adornments of the veranda."—*The Dilemma*, ch. xii.

1878.—"The myna has no wit. . . . Its only way of catching a worm is to lay hold of its tail and pull it out of its hole,—generally breaking it in the middle and losing the bigger half."—*Ph. Robinson, In My Indian Garden*, 28.

1879.—"So the dog went to a mainā, and said: 'What shall I do to hurt this cat!'"—*Miss Stokes, Indian Fairy Tales*, 18.

" . . . beneath
Striped squirrels raced, the mynas perked
and picked.
The nine brown sisters chattered in the
thorn . . ."

E. Arnold, The Light of Asia, Book. i.
See SEVEN SISTERS in Gloss. Mr. Arnold makes too many!

MYROBALAN, s. A name applied to certain dried fruits and kernels of

astringent flavour, but of several species, and not even all belonging to the same Natural Order, which were from an early date exported from India, and had a high reputation in the medieval pharmacopoeia. This they appear (some of them) to retain in native Indian medicine; though they seem to have disappeared from English use and have no place in Hanbury and Fluckiger's great work, the *Pharmacographia*. They are still, to some extent, imported into England, but for use in tanning and dyeing, not in pharmacy.

It is not quite clear how the term *myrobalan*, in this sense, came into use. For the people of India do not seem to have any single name denoting these fruits or drugs as a group; nor do the Arabic dictionaries afford one either (but see further on). *Myrobalan* is spoken of by some ancient authors, e.g. Aristotle, Dioscorides and Pliny, but it was applied by them to one or more fruits* entirely unconnected with the subjects of this article. This name had probably been preserved in the laboratories, and was applied by some early translator of the Arabic writers on *Materia Medica* to these Indian products. Though we have said that (so far as we can discover) the dictionaries afford no word with the comprehensive sense of *Myrobalan*, it is probable that the physicians had such a word, and Garcia de Orta, who is trustworthy, says explicitly that the Arab practitioners whom he had consulted applied to the whole class the name *delegi*, a word which we cannot identify, unless it originated in a clerical error for *alelegi*, i.e. *ihlilaj*. The last word may perhaps be taken as covering all myrobalans; for according to the Glossary to Rhazes at Leyden (quoted by Dozy, *Suppl.* i. 43) it applies to the *Kabuli*, the *yellow*, and the *black* (or *Indian*), whilst the *Emblie* is also called *ihlilaj amlaj*.

In the Kashmir Customs Tariff (in *Punjab Trade Report*, cxcvi.) we have entries of

- "*Hulela* (Myrobalan).
Bulela (Bellorick ditto).
Amla (*Embliea Phyllanthus*)."

* One of them is generally identified with the seeds of *Morinda pterocarpa*—see HORSE RADISH TREE—the Ben-nuts of old writers, and affording Oil of Ben, used as a basis in perfumery.

The kinds recognised in the Medieval pharmacopoeia were five, viz. :—

(1) The *Emblie myrobalan*; which is the dried astringent fruit of the *Anacardium*, *anacard* of Hind., the *Embliea officinalis* of Gaertner (*Phyllanthus Emblica*, L., N. O. *Euphorbiaceae*). The Persian name of this is *amlah*, but, as the Arabic *amlaj* suggests, probably in older Persian *ambuj*, and hence no doubt *Embliea*. Garcia says it was called by the Arab physicians *embelgi* (which we should write *ambalji*).

(2) The *Belleric Myrobalan*; the fruit of *Terminalia Bellerica*, Roxb. (N.O. *Combretaceae*), consisting of a small nut enclosed in a thin exterior rind. The Arabic name given in Ibn Baithar is *balitij*, in the old Latin version of Avicenna *belitgi*; and in Persian it is called *bulil* and *bulila*. Garcia says the Arab physicians called it *beleregi* (*balirij*, and in old Persian probably *balirig*) which accounts for *Bellerica*.

(3) The *Chebulic Myrobalan*; the fruit of *Terminalia Chebula*, Roxb. The derivation of this name which we have given under *CHEBULI* is confirmed by the Persian name, which is *Halila-i-Kabuli*. It can hardly have been a product of Kabul, but may have been imported into Persia by that route, whence the name, as calicoes got their name from Calicut. Garcia says these myrobalans were called by his Arabs *quebulgi*. Ibn Baithar calls them *halilaj*, and many of the authorities whom he quotes specify them as *Kabuli*.

(4) and (5). The *Black Myrobalan*, otherwise called 'Indian,' and the *Yellow* or *Citrine*. These, according to Royle (*Essay on Antiq. of Hindoo Medicine*, pp. 36-37), were both products of *T. Chebula* in different states; but this does not seem quite certain. Further varieties were sometimes recognised, and nine are said to be specified in a paper in an early vol. of the *Philos. Transactions*.* One kind

* This article we have been unable to find. Dr. Hunter in *As. Res.* (xi. 182) quotes from a Persian work of Mahommed Husein Shirazi, communicated to him by Mr. Colebrooke, the names of 6 varieties of *Halila* (or *Myrobalan*) as afforded in different stages of maturity by the *Terminalia Chebula*:—1. *H. Zira*, when just set (from *Zira*, cummin-seed). 2. *H. Jawi* (from *Jaw*, barley). 3. *Zangi* or *Hindi* (The Black M.). 4. *H. Chel*. 5. *H. Asfar*, or Yellow. 6. *H. Kabuli*, the mature fruit. [See Dr. Murray's article in *Hist. Econ. Diet.* vi. pt. iv. 53 seq.]

called *Sini* or Chinese, is mentioned by one of the authorities of Ibn Baithar, quoted below, and is referred to by Garcia.

The virtues of Myrobalans are said to be extolled by Charaka, the oldest of the Sanskrit writers on Medicine. Some of the Arabian and Medieval Greek authors, referred to by Royle, also speak of a combination of different kinds of Myrobalan called *Tryphera* or *Tryphala*; a fact of great interest. For this is the *triphalā* ('Three-fruits') of Hindu medicine, which appears in *Amarakosha* (c. A.D. 500), as well as in a prescription of Susruta, the disciple of Charaka, and which is still, it would seem, familiar to the native Indian practitioners. It is, according to Royle, a combination of the black, yellow and *Chebulic*; but Garcia, who calls it *tin-phala* (tin-phal in Hind. = 'Three-fruits'), seems to imply that it consisted of the three kinds known in Goa, viz. *citrine* (or yellow), the *Indian* (or black), and the *belleric*. [Watt, *Econ. Dict.* vi. pt. iv. 32 seqq.] The *emblic*, he says, were not used in medicine there, only in tanning, like sumach. The Myrobalans imported in the Middle Ages seem often to have been preserved (in syrup ?).

c. B.C. 340.—"δίδει ἡ γέννησις τοῦ καρποῦ ἐν τῇ ἀρχῇ ἐστὶ χωρὶς γλυκύτητος. Τῶν μυροβαλάνων δὲ διδιδῶν ἐν τῇ ἀρχῇ ὅταν φανῶν, οἱ καρποὶ εἰσι γλυκεῖς· καὶ οὗ δὲ εἰσι στρυφνοὶ καὶ ἐν τῇ κρᾷσει αὐτῶν πικροὶ . . ."—*Aristoteles, De Plantis*, ii. 10.

c. A.D. 60.—"φαίνει ἐν Αἰγύπτῳ γίνεσθαι τρυγᾶται δὲ μετοπωροῦσθαι τῆς κατὰ τὴν ὁπώραν ἀκμῆς, παρεμφέρων τῇ Ἀραβικῇ μυροβαλάνῳ, πόμα δὲ λέγεται."—*Dioscorides, de Mat. Medica*, i. cxlviii.

c. A.D. 70.—"Myrobalanum Troglodytis et Thebaidi et Arabiae quae Iudaeam ab Aegypto determinat commune est, nascens ungento, ut ipso nomine apparat, quo item indicatur et glandem esse. Arbor est heliotropia . . . simili folio, fructus magnitudine abellanae nuclei," &c.—*Pliny*, xii. 21 (46).

c. 510.—A prescription of Aëtius of Amida, which will be found transcribed under ZEDOARY, includes myrobalan among a large number of ingredients, chiefly of Oriental origin; and one doubts whether the word may not here be used in the later sense.

c. 1313.—"Preserved Mirabalans (*mirabolani conditi*) should be big and black, and the envelope over the nut tender to the tooth; and the bigger and blacker and

tenderer to the tooth (like candied walnuts), the better they are. . . . Some people say that in India they are candied when unripe (*acribile*), just as we candy* the unripe tender walnuts, and that when they are candied in this way they have no nut within, but are all through tender like our walnut-comfits. But if this is really done, anyhow none reach us except those with a nut inside, and often very hard nuts too. They should be kept in brown earthen pots glazed, in a syrup made of *cassia fistula*† and honey or sugar; and they should remain always in the syrup, for they form a moist preserve and are not fit to use dry."—*Pegolotti*, p. 377.

c. 1313.—(At Alexandrin) "are sold by the *ten mans* (*men*), see MAUND), . . . ammonium, mirabalans of every kind, camphor, castor. . . ."—*Ibid.* 57.

1487.—" . . . Vasi grandi di confectiōne, mirabolani o gengiovo."—*Letter* on presents sent by the Sultan to L. de' Medici, in *Roscoe's Lorenzo*, ed. 1825, ii. 372.

1505.—In Calicut "li nasco mirabolani, emblici e chebali, li quali valeno ducenti do' ol baar (see BAHAR)."—*Leonardo Cu' Masser*, p. 27.

1552.—"La campagne de Iericho est entourée de mûgnes de tous costez: poignant laquelle, et du costé du midy est la mer morte. . . . Les arbres qui portent le Licion, naissent on ceste plaine, et ausi les arbres qui portent les Myrobalans *Citrins*, du noyau desquels les habitants font de l'huile."—*P. Belon, Observations*, ed. 1551, f. 134.

1560.—"Mais pource que le Bon, que les Grecz appellent Balanus Myrrepticus, m'a fait souvenir des Myrobalans des Arabes, dont y en a cinq especes: et quo d'ailleurs, on en use ordinairement en Medecine, encorres que les anciens Grecz n'en ayent fait aucune mention: il m'a semblé bon d'en toucher mot: car l'eusse fait grand tort à ces Commentaires de les priver d'un

* "Confitum," "make comfits of"; "preserve," but the latter word is too vague.

† This is surely not what we now call *Cassia Fistula*, the long cylindrical pod of a leguminous tree, affording a mild laxative? But Hinbury and Flückiger (pp. 165, 475) show that some *Cassia* bark (of the cinnamon kind) was known in the early centuries of our era as *cassia styraciflua* and *cassia fistularis*; whilst the drug now called *Cassia Fistula*, L., is first noticed by a medical writer of Constantinople towards A.D. 1300. Pegolotti, at p. 360, gives a few lines of instruction for judging of *cassia fistula*: "It ought to be black, and thick, and unbroken (*alida*), and heavy, and the thicker it is, and the blacker the outside end is, the riper and better it is; and it retains its virtue well for 2 years." This is not very decisive, but on the whole we should suppose Pegolotti's *cassia fistula* to be either a spice-bark, or solid twigs of a like plant (H. & F. 470).

‡ This is probably *Valanthe argyptera*, Delle, the sak of the Arabs, which is not unlike myrobalan fruit and yields an oil much used medicinally. The negroes of the Niger make an intoxicating spirit of it.

fruct si requis en Medecine. Il y a doncques cinq especes de *Myrabolana*."—*Mathioli, Com. on Dioscorides*, old Fr. Tr. p. 391.

1610.—

"*Kastril*. How know you?

Subtle. By inspection on her forehead; And subtlety of lips, which must be tasted Often, to make a judgment.

[*Kisses her again.*]

'Slight, she melts

Like a *Myrabolana*."—*The Alchemist*, iv. 1.

[c. 1665.—"Among other fruits, they preserve (in Bengal) large citrons . . . small *Mirobolans*, which are excellent. . . ."—*Bernier*, ed. *Constable*, 439.]

1672.—"Speaking of the *Glass Unguentaria*, otherwise call'd *Balanus Mirepsica* or *Ben Arabum*, a very rare Tree, yielding a most fragrant and highly esteem'd Oil; he is very particular in describing the extraordinary care he used in cultivating such as were sent to him in Holland."—*Notice of a Work by Abraham Munting, M.D.*, in *Philosoph. Trans.* ix. 219.

MYSORE, n.p. Tam. *Maisār*, Can. *Maisāru*. The city which was the capital of the Hindu kingdom, taking its name, and which last was founded in 1610 by a local chief on the decay of the Vijayanagar (see **BISNAGAR**, **NARSINGA**) dynasty. C. P. Brown gives the etym. as *Maisi-ār*, *Maisi* being the name of a local goddess like Pomona or Flora; *ār*, 'town, village.' It is however usually said to be a corruption of *Mahish-āsura*, the buffalo demon slain by the goddess Durga or Kali. [Rice (*Mysore*, i. 1) gives Can. *Maisa*, from Skt. *Mahisha*, and *āru*, 'town.']

[1696.—"Nabob Zulfhecar Cawn is gone into the Mysore country after the Mahratta army. . . ."—Letter in *Wicks, Hist. Sketches*, Madras reprint, i. 60.]

MYSORE THORN. The *Caesalpinia sepiaria*, Roxb. It is armed with short, sharp, recurved prickles; and is much used as a fence in the Deccan. Hyder Ali planted it round his strongholds in Mysore, and hence it is often called "Hyder's Thorn," *Haider ka jhūr*.

[1857.—"What may be termed the under-wood consisted of milk bushes, prickly pears, *mysore thorn*, intermingled in wild confusion. . . ."—*Lady Falkland, Chow-chow*, 2nd ed. i. 300.]

N

NABOB, s. Port. *Nabábo*, and Fr. *Nabab*, from Hind. *Narāb*, which is the Ar. pl. of sing. *Nayab* (see **NAIB**), 'a deputy,' and was applied in a singular sense* to a delegate of the supreme chief, viz. to a Viceroy or chief Governor under the Great Mogul, e.g. the *Narāb* of Surat, the *Narāb* of Oudh, the *Narāb* of Arcot, the *Narāb-Nāzim* of Bengal. From this use it became a title of rank without necessarily having any office attached. It is now a title occasionally conferred, like a peerage, on Mahomedan gentlemen of distinction and good service, as *Rāi* and *Rājā* are upon *Hindus*.

Nabob is used in two ways: (a) simply as a corruption and representative of *Narāb*. We get it direct from the Port. *nabábo*, see quotation from Bluteau below. (b) It began to be applied in the 18th century, when the transactions of Clive made the epithet familiar in England, to Anglo-Indians who returned with fortunes from the East; and Foote's play of 'The Nabob' (*Nābob*) (1768) aided in giving general currency to the word in this sense.

a.—

1601.—". . . delante del Nauabo que es justicia mayor."—*Guerrero, Relacion*, 70.

1615.—"There was as Nababo in Surat a certain Persian Mahomedan (*Mouro Parsio*) called Mocarro Bethlio, who had come to Goa in the time of the Viceroy Ruy Lourenço de Tavora, and who being treated with much familiarity and kindness by the Portuguese . . . came to confess that it could not but be that truth was with their Law. . . ."—*Docurro*, p. 354.

1616.—"Catechumeni ergo parentes viros aliquot inducunt honestos et assessores Nauabi, id est, iudicis supromi, cui consiliarii erant, uti et Prorégi, ut libellum famosum adversus Pinnerum spargerent."—*Jarric, Thesaurus*, iii. 378.

1652. — "The Nahab† was sitting, ac-

* Dozy says (2nd ed. §23) that the plural form has been adopted by mistake. Wilson says 'honorifically.' Possibly in this and other like cases it came from popular misunderstanding of the Arabic plurals. So we have *omra*, i.e. *umari*, pl. of *amir* used singularly and forming a plural *umariya*. (See also **OMLAH** and **MEHAUL**.)

† The word is so misprinted throughout this part of the English version.

cording to the custom of the Country, bare-foot, like one of our Taylors, with a great number of Papers sticking between his Toes, and others between the Fingers of his left hand, which Papers he drew sometimes from between his Toes, sometimes from between his Fingers, and order'd what answers should be given to every one."—*Tavernier*, E. T. ii. 90; [ed. *Ball*, i. 291].

1653.—" . . . il prend in qualité de Nabab qui vault autant à dire quo mon-seigneur."—*De la Boullaye-le-Gouz* (ed. 1657), 142.

1656.—"The ill-dealing of the Nabab proceeded from a scurvy trick that was play'd me by three Canary-birds at the Great Mogul's Court. The story whereof was thus in short . . ."—*Tavernier*, E. T. ii. 57; [ed. *Ball*, i. 131].

1673.—"Gaining by these steps a nearer intimacy with the Nabob, he cut the new Business out every day."—*Fryer*, 183.

1675.—"But when we were purposing next day to depart, there came letters out of the Moorish Camp from the Nabab, the field-marshal of the Great Mogul. . . ."—*Heiden Vercaerlijde Schip-breuk*, 62.

1682.—" . . . Ray Nundehall yo Nababs Duun, who gave me a most courteous reception, rising up and taking of me by yo hands, and ye like at my departure, which I am informed is a greater favour than he has ever shown to any *Frank*. . . ."—*Hedges*, *Diary*, Oct. 27; [Hak. Soc. i. 42]. *Hedges* writes *Nabab*, *Nabab*, *Nabab*, *Nabab*.

1716.—"Nababo. Termino do Mogul. He o Titulo do Ministro quo he Cabeca."—*Bluteau*, s.v.

1727.—"A few years ago, the Nabob or Vice-Roy of *Chormondel*, who resides at *Chickulal*, and who superintends that Country for the Mogul, for some Disgrace he had received from the Inhabitants of *Diu* Islands, would have made a Present of them to the Colony of Fort St. George."—*A. Hamilton*, i. 374; [ed. 1744].

1742.—"We have had a great man called the Nabob (who is the next person in dignity to the Great Mogul) to visit the Governor. . . His lady, with all her women attendance, came the night before him. All the guns fired round the fort upon her arrival, as well as upon his; he and she are Moors, whose women are never seen by any man upon earth except their husbands."—Letter from Madras in *Mrs. Delany's Life*, ii. 169.

1743.—"Every governor of a fort, and every commander of a district had assumed the title of Nabob . . . one day after having received the homage of several of these little lords, Nizam ul muluck said that he had that day seen no less than eighteen Nabobs in the Carnatic."—*Orme*, Reprint, Bk. i. 51.

1752.—"Agrood . . . that a present should be made the Nabob that might prove satisfactory."—In *Long*, 33.

1773.—

"And though my years have passed in this hard duty,
No Benefit acquired—no Nabob's booty."
Epilogue at Fort Marlborough, by H.
Marsden, in *Mem*, 9.

1787.—

"Of armaments by flood and field;
Of Nabobs you have made to yield."
Ritson, in *Life and Letters*, i. 121.

1807.—"Some say that he is a Tailor who brought out a long bill against some of Lord Wellesley's staff, and was in consequence provided for; others say he was an adventurer, and sold knickknacks to the Nabob of Oude."—*Sir T. Munro*, in *Life*, i. 371.

1809.—"I was surprised that I had heard nothing from the Nawab of the Carnatic."
—*Id.* *Valentin*, i. 351.

c. 1853.—

"Le vieux Nabab et la Begum d'Ariate."
Leconte de Lisle, ed. 1872, p. 156.

b.—

[1764.—"Mogul Pitt and Nabob Bute."
—*Horace Walpole*, *Letters*, ed. 1857, iv. 222 (Stanf. Dict.).]

1773.—"I regretted the decay of respect for men of family, and that a Nabob would not carry an election from them.

"*Johnson*: Why, sir, the Nabob will carry it by means of his wealth, in a country where money is highly valued, as it must be where nothing can be had without money; but if it comes to personal preference, the man of family will always carry it."—*Boswell*, *Journal of a Tour to the Hebrides*, under Aug. 25.

1777.—"In such a revolution . . . it was impossible but that a number of individuals should have acquired large property. They did acquire it; and with it they seem to have obtained the detestation of their countrymen, and the appellation of nabobs as a term of reproach."—*Prior's Tracts*, i. 13.

1780.—"The Intrigues of a Nabob, or Bengal the Fittest Soil for the Growth of Lust, Injustice, and Dishonesty. Dedicated to the Hon. the Court of Directors of the East India Company By Henry Fred. Thompson. Printed for the Author." (A base book).

1783.—"The office given to a young man going to India is of trifling consequence. But he that goes out an insignificant boy, in a few years returns a great Nabob. Mr. Hastings says he has two hundred and fifty of that kind of raw material, who expect to be speedily manufactured into the merchantlike quality I mention."—*Burke*, *Speech on Fox's F.L. Bill*, in *Works and Corr.*, ed. 1852, iii. 506.

1787.—"The speakers for him (Hastings) were Burgees, who has completely done for himself in one day; Nichols, a lawyer; Mr. Vansittart, a nabob; Alderman Le Mesurier, a smuggler from Jersey; . . . and Dempster, who is one of the good-natured candid men who connect themselves with

every bad man they can find."—*Ld. Minto, in Life, &c.*, i. 126.

1848. — "'Isn't he very rich?' said Rebecca.

"They say all Indian Nabobs are enormously rich."—*Vanity Fair*, ed. 1867, i. 17.

1872. — "Ce train de vie facile . . . suffit à me faire décorner . . . le surnom de Nabob par les bourgeois et les vintours de la petite ville."—*Rev. des Deux Mondes*, xviii. 938.

1874. — "At that time (c. 1830) the Royal Society was very differently composed from what it is now. Any wealthy or well-known person, any M.P. . . . or East Indian Nabob, who wished to have F.R.S. added to his name, was sure to obtain admittance."—*Geikie, Life of Murchison*, i. 197.

1878. — "' . . . A Tunis!—interrompt lo duo. . . Alors pourquoi ce nom de Nabab?—Bah! les Parisiens n'y regardent pas de si près. Pour eux tout riche étranger est un Nabab, n'importe d'où il vienne."—*Le Nabab*, par *Alph. Daudet*, ch. i.

It is purism quite erroneously applied when we find Nabob in this sense miswritten *Nacab*; thus:

1878. — "These were days when India, little known still in the land that rules it, was less known than it had been in the previous generation, which had seen Warren Hastings impeached, and burghs* bought and sold by Anglo-Indian Nawabs."—*Smith's Life of Dr John Wilson*, 30.

But there is no question of purism in the following delicious passage:

1878. — "If . . . the spirited proprietor of the Daily Telegraph had been informed that our aid of their friends the Turks would have taken the form of a tax upon paper, and a concession of the Levies to act as Commanders of Regiments of Bashi-Bozouks, with a request to the Generalissimo to place them in as forward a position as Nabob was given in the host of King David, the harp in Peterborough Court would not have twanged long to the tune of a crusade in behalf of the Sultan of Turkey."—*Truth*, April 11, p. 470. In this passage in which the wit is equalled only by the scriptural knowledge, observe that *Nabob*=Naboth, and *Naboth*=Uriah.

NACODA, NACODER, &c., s. Pers. *na-khuda* (*navis dominus*) 'a skipper'; the master of a private vessel. (Perhaps the original sense is rather the owner of the ship, going with it as his own supercargo.) It is hard to understand why Reinaud (*Relation*, ii. 42) calls this a "Malay word . . .

derived from the Persian," especially considering that he is dealing with a book of the 9th and 10th centuries. [Mr. Skent notes that the word is sometimes, after the manner of *Hobson-Jobson*, corrupted by the Malays into *Anak kuda*, 'son of a horse.']

c. 916. — "Bientôt l'on ne garda pas même de ménagements pour les patrons de navires (*navākhuda*, pl. of *nākhudā*) Arabes, et les maîtres de batiments marchands furent en butte à des prétensions injustes."—*Relation, &c.*, i. 68.

c. 1318. — "The second day after our arrival at the port of Kallūkarī, this prince^s invited the *nākhodhā*, or owner of the ship (*shāhib-al-maīlah*), the *larānī* (see **CRANNY**) or clerk, the merchants, the chief people, the *tandāl* (see **TINDAL**) or commander of the crew, the *sipahsalar* (see **SIPAHSELER**) or commander of the fighting men."—*Ibn Batuta*, iv. 250.

1502. — "But having been seen by our fleet, the caravels made for them, and the Moors being laden could no longer escape. So they brought them to the Captain General, and all struck sail, and from six of the *Zambucos* (see **SAMBOCK**) the *nacodas* came to the Captain General."—*Corrae*, i. 302.

1510. — "Whereupon he desired us that the three *necodas* of the Junks, so are the commanders of them called in that country . . ."—*Pinto*, (orig. cap. xxv.) in *Cogis*, p. 42.

[c. 1500. — "In large ships there are twelve classes. 1. The *Nakhuda*, or owner of the ship. This word is evidently a short form of *Nākhuda*. He fixes the course of the ship."—*Āin*, ed. *Blochmann*, i. 280.]

1610. — "The sixth *Nohuda* Melech Ambor, Capitaine of a great ship of *Dabul* (see **DABUL**), came ashore with a great many of Merchants with him, he with the rest were carried about the Towne in pompo."—*Sir H. Middleton*, in *Purchas*, i. 260.

[1616. — "Nohody Chinhonne's voyage for Syam was given over."—*Foster, Letters*, i. 187.]

1623. — "The China *Nocheda* hath too long deluded you through your owne simplicitie to give credit unto him."—*Council at Batavia*, to *Rich. Coels*, in his *Diary*, ii. 311.

1625. — *Purchas* has the word in many forms; *Nokayday*, *Nahoda*, *Nohuda*, &c.

1633. — "Their *noekado* or India Pilot was stab'd in the Groyne twice."—*In Hall*, iv. 48.

1649. — "In addition to this a receipt must be exacted from the *Nachodas*."—*Secret Instructions in Baldaeus* (Germ.), p. 6.

1768. — "Our *Chocardia** (!) assured us they

* Qu. *burghs*? The writer does injustice to his country when he speaks of *burghs* being bought and sold. The representation of Scotch *burghs* before 1832 was bad, but it never was purchasable. There are no *burghs* in England.

[* The late Mr. E. J. W. Gibb pointed out that *Chocardia* is Turkish *Chokadār*, a name given to a great man's lackey or footman. "Ilhğ

wore rogues; but our Knockaty or pilot told us he knew them."—*Ires*, 218. This word looks like confusion, in the manner of the poet of the "Snark," between *nākhuda* and (Hind.) *arkātī*, "a pilot," [so called because many came from Arcot.]

[1822. — "The Knockada was very attentive to Thoughtless and his family. . . ."—*Wallace, Fifteen Years in India*, 211.

[1831. — "The Roban (Ar. *rubān*, 'the master of a ship') and Nockader being afraid to keep at sea all night. . . ."—*Life and Adventures of Nathaniel Pearce*, written by himself, ii. 303.]

1880. — "That a pamphlet should be printed, illustrated by diagrams, and widely circulated, commends itself to the Government of India . . . copies being supplied to Nakhudas and tinklers of native craft at small cost."—*Rev. of Govt. of India* as to Lights for Shipping, 23 Jan.

NAGA, n.p. The name applied to an extensive group of uncivilised clans of warlike and vindictive character in the eastern part of the hill country which divides Assam Proper (or the valley of the Brahmaputra) from Kachār and the basin of the Surma. A part of these hills was formed into a British district, now under Assam, in 1876, but a great body of the Naga clans is still independent. The etymology of the name is disputed; some identifying it with the *Nāga* or Snake Aborigines, who are so prominent in the legends and sculptures of the Buddhists. But it is, perhaps, more probable that the word is used in the sense of 'naked' (Skt. *nagna*, Hind. *nangā*, Beng. *nengā*, &c.), which, curiously enough, is that which Ptolemy attributes to the name, and which the spelling of Shihābuddin also indicates. [The word is also used for a class of ascetics of the Dūdapanthī sect, whose head-quarters are at Jaypur.]

c. A.D. 50. — "Καὶ μέγχι τοῖς Μαϊνδοῖς, . . . Νάγχα λόγαι δὲ σημαίνει γυμνῶν κόσμος."—*Ptol.* VII. ii. 18.

c. 1662. — "The Rājāh had first intended to fly to the Nágá Hills, but from fear of

functionaries have many *Chokadārs* attached to their establishments. In this case, probably the *Pasha* of the province through which *Ires* was travelling, or perhaps some functionary at Constantinople, appointed one of his *Chokadārs* to look after the traveller. The word literally means 'cloth-keeper,' and it is probable that the name was originally given to a servant who had charge of his master's wardrobe. But it has long been applied to a lackey who walks beside his master's horse when his master is out riding."

our army the Nágás* would not afford him an asylum. 'The Nágás live in the southern mountains of Asām, have a light brown complexion, are well built, but treacherous. In number they equal the helpers of Yagug and Magog, and resemble, in hardness and physical strength the 'Adis (an ancient Arabian tribe). They go about naked like beasts. . . . Some of their chiefs came to see the Nawāb. They wore dark hip-clothes (*lung*), ornamented with cowries, and round about their heads they wore a belt of boar's tusks, allowing their black hair to hang down their neck.'"—*Shihābuddin Tālish*, tr. by Prof. Blochmann, in *J. As. Soc. Beng.*, xli. Pt. i. p. 81. [See *Plato xvi. of Dalton's Descriptive Ethnology of Bengal; Journ. Anthropol. Inst.* xxvi. 161 seq.]

1883. — A correspondent of the "Indian Agriculturist" (Calcutta), of Sept. 1, dates from the Naga Hills, which he calls "Noga, from *Nol*, not *Naga*, . . ." an assertion which one is not bound to accept. "One on the Spot" is not bound to know the etymology of a name several thousand years old.

[Of the ascetic class :

[1879. — "The Nágás of Jaipur are a sect of militant devotees belonging to the Dādā Panthī sect, who are enrolled in regiments to serve the State; they are vowed to celibacy and to arms, and constitute a sort of military order in the sect."—*Rajputana Gazetteer*, ii. 147.]

NAGAREE, s. Hind. from Skt. *nāgarī*. The proper Sanskrit character, meaning literally 'of the city'; and often called *deva-nāgarī*, 'the divine city character.'

[1623. — "An antique character . . . used by the Brachmans, who in distinction from other vulgar Characters . . . call it Nagheri."—*P. della Valle*, Hak. Soc. i. 75.

[1781. — "The Shan-krit alphabet . . . is now called Diwānāgar, or the Language of Angels. . . ."—*Hathred, Code*, Intro. xxiii.]

[c. 1805. — "As you sometimes see Mr. Wilkins, who was the inventor of printing with Bengal and Nagree types. . . ."—*Letter of Colcbrook*, in *Life*, 227.]

NAIB, s. Hind. from Ar. *ndayāh*, a deputy; (see also under **NABOB**).

[c. 1610. — In the Maldives, "Of these are constituted thirteen provinces, over each of which is a chief called a *Naybe*."—*Pyrard de Laval*, Hak. Soc. i. 195.]

1682. — "Before the expiration of this time we were overtaken by *yo Cuddie's Nelp*, *yo Meribar's* (see **MEAREBAR**) deputy, and *yo Dutch Director's Valil* (see **VAKEEL**) (by the way it is observable *yo DUKE* omit no opportunity to do us all the prejudices that lies in their power)."—*Hedges, Diary*, Oct. 11; [Hak. Soc. i. 35].

* The word *Nāga* is spelt with a nasal n, "Nāngā" (p. 76).

1765.—". . . this person was appointed Niab, or deputy governor of Orissa."—*Hobwell, Hist. Events*, i. 53.

[1856.—"The Nalb gave me letters to the chiefs of several encampments, charging them to provide me with horses."—*Ferrier, Curavan Journeys*, 237.]

NAIK, NAIQUE, &c. s. Hind. *naiyak*. A term which occurs in nearly all the vernacular languages; from Skt. *naiyaka*, 'a leader, chief, general.' The word is used in several applications among older writers (Portuguese) referring to the south and west of India, as meaning a native captain or headman of some sort (a). It is also a title of honour among Hindus in the Deccan (b). It is again the name of a Telugu caste, whence the general name of the Kings of Vijayanagara (A.D. 1325-1674), and of the Lords of Madura (1559-1741) and other places (c). But its common Anglo-Indian application is to the non-commissioned officer of Sepoys who corresponds to a corporal, and wears the double chevron of that rank (d).

(a) —

c. 1538.—"Mandon tambem hu Nayque com vinti Ahescins, que nos veio guardando dos ladroes."—*Pinto*, ch. iv.

1548.—"With these four captains there are 12 naiques, who receive as follows—to wit, for 7 naiques who have 37 pardaos and 1 tanga a year . . . 11,160 reis. For Cidi naique, who has 30 pardaos, 4 tangas . . . and Madguar naique the same . . . and Salgy naique 24 pardaos a year, and two *nafars* [Ar. *nafar*, 'servant'] who have 8 vintens a month, equal to 12 pardaos 4 tangas a year."—*S. Botelho, Tombo*, 215.

1553.—"To guard against these he established some people of the same island of the Canaresse Gentoos with their Naiques, who are the captains of the footmen and of the horsemen."—*Barros*, Dec. II. Liv. v. cap. 4.

c. 1565.—"Occorse l'anno 1565, se mi ricordo bene, che il Nalc cioè il Signore della Città li mandò a domandami certi cavalli Arabi."—*O. Federici*, in *Ramusio*, iii. 391.

c. 1610.—"Io priay donc ce capitaine . . . qu'il me fit bailler vno almadie ou basteau avec des mariniers et vn Nalque pour truchement."—*Mocquet*, 289.

1648.—"Il s'appelle Nalque, qui signifie Capitaine, doutant que c'est vn Capitaine du Roy du Narzingue."—*Barretto, Rel. du Prov. de Malabar*, 255.

(b) —

1698.—"The Kings of Decan also have a custome when they will honour a man or

recompense [recompence] their service done, and rayse him to dignitie and honour. They give him the title of Naygue, which signifieth a Capitaine."—*Linschoten*, 51; [Hak. Soc. i. 173].

1673.—"The Prime Nobility have the title of Naiks or Nalga."—*Fryer*, 162.

c. 1704.—"Hydur Sahib, the son of Muhammad Ilias, at the invitation of the Ministers of the Polygar of Mysore, proceeded to that country, and was entertained by them in their service . . . he also received from them the honourable title of Nalk, a term which in the Hindu dialect signifies an officer or commander of foot soldiers."—*H. of Hydur Naik*, p. 7. This was the uncle of the famous Haidar Naik or Hyder Ali Khan.

(c) —

1604.—"Madurê; corte del Naygue Señor destas terras."—*Guerrero, Relacion*, 101.

1616.—". . . and that orders should be given for issuing a proclamation at Negapatam that no one was to trade at Torenapatam, Porto Novo, or other port belonging to the Naiques of Ginja or the King of Massulapatam."—*Docarro*, 619.

1646.—"Le Nalque du Madurê, à qui appartient la coste de la pescherie, a la pesche d'un jour par semaine pour son tribut."—*Barretto*, 248.

c. 1665.—"Il y a plusieurs Naiques au Sud de Saint-Thomé, qui sont Souverains: Le Nalque de Madure en est un."—*Thevenot*, v. 317.

1672.—"The greatest Lords and Naiks of this kingdom (Carnataca) who are subject to the Crown of Velour . . . namely Vitipa naik of Madura, the King's Cuspadore (see CUSPADORE) bearer . . . and Cristapa naik of Chengier, the King's Betel-holder . . . the naik of Tanjower the King's Shield-bearer."—*Baldaeus* (Germ.), p. 153.

1809.—"All I could learn was that it was built by a Naig of the place."—*Ld. Valentia*, i. 398.

(d) —

[c. 1610.—"These men are hired, whether Indians or Christians, and are called Naiques."—*Pyrard de Laval*, Hak. Soc. ii. 42.]

1787.—"A Troop of Native Cavalry on the present Establishment consists of 1 European subaltern, 1 European sergeant, 1 Subidar, 3 Jemidars, 4 Havildars, 4 Naiques, 1 Trumpeter, 1 Farrier, and 68 Privates."—*Regns. for II. Co.'s Troops on the Coast of Coromandel*, &c., 6.

1834.—". . . they went gallantly on till every one was shot down except the one naik, who continued hacking at the gate with his axe . . . at last a shot from above . . . passed through his body. He fell, but in dying hurled his axe against the enemy."—*Mrs. Maclezie, Storms and Sunshine of a Soldier's Life*, i. 37-38.

We may add as a special sense that in West India *Naik* is applied to the head-man of a hamlet (*Kāri*) or camp (*Tinda*) of Brinjarries (q.v.). [Bhangī and Jhangī Naiks, the famous Banjarā leaders, are said to have had 180,000 bullocks in their camp. See *Barar Gazetteer*, 196.]

NAIR, s. Malayāl. *nāyar*; from the same Skt. origin as *Naik*. Name of the ruling caste in Malabar. [The Greek *νάουα* as a tract stood for the country of the Nairs. For their customs, see *Logan, Malabar*, i. 131.]

1510.—“The first class of Pagans in Calicut are called Brahmins. The second are Naeri, who are the same as the gentlefolks amongst us; and these are obliged to bear sword and shield or bows and lances.”—*Varkema*, pp. 141-142.

1516.—“These kings do not marry . . . only each has a mistress, a lady of great lineage and family, which is called *nayra*.”—*Dutbois*, 165.

1553.—“And as . . . the Gentiles of the place are very superstitious in dealing with people foreign to their blood, and chiefly those called Brammanes and Naires.”—*Barros*, Dec. I. liv. iv. cap. 7.

1563.—“... The Naires who are the Knights.”—*Garcia*.

1582.—“The Mon of Warre which the King of Calicut and the other Kings have, are *Nayres*, which be all Gentlemen.”—*Cassanidia* (by N. L.), f. 35^b.

1611.—“We have much Christian people throughout his territory, not only the Christians of St. Thomas, who are the best soldiers that he (the King of Cochīn) has, but also many other vassals who are converts to our Holy Catholic Faith, through the preaching of the Gospel, but none of these are *Nayres*, who are his fighting men, and his nobles or gentlemen.”—*Sicarro*, *MS.*, f. 315.

1755.—“The king has disciplined a body of 10,000 Naires; the people of this denomination are by birth the Military tribe of the Malabar coast.”—*Orme*, i. 400.

1781.—“The soldiers preceded the Nairs or nobles of Malabar.”—*Gibbon*, ch. xlvii.

It may be added that *Nāyar* was also the term used in Malabar for the mahout of an elephant; and the fact that *Nāyar* and *Nāyaka* are of the same origin may be considered with the etymology which we have given of Cornac (see *Garcia*, 85c).

NALKEE, s. Hind. *nālki*. A kind of litter formerly used by natives of rank; the word and thing are now obsolete. [It is still the name of the bride's litter in Behar (*Grierson, Bihar Peasant Life*, 45).] The name was

perhaps a facetitious imitation of *pālki*? [Platts suggests Skt. *nalika*, ‘a tube.’]

1789.—“A *naleky* is a *paleky*, either opened or covered, but it bears upon two bamboos, like a sedan in Europe, with this difference only, that the poles are carried by four or eight men, and upon the shoulders.”—Note by Tr. of *Srir Mutaqherin*, iii. 269.

[1844.—“This litter is called a ‘*nalki*.’ It is one of the three great insignia which the Mogul emperors of Delhi conferred upon independent princes of the first class, and could never be used by any person upon whom, or upon whose ancestors, they had not been so conferred. These were the *nalki*, the order of the Fish, and the fan of peacock's feathers.”—*Sleeman, Ramiles*, ed. F. A. Smith, i. 105.]

NAMBEADARIM, s. Malayāl. *nambiyadiri*, *nambiyattiri*, a general, a prince. [See *Logan, Malabar*, i. 121.]

1503.—“Afterwards we were presented to the King called *Nambladara*; who received us with no small gladness and kindness.”—*Gior. da Empoli*, in *Ramusio*, i. f. 146.

1552.—“This advice of the *Nambeadarim* was disapproved by the kings and lords.”—*Castanheda*; see also Transl. by N. L., 1582, f. 147.

1557.—“The *Nambeadarim* who is the principal governor.”—*D'Albuquerque*, Hak. Soc. i. 9. The word is, by the translator, erroneously identified with *Nambādīri* (see **NAMBOOREE**), a Malabar Brahman.

1631.—“*Entra em Cochim no thalamo secreto Aonde Nambeodera dormo quieto.*”
Malaca Conquist. i. 50.

NAMBOOREE, Malayāl. *nanbūdiri*, Tam. *nambūri*; [*Logan (Malabar*, ii. Gloss. cexi.) gives *nambūtiri*, *nambūiri*, from Drav. *nambula*, ‘to trust,’ *tiri*, Skt. *śrī*, ‘blessed.’ The *Madras Gloss.* has Mal. *nambu*, ‘the Veda,’ *āthu*, ‘to teach,’ *tiri*, ‘holy.’] A Brahman of Malabar. (See *Logan*, i. 118 seqq.).

1611.—“No more than any of his *Nambures* (among Christian converts) who are his *padres*, for you would hardly see any one of them become converted and baptized because of the punishment that the king has attached to that.”—*Becarro*, *MS.*, f. 313.

1727.—“The *Nambouries* are the first in both Capacities of Church and State, and some of them are Popes, being sovereign Princes in both.”—*A. Hamilton*, i. 312; [ed. 1744].

[1800.—“The *Namburis* eat no kind of animal food, and drink no spirituous liquors.”—*Buchanan, Mysore*, ii. 420.]

NANKEEN, s. A cotton stuff of a brownish yellow tinge, which was originally imported from China, and derived its name from the city of Nanking. It was not dyed, but made from a cotton of that colour, the *Gossypium religiosum* of Roxb., a variety of *G. herbaceum*. It was, however, imitated with dyed cotton in England, and before long exports of this imitation were made to China. Nankeen appears to be known in the Central Asia markets under the modified name of *Nanka* (see below).

1793-4.—“The land in this neighbourhood produces the cloth usually called Nankeens in Europe . . . in that growing in the provinces of Kiangnan, of which the city of Nan-kin is the capital, the down is of the same yellow tinge which it possesses when spun and woven into cloth.”—*Staunton's Narr. of Ld. Macartney's Embassy*, ii. 425.

1794-5.—“The colour of Nam-King is thus natural, and not subject to fade. . . . The opinion (that it was dyed) that I combat was the cause of an order being sent from Europe a few years ago to dye the pieces of Nam-King of a deeper colour, because of late they had grown paler.”—*Van Braam's Embassy*, E.T. ii. 141.

1797.—“China Investment per Upton Castle. . . . Company's broad and narrow Nankeens, brown Nankeen.”—In *Seton-Karr*, ii. 805.

c. 1809.—“Cotton in this district (*Purniya* or *Purnea*) is but a trifling article. There are several kinds mentioned. . . . The *Kulti* is the most remarkable, its wool having the colour of nankeen cloth, and it seems in fact to be the same material which the Chinese use in that manufacture.”—*F. Buchanan, in Eastern India*, iii. 244. [See *Watt, Econ. Dict.* iv. 16, 29.]

1838.—“*Nanka* is imported in the greatest quantity (to Kabul) from Russia, and is used for making the outer garments for the people, who have a great liking to it. It is similar to nankeen cloth that comes to India from China, and is of a strong durable texture.”—*Report by Baines, in Punjab Trade Report*, App. p. ix. See also p. clxvii.

1848.—“Don't be trying to deprecate the value of the lot, Mr. Moss, Mr. Hammond said; 'let the company examine it as a work of art—the attitude of the gallant animal quite according to nature, the gentleman in a nankeen-jacket, his gun in hand, is going to the chase; in the distance a *banyan* tree (see **BANYAN-TREE**) and a pagoda.’”—*Vanity Fair*, i. 178.

NANKING, n.p. The great Chinese city on the lower course of the Yangtse-kiang, which was adopted as capital of the Empire for a brief space (1368-1410) by the (native) Ming dynasty on

the expulsion of the Mongol family of Chinghiz. The city, previously known as *Kin-ling-fu*, then got the style of *Nan-king*, or ‘South Court.’ Peking (‘North Court’) was however re-occupied as imperial residence by the Emperor Ching-su in 1410, and has remained such ever since. Nanking is mentioned as a great city called *Chilenfu* (Kin-ling), whose walls had a circuit of 40 miles, by Friar Odoric (c. 1323). And the province bears the same name (*Chelim*) in the old notices of China translated by R. Willes in *Hakluyt* (ii. 546).

It appears to be the city mentioned by Conti (c. 1430), as founded by the emperor: “Hinc prope XV. dierum itinere (i.e. from Cambalec or Peking), alia civitas *Nemptai* nomine, ab imperatore condita, cujus ambitus patet triginta milliariis, eaque est populosissima omnium.” This is evidently the same name that is coupled with Cambalec, in Petis de la Croix's translation of the *Life of Timour* (iii. 218) under the form *Nennai*. The form *Lankin*, &c., is common in old Portuguese narratives, probably, like *Liampo* (q.v.), a Fuhkien form.

c. 1520.—“After that follows Great China, the king of which is the greatest sovereign in the world. . . . The port of this kingdom is called Guantan, and among the many cities of this empire two are the most important, namely Nankin and Comlaka (read *Combalal*), where the king usually resides.”—*Pigafetta's Magellan* (Hak. Soc.), p. 156.

c. 1540.—“Thereunto we answered that we were strangers, natives of the Kingdom of Siam, and that coming from the port of *Liampoo* to go to the fishing of Nanquin, we were cast away at sea. . . . that we purposed to go to the city of Nanquin there to imbarque ourselves as rowers in the first *Lantea* (see **LANTEAS**) that should put to sea, for to pass unto Cantan. . . .”—*Pinto*, E.T. p. 99 (orig. cap. xxxi.).

1553.—“Further, according to the Cosmographies of China . . . the maritime provinces of this kingdom, which run therefrom in a N.W. direction almost, are these three: *Nanqui*, *Xanton* (*Shantung*), and *Quinci*” (*Kingaze* or capital, i.e. *Pecheli*).—*Barros*, l. ix: 1.

1556.—“Ogni anno va di Persia alla China una grossa Caravana, che camina sei mesi prima ch'arrivi alla Città de Lanohia, Città nella quale risiede il Re con la sua Corte.”—*Ces. Federici, in Ramusio*, iii. 391e.

[1615.—“678½ Cattles China of raw Lankine silk.”—*Foster, Letters*, iii. 137.]

NARCONDAM, n.p. The name of a strange weird-looking volcanic cone, which rises, covered with forest, to a height of some 2,330 feet straight out of the deep sea, to the eastward of the Andamans. One of the present writers has observed (*Marco Polo*, Bk. III. ch. 13, note) that in the name of *Narkandam* one cannot but recognise *Narak*, 'Hell'; perhaps *Naraka-kundam*, 'a pit of hell'; adding: "Can it be that in old times, but still contemporary with Hindu navigation, this volcano was active, and that some Brahmin St. Brandon recognised in it the mouth of Hell, congenial to the Rakshasas of the adjacent group" of the Andamans? We have recently received an interesting letter from Mr. F. R. Mallet of the Geological Survey of India, who has lately been on a survey of Narcondam and Barren Island. Mr. Mallet states that Narcondam is "without any crater, and has certainly been extinct for many thousand years. Barren Island, on the other hand, forms a complete amphitheatre, with high precipitous encircling walls, and the volcano has been in violent eruption within the last century. The term 'pit of hell,' therefore, while quite inapplicable to Narcondam, applies most aptly to Barren Island." Mr. Mallet suggests that there may have been some confusion between the two islands, and that the name *Narcondam* may have been really applicable to Barren Island. [See the account of both islands in *Ball, Jungle Life*, 307 *sugg.*] The name Barren Island is quite modern. We are told in Purdy's *Or. Navigator* (350) that Barren Island was called by the Portuguese *Iha alta*, a name which again would be much more apt for Narcondam, Barren Island being only some 800 feet high. Mr. Mallet mentions that in one of the charts of the *E.I. Pilot or Oriental Navigator* (1781) he finds "Narcondam according to the Portuguese" in 13° 45' N. lat. and 110° 35' E. long. (from Ferro) and "Narcondam or High Island, according to the French," in 12° 50' N. lat. and 110° 55' E. long. This is valuable as showing both that there may have been some confusion between the islands, and that *Iha alta* or High Island has been connected with the name of Narcondam. The real positions by our charts are of *Narcondam*, N. lat.

13° 24', E. long. 94° 12'. *Barren Island*, N. lat. 12° 16', E. long. 93° 54'.

The difference of lat. (52 miles) agrees well with that between the Portuguese and French Narcondam, but the difference in long., though approximate in amount (18 or 20 miles), is in one case *plus* and in the other *minus*; so that the discrepancies may be due merely to error in the French reckoning. In a chart in the *E.I. Pilot* (1778) "Monday or Barren Island, called also High Island" and "Ayconda or Narcondam," are marked approximately in the positions of the present Barren Island and Narcondam. Still, we believe that Mr. Mallet's suggestion is likely to be well founded. The form *Ayconda* is nearer that found in the following:

1698.—". . . as you put off from the *Ilandes of Andaman* towards the Coast . . . there lyeth onely in the middle way an *Ilande* which the inhabitants call *Viacondam*, which is a small *Iland* having faire ground round about it, but very little fresh water."—*Lincolnton*, p. 323.

The discrepancy in the position of the islands is noticed in D'Anville:

1763.—"Je n'oubliera pas Narcondam, et d'autant moins que ce quo j'en trouve dans les Portugais ne répond point à la position que nos cartes lui donnent. Le routier de Gaspar Pereira de los Reys indique l'île Narcondão ou Narcondam à 6 lieues des îles Cocos, 12 de la tête de l'Andaman; et le rhumb du vent à l'égard de ce point il le determine, *teste quarta da nordeste, meya quarta mais para les nordestes*, c'est à dire à peu-près 17 degrés de l'est au nord. Selon les cartes Françaises, Narcondam s'écarte environ 25 lieues marines de la tête d'Andaman; et au lieu de prendre plus du nord, cette île baisse vers le sud d'une fraction de degré plus ou moins considérable selon différentes cartes."—*D'Anville, Eclairc.*, 141-142.

I may add that I find in a French map of 1701 (*Carte Marine depuis Surat jusqu'au Détroit de Malacca*, par le Père P. P. Taclard) we have, in the (approximately) true position of Narcondam, *Isle Haute*, whilst an islet without name appears in the approximate position of Barren Island.

NARD, s. The rhizome of the plant *Nardostachys Jatamansi*, D.C., a native of the loftier Himālaya (allied to Valerian). This is apparently an Indian word originally, but, as we have it, it has come from the Skt. *nalada* through Semitic media, whence

the change of *l* into *r*; and in this form it is found both in Hebrew and Greek. [Prof. Skeat gives: "F. *nard*, *l. nardus*, Greek *νάρδος*, Pers. *nard* (whence Skt. *nalada*), spikenard. Skt. *nada*, a reed." The plant was first identified in modern times by Sir W. Jones. See in Canticles, i. 12, and i. 13, 14.

R.C. c. 25.—
"Cur non rubella vel platana, vel hæc
Pini juvenes sic temere, et roræ
Canos odorati capillos,
Dum licet, Aegyriacæ nardo
Potamus uncti!"

Howe, *Odes*, II, xl.

A.D. 29.—"Καὶ ἔσται αἰὲς ἐν Βηθάνῃ,
ἐν τῇ οἰκῇ Σίμωνος . . . ἡ δὲ γυνὴ ἔχουσα
δάκρυον ῥέον, ῥέπον ἰσχυρῶς πόδας
αὐτοῦ. . . ."—*St. Mark*, xiv. 3.

C. A.D. 70.—"As touching the leafe of
Nardus, it was good that we discovered
the root at large, seeing that it is one of the
principal ingredients aromatically that use
to the making of most costly and precious
ointments. . . . The head of Nardus
spreadeth into certain spikes and ears,
whereby it hath a twofold use both as spike
and also as leafe."—*Pliny* (Ph. Holland),
xii. 12.

C. A.D. 90.—"Κανδύρα ἐστὶ αἰὲς
(ὀφρῆς) καὶ ἀπὸ αὐτῆς ἀνατίθεται, ἡ δὲ
ἡμετέρις ἀνασποδὸν ῥέον, ἡ Καν-
δύρα, καὶ ἡ ἡμετέρις, καὶ ἡ Καν-
δύρα, καὶ ἡ δὲ αὐτῆς ἀνασποδὸν ῥέον."
—*Herodotus*, § 19 (corrected by Fabricius).

C. A.D. 515.—" . . . also to Sadiu, where
you get the musk or castoreum, and *cardu-
shah yu*" (for *nardostachya*, i.e. spikenard).
—*Cassius*, in *Colley*, p. clxxviii.

1553.—"I know no other spikenard (*cardu-
nardo*) in this country, except what I have
already told you, that which comes from
Chitor and Mandon, regions on the confines
of Delh, Bengala, and the Decan."—*Garcus*,
f. 101.

1790.—"We may on the whole be assured
that the *nardus* of Ptolemy, the *Indian
Sorbol* of the Persians and Arabs, the
Jatradant of the Hindus, and the *spike-
nard* of our shops, are one and the same
plant."—*Sir W. Jones*, in *As. Res.* ii. 410.

C. 1781.—

"My first shuts out thieves from your house
or your room,
My second expresses a Syrian perfume;
My whole is a man in whose converse is
shared
The strength of a *Jur* and the sweetness
of *Nard*."

Charade on Bishop Barnard by
Dr. Johnson.

NARGEELA, NARGILEH, a
Properly the coco-nut (Skt. *nātrikera*,
-kela, or -keli; Pers. *nārgil*; Greek of

Cumrus, *Ἀργύριος*); thence the hubble-
bubble, or hooka in its simplest form,
as made from a coco-nut shell; and
thence again, in Persia, a hooka or
water-pipe with a glass or metal vase.

[C. 515.—"Argell." See under **BURA**.

[1623.—"Narghill, like the palm in the
leaves also, and is that which we call *Nā-
trikera*"—*P. della Valle*, Hak. Soc. i. 49.

[1755.—"An Argille, or smoking tube,
and coffee, were immediately brought to
. . ."—*Ibid.* 271.

[1813.—" . . . the Persians smoked their
cushoons and nargilla. . . ."—*Pict. of
Moa*, 2nd ed. ii. 173.]

NARROWS, THE, n.p. A name
applied by the Hoagly pilots for at
least two centuries to the part of the
river immediately below Hoagly Point,
now known as 'Hoagly Bight.' See
Mr. Barlow's note on *Hedge's Diary*,
i. 64.

1641.—"About 11 o'clock we met with *ye
Hoagly*, at an anchor in *ye Narrows*,
without *Hoagly River*," and ordered him
upon *ye first* of *ye boat* to weigh, and make
all haste he could to *Hoagly*. . . ."—*Hedge's
Diary*, Hak. Soc. i. 64.

1711.—"From the lower Point of the
Narrows on the Starboard-side . . . the
Eastern Shore is to be kept close aboard,
until p. of the said Creek, afterwards all wing
only a small Bight for the Point of the
River of Rogues, commonly called by the
Country People, *Adogom*. . . . From the
River of Rogues, the Starboard Shore, with
a great Ship, ought to be kept close aboard
down to the Channel Trees, for in the
Offing is the Grand middle Ground. . . ."
—*Leitch's Pilot*, p. 57.

NARSINGA, n.p. This is the
name most frequently applied in the
16th and 17th centuries to the king-
dom in Southern India, otherwise
termed Vijayanagara or Bisnagar
(q.v.), the latest powerful Hindu
kingdom in the Peninsula. This
kingdom was founded on the ruins of
the Belāla dynasty reigning at Dwāra
Samudra, about A.D. 1311 [see *Rice*,
Myore, i. 311 seq.]. The original
dynasty of Vijayanagara became ex-
tinct about 1487, and was replaced by
Narsingha, a prince of Telugu origin,
who reigned till 1508. He was there-
fore reigning at the time of the first
arrival of the Portuguese, and the

* The "Hoagly" River was then considered (in
ascending) to begin at Hoagly Point, and the
confluence of the Rupaṇa R., often called the
Gunga (see under **GODAVERY**).

name of Narsinga, which they learned to apply to the kingdom from his name, continued to be applied to it for nearly two centuries.

1505.—"Hasse notizia delli maggiori Re che hanno nell' India, che è el Re de Narsin, indiano zentil; confina in Estremadura con el regno de Comij (qu. regno Deconij?), el qual Re si è Moro. El qual Re de Narsin tien grande regno; sarà (harà?) ad ogni suo comando 10 mila elefanti, 30 mila cavalli, e infinito numero di genti."—*Lionardo Cu' Alauer*, 35.

1510.—"The Governor . . . learning of the embassy which the King of Bismega was sending to Cananore to the Viceroy, to offer firm friendship, he was most desirous to make alliance and secure peace . . . principally because the kingdom of Narsinga extends in the interior from above Calecut and from the Balagato as far as Cambaya, and thus if we had any wars in those countries by sea, we might by land have the most valuable aid from the King of Bismega."—*Correa*, ii. 30.

1513.—"Aderant tunc apud nostrū profectū a Narsingae rege legati."—*Emanuel. Reg. Epist.* f. 3r.

1516.—"45 leagues from these mountains inland, there is a very large city which is called Bijanaguer, very populous. . . . The King of Narsinga always resides there."—*Jurbova*, 85.

c. 1538.—"And she (the Queen of Onor) swore to him by the golden sandals of her yagad that she would rejoice as much should God give him the victory over them (the Turks) as if the King of Narsinga, whose slave she was, should place her at table with his wife."—*F. Mendez Pinto*, ch. ix.; see also *Cogan*, p. 11.

1553.—"And they had learned besides from a Friar who had come from Narsinga to stay at Cananor, how that the King of Narsinga, who was as it were an Emperor of the Gentiles of India in state and riches, was appointing ambassadors to send him . . ."—*Barros*, I. viii. 9.

1572.—
" . . . O Reyno Narsinga poderoso
Mais de ouro e de pedras, que de forte
gento." *Cambes*, vii. 21.

By Burton :

"Narsinga's Kingdom, with her rich display
Of gold and gems, but poor in martial
vein . . ."

1580.—"In the Kingdom of Narsingua to this day, the wives of their priests are buried alive with the bodies of their husbands; all other wives are burnt at their husbands' funerals."—*Montaigne*, by *Cotton*, ch. xi. (What is here said about priests applies to Lingaits, q.v.).

1611.—" . . . the Dutch President on the coast of Oheromandell, shewed us a Caul (see GOWLE) from the King of Narsinga,

Nencapati, Raja, wherein was granted that it should not be lawfull for any one that came out of Europe to trade there, but such as brought Prince Maurice his Patent, and therefore desired our departure."—*P. W. Floris*, in *Purchas*, i. 320.

1681.—"Coromandel. Ciudad muy grande, sugota al Rey de Narsinga, el qual Reyno e llamado por otro nombre Bismaga."—*Martinez de la Puente, Compendio*, 16.

NASSICK, n.p. *Nāsik*; *Nasika* of *Ptolemy* (vii. i. 63); an ancient city of Hindu sanctity on the upper course of the Godavery R., and the head-quarter of a district of the same name in the Bombay Presidency. A curious discussion took place at the R. Geog. Society in 1867, arising out of a paper by Mr. (afterwards Sir) George Campbell, in which the selection of a capital for British India was determined on logical principles in favour of Nassick. But logic does not decide the site of capitals, though government by logic is quite likely to lose India. Certain highly elaborated magic squares and magic cubes, investigated by the Rev. A. H. Frost (*Cambridge Math. Jour.*, 1857) have been called by him *Nasik squares*, and *Nasik cubes*, from his residence in that ancient place (see *Encyc. Britan.* 9th ed. xv. 215).

NAT, s. Burmese *nat*, [apparently from Skt. *natha*, 'lord']; a term applied to all spiritual beings, angels, elfs, demons, or what not, including the gods of the Hindus.

[1878.—"Indeed, with the country population of Pegu the worship, or it should rather be said the propitiation of the 'Nāts' or spirits, enters into every act of their ordinary life, and Buddha's doctrine seems kept for sacred days and their visits to the kyounng (monastery) or to the pagoda."—*Forbes, British Burma*, 222.]

NAUND, s. Hind. *nānd*. A coarse earthen vessel of large size, resembling in shape an inverted bee-hive, and useful for many economic and domestic purposes. The dictionary definition in Fallon, 'an earthen trough,' conveys an erroneous idea.

[1832.—"The ghuri (see GHURRY), or copper cup, floats usually in a vessel of coarse red pottery filled with water, called a *nān*."—*Wanderings of a Pilgrim*, i. 250.

[1899.—"To prevent the crickets from wandering away when left, I had a large earthen pan placed over them upside down. These pans are termed *nands*. They are

made of the coarsest earthenware, and are very capacious. Those I used were nearly a yard in diameter and about eighteen inches deep."—*Thorahill, Haunts and Hobbies of an Indian Official*, 70.]

NAUTCH, *s.* A kind of ballet-dance performed by women; also any kind of stage entertainment; an European ball. Hind. and Mahr. *natch*, from Skt. *nritya*, dancing and stage-playing, through Prakrit *nachcha*. The word is in European use all over India. [A *poggy nautch* (see **POGGLE**) is a fancy-dress ball. Also see **POOTLY NAUTCH**.] Browning seems fond of using this word, and persists in using it wrongly. In the first of the quotations below he calls Filine the 'European nautch,' which is like calling some Hindu dancing-girl 'the Indian ballet.' He repeats the mistake in the second quotation.

[1809.—"You Europeans are apt to picture to yourselves a Natch as a most attractive spectacle, but once witnessed it generally dissolves the illusion."—*Broughton, Letters from a Madras Camp*, ed. 1892, p. 142.]

1823.—"I joined Lady Macmughten and a large party this evening to go to a natch given by a rich native, Roushali Mullich, on the opening of his new house."—*Mrs. Heber, in Heber*, ed. 1814, i. 37.

[1829.—"... a dance by black people which they call a Natch. . . ."—*Oriental Sport. Mag.* ed. 1873, i. 129.]

c. 1831.—"Elle (Begum Sumrou) fit enterrer vivante une jeune eclave, dont elle était jalouse, et donna à son mari un nautch (bal) sur cette horrible tonile."—*Jacquemont, Correspondance*, ii. 221.

1872.—

"... let be there was no worst
Of degradation spared I'tino; ordained
from first
To last, in body and soul, for one life-
long debauch,
The Pariah of the North, the European
Nautch!"

T'fine at the Fair, 31.

1876.—

"... I locked in the swarth little lady—
I swear,
From the head to the foot of her,—well
quite as bare!
'No Nautch shall cheat me,' said I,
taking my stand
At this bolt which I draw. . . ."

Natural Magic, in *Pacchirotto*, &c.

NAUTCH-GIRL, *s.* (See **BAYADERE, DANCING-GIRL**.) The last quotation is a glorious jumble, after the manner of the compiler.

[1809.—"Natch Girls are exempted from all taxes, though they pay a kind of voluntary one monthly to a Fuzcer. . . ."—*Broughton, Letters from a Madras Camp*, ed. 1892, p. 113-4.]

1825.—"The Natch women were, as usual, ugly, huddled up in huge bundles of red petticoats; and their exhibition as dull and insipid to an European taste, as could well be conceived."—*Heber*, ii. 102.

1836.—"In India and the East dancing-girls are trained called *Mush*, and they give a fascinating entertainment called a *natch*, for which they are well paid."—*In R. Phillips, A Million of Facts*, 322.

NAVAIT, NAITEA, NEVOYAT, &c., *n.p.* A name given to Mahomedans of mixt race in the Konkan and S. Canara, corresponding more or less to Moplahs (*q.v.*) and Lubbys of Malabar and the Coromandel coast. [The head-quarters of the Navayats are in N. Canara, and their traditions state that their ancestors fled from the Persian Gulf about the close of the 7th century, to escape the cruelty of a Governor of Iran. See *Sturrock, Man. of S. Canara*, i. 181.] It is apparently a Konkani word connected with Skt. *nara*, 'new,' and implying 'new convert.' [The *Madras Gloss.* derives the word from Pers. *naifi*, from *Nail*, the name of an Arab clan.]

1552.—"Sons of Moors and of Gentile women, who are called Naiteas. . . ."—*Cervantes*, iii. 21.

1553.—"Naiteas que são mestiços: quanto aos padres de geração dos Arabes . . . e perparte das madres das Gentias."—*Barros*, i. ix. 3.

"And because of this fertility of soil, and of the trade of these ports, there was here a great number of Moors, natives of the country, whom they call Naiteas, who were accustomed to buy the horses and sell them to the Moors of the Decan. . . ."—*Ibid.* i. viii. 9.

c. 1612.—"From this period the Mahomedans extended their religion and their influence in Malabar, and many of the princes and inhabitants, becoming converts to the true faith, gave over the management of some of the seaports to the strangers, whom they called Nowayits (literally the New Race). . . ."—*Firihta*, by Briggs, iv. 633.

1615.—"... et passim infiniti Mahometani reperiebantur, tum indigenae quos naiteas vocabant, tum externi. . . ."—*Jarric*, i. 57.

1628.—"There are two sorts of Moors, one *Metics* of mixed seed of Moors-fathers and Ethniko-mothers, called Naiteani, Mungrels also in their religion, the other Forreiners. . . ."—*Porelat, Pilgrimage*, 151.

NAZIR, s. Hind. from Ar. *nāzir*, 'inspector' (*nāzr*, 'sight'). The title of a native official in the Anglo-Indian Courts, sometimes improperly rendered 'sheriff,' because he serves processes, &c.

1670.—"The Khan . . . ordered his Nassir, or Master of the Court, to assign something to the servants. . . ."—*Andrieux*, 41.

[1708.—"He especially, who is called Nader, that is the chief of the Mahal . . ."—*Catrou, II. of the Mogul Dynasty*, E.T. 295.

[1826.—"The Nazir is a perpetual sheriff, and executes writs and summonses to all the parties required to attend in civil and criminal cases."—*Pandurang Hari*, ed. 1873, ii. 118.]

1878.—"The Nazir had charge of the treasury, stamps, &c., and also the issue of summonses and processes."—*Life in the Mofussil*, i. 204.

[In the following the word represents *nakkāra*, 'a kettle-drum.'

1763.—"His Excellency (Nawab Meer Cossim) had not eaten for three days, nor allowed his Nazir to be beaten."—*Diary of a Prisoner at Patna*, in *Wheeler, Early Records*, 323.]

NEELĀM, LEELĀM, s. Hind. *nīlām*, from Port. *leilão*. An auction or public outcry, as it used to be called in India (corresponding to Scotch *roup*; comp. Germ. *rufen*, and *outroop* of Linschoten's translator below). The word is, however, Oriental in origin, for Mr. C. P. Brown (MS. notes) points out that the Portuguese word is from Ar. *nīlām* (*al-nīlām*), 'proclamation, advertisement.' It is omitted by Dozy and Engelmann. How old the custom in India of prompt disposal by auction of the effects of a deceased European is, may be seen in the quotation from Linschoten.

1515.—"Pero d'Alpoym came full of sorrow to Cochín with all the apparel and servants of Afonso d'Albuquerque, all of which Dom Gracia took charge of; but the Governor (Lopo Soares) gave orders that there should be a leilão (auction) of all the wardrobe, which indeed made a very poor show. Dom Gracia said to D. Aleixo in the church, where they met: The Governor your uncle orders a leilão of all the old wardrobe of Afonso d'Albuquerque. I can't praise his intention, but what he has done only adds to my uncle's honour; for all the people will see that he gathered no rich Indian stuffs, and that he despised everything but to be foremost in honour."—*Correa*, ii. 469.

[1627.—"And should any man die, they at once make a Leylam of his property."—*India Office MSS., Corpo Chronologico*, vol. i.

Letter of *Fernando Nunes* to the King, Sept. 7.

[1554.—"All the spoil of Mombasa that came into the general stock was sold by leilão."—*Castanheda*, Bk. ii. ch. 13.]

1598.—"In Goa there is holden a daylie assemblée . . . which is like the meeting upō the burse in Andwarpe . . . and there are all kindes of Indian commodities to sell, so that in a manner it is like a Faire . . . it beginneth in y^e morning at 7 of the clocke, and continueth till 9 . . . in the principal streete of the citie . . . and is called the Leylon, which is as much as to say, as an *outroop* . . . and when any man dieth, all his goods are brought thither and sold to the last pennieworth, in the same outroop, who-soever they be, yea although they were the Viceroyes goodes. . . ."—*Linschoten*, ch. xxix.; [Hak. Soc. i. 184; and compare *Pyrard de Laval*, Hak. Soc. ii. 52, who spells the word *Laylon*].

c. 1610.—" . . . le mary vient frapper à la porte, dont la femme faisant fort l'estonnée, prie le Portugais de se cacher dans vne petite cuue à pourcelaine, et l'ayant fait entror là dedans, et ferme tres bien à clef, ouurt la porte a son mary, qui . . . le laisse tremper là jusqu'au lendemain matin, qu'il fit porter ceste cuue au marché, ou lallan ainsi qu'ils appellent. . . ."—*Maequet*, 344.

Linschoten gives an engraving of the *Rua Direita* in Goa, with many of these auctions going on, and the superscription: "*O Leilao que se faz cada dia pola menha na Rua direita de Goa.*" The Portuguese word has taken root at Canton Chinese in the form *yelang*; but more distinctly betrays its origin in the Amoy form *le-lang* and Swatow *loylang* (see *Giles*; also *Denny's Notes and Queries*, vol. i.).

NEELGYE, NILGHAU, &c., s. Hind. *nīlgāi*, *nīlgāi*, *nīlgāi*, i.e. 'blue cow'; the popular name of the great antelope, called by Pallas *Antelope tragocamelus* (*Porax pictus*, of Jerdon, [*Boselaphus tragocamelus* of Blanford, *Mammalia*, 517]), given from the slaty blue which is its predominant colour. The proper Hind. name of the animal is *rojh* (Skt. *ṛiṣya*, or *ṛiṣhya*).

1663.—"After these Elephants are brought divers tamed *Gazelles*, which are made to fight with one another; as also some *Nilgaux*, or grey oxen, which in my opinion are a kind of *Elands*, and *Rhinoceros*, and those great *Buffalos* of *Bengala* . . . to combat with a *Leon* or *Tiger*."—*Bernier*, E.T. p. 84; [ed. *Constable*, 262; in 218 *nilsgaus*; in 364, 377, *nil-gaux*].

1778.—"Captain Hamilton has been so obliging as to take charge of two deer, a male and a female, of a species which is

called neelgow, and is, I believe, unknown in Europe, which he will deliver to you in my name."—*Warren Hastings to Sir G. Colbrooke*, in *Gleig*, i. 238.

1821.—"There are not only neelghaus, and the common Indian deer, but some noble red-deer in the park" (at Lucknow).—*Heber*, ed. 1811, i. 214.

1852.—"All officers, we believe, who have served, like the present writers, on the canals of Upper India, look back on their peripatetic life there as a happy time . . . occasionally on a winding part of the bank one intruded on the solitude of a huge nilgai."—*Memo. of General Sir W. L. Buxton*, p. 11.

NEEM, s. The tree (*N.O. Meliaceæ*) *Azadirachta indica*, Jussieu; Hind. *nim* (and *nib*, according to Playfair, *Taleef Sherreef*, 170), *Mahr. nimbi*, from Skt. *nimbā*. It grows in almost all parts of India, and has a repute for various remedial uses. Thus poultices of the leaves are applied to boils, and their fresh juice given in various diseases; the bitter bark is given in fevers; the fruit is described as purgative and emollient, and as useful in worms, &c., whilst a medicinal oil is extracted from the seeds; and the gum also is reckoned medicinal. It is akin to the *bakum* (see **BUCKYNE**), on which it grafts readily.

1663.—"R. I beg you to recall the tree by help of which you cured that valuable horse of yours, of which you told me, for I wish to remember it.

"O. You are quite right, for in sooth it is a tree that has a great repute as valuable and medicinal among nations that I am acquainted with, and the name among them all is nimbo. I came to know its virtue in the Balaghat, because with it I there succeeded in curing sore backs of horses that were most difficult to clean and heal; and these sores were cured very quickly, and the horses very quickly cured. And this was done entirely with the leaves of this tree pounded and put over the sores, mixt with lemon-juice. . . ."—*Garriss*, i. 153.

1678.—"There is another tree highly medicinal . . . which is called nimbo; and the Malabars call it *Bepole* [Malayāl. *ippu*]."—*Acosta*, 284.

[1813.—" . . . the principal square . . . regularly planted with beautiful *nym* or *lym*-trees."—*Forbes, Or. Mem.* 2nd ed. ii. 445.

[1856.—"Once on a time Guj Singh . . . said to those around him, 'Is there any one who would leap down from that limb tree into the court!'"—*Forbes, Rds Mala*, ed. 1878, p. 465.]

1877.—"The elders of the Clans sat every day on their platform, under the great neem

tree in the town, and attended to all complaints."—*Maddox Taylor, Story*, &c., ii. 85.

NEGAPATAM, n.p. A seaport of Tanjore district in S. India, written *Ndgai-ppattanam*, which may mean 'Snake Town.' It is perhaps the *Nyaga* *Nytrópolis* of Ptolemy; and see under **COROMANDEL**.

1531.—"From this he (Cunhall Marcar, a Mahomedan corsair) went plundering the coast as far as Negapatam, where there were always a number of Portuguese trading, and Moorish merchants. These latter, dreading that this pirate would come to the place and plunder them, to curry favour with him, sent him word that if he came he would make a famous haul, because the Portuguese had there a quantity of goods on the river bank, where he could come up. . . ."—*Correa*, iii. 551.

[1598.—"The coast of Choramandel beginneth from the Cape of Negapatam."—*Linschoten*, Hak. Soc. i. 82.

[1615.—"Two (ships) from Negapatam, one from Cullmat and Mesopotam."—*Foster, Letters*, iv. 6.]

NEGOMBO, n.p. A pleasant town and old Dutch fort nearly 20 miles north of Colombo in Ceylon; formerly famous for the growth of the best cinnamon. The etymology is given in very different ways. We read recently that the name is properly (Tamil) *Nir-Kolumbu*, i.e. 'Colombo in the water.' But, according to Emeron Tennent, the ordinary derivation is *Mi-gumot*, the 'Village of bees'; whilst Burnouf says it is properly *Naga-lhu*, 'Land of Nagas,' or serpent worshippers (see *Tennent*, ii. 630).

1612.—"On this he cast anchor; but the wind blowing very strong by daybreak, the ships were obliged to weigh, as they could not stand at their moorings. The vessel of Andrea Coelho and that of Nuno Alvarez Teixeira, after weighing, not being able to weather the reef of Negumbo, ran into the bay, where the storm compelled them to be beached; but as there were plenty of people there, the vessel was run up by hand and not wrecked."—*Docarro*, 42.

NEGRAIS, CAPE, n.p. The name of the island and cape at the extreme south end of Arakan. In the charts the extreme south point of the mainland is called Pagoda Point, and the seaward promontory, N.W. of this, *Cape Negrais*. The name is a Portuguese corruption probably of the Arab or Malay form of the native name which

the Burmese express as *Naga-rit*, 'Dragon's whirlpool.' The set of the tide here is very apt to carry vessels ashore, and thus the locality is famous for wrecks. It is possible, however, that the Burmese name is only an effort at interpretation, and that the locality was called in old times by some name like *Nāgardahtra*. Ibn Batuta touched at a continental coast occupied by uncivilised people having elephants, between Bengal and Sumatra, which he calls *Barangudr*. From the intervals given, the place must have been near Negrais, and it is just possible that the term *Barra de Negrais*, which frequently occurs in the old writers (e.g. see Balbi, Fitch, and Bocarro below) is a misinterpretation of the old name used by Ibn Batuta (iv. 224-228).

1553.—"Up to the Cape of Negrais, which stands in 16 degrees, and where the Kingdom of Pegu commences, the distance may be 100 leagues."—*Burros*, i. ix. 1.

1583.—"Then the wind came from the S.W., and we made sail with our stern to the N.E., and running our course till morning we found ourselves close to the *Bar of Negrais*, as in their language they call the port which runs up into Pegu."—*Casparo Balbi*, i. 92.

1586.—"We entered the *larre* of Negrais, which is a braue barro," &c. (see COSMIN).—*R. Fitch*, in *Hall*, ii. 390.

1613.—"Philip de Brito having suro intelligence of this great armament . . . ordered the arming of seven ships and some *ranguicels*, and appointing as their commodore Paulo de Rego Pinheiro, gave him precise orders to engage the prince of Arracan at sea, before he should enter the *Barra* river of Negrais, which form the mouth of all those of the kingdom of Pegu."—*Boraro*, 137.

1727.—"The Sea Coast of Arakan reaches from Xatigam (see CHITTAGONG) to Cape Negrais, about 400 Miles in length, but few places inhabited . . ." (after speaking of "the great Island of Negrais") . . . he goes on, . . . "The other Island of Negrais, which makes the Point called the Cape . . . is often called *Diamond Island*, because its Shape is a Rhombus. . . . Three Leagues to the Southward of *Diamond Island* lies a Reef of Rocks a League long . . . conspicuous at all Times by the Sea breaking over them . . . the Rocks are called the *Legarti*, or in English, the *Lizard*."—*A. Hamilton*, ii. 20. This reef is the *Alguada*, on which a noble lighthouse was erected by Capt. (afterwards Lieut.-Gen.) Sir A. Fraser, C.B., of the Engineers, with great labour and skill. The statement of Hamilton suggests that the original name may have been *Lagarto*. But *Alagada*, "overflowed," is the real origin. It appears in the old French chart of d'Après as *Ile Noÿte*. In

Dunn it is *Negada* or *Nejada*, or *Lequado*, or *Sunkon Island* (*N. Dir.* 1780, 325).

1759.—"The Dutch by an Inscription in *Teutonic Characters*, lately found at Negrais, on the Tomb of a *Dutch Colonel*, who died in 1607 (qu. if not 1627 ?), appear then to have had Possession of that Island."—*Letter in Dalrymple, Or. Rep.* i. 93.

1763.—"It gives us pleasure to observe that the King of the Burmah, who caused our people at Negrais to be so cruelly massacred, is since dead, and succeeded by his son, who seems to be of a more friendly and humane disposition."—*Fort William Census*, Feb. 18. In *Long*, 283.

[1819.—"Negraglin." See under MUN-NEEPORE.]

NELLY, NELE. s. Malayāl. *nel*, 'rice in the husk'; [Tel. and Tam. *nelli*, 'rice-like']. This is the Dravidian equivalent of paddy (q.v.), and is often used by the French and Portuguese in South India, where Englishmen use the latter word.

1606.—". . . when they sell *nele*, after they have measured it out to the purchaser, for the seller to return and take out two grains for himself for luck (*com superstição*), things that are all heathen vanities, which the synod entirely prohibits, and orders that those who practise them shall be severely punished by the Bishop."—*Gouten, Synodo*, i. 52b.

1651.—"NII, that is unpounded rice, which is still in the husk."—*Rogers*, p. 95.

1760.—"Champs de nelli." See under JOWAUR.

[1796.—"75 parais Nelly."—List of Export Duties, in *Logan, Malabar*, iii. 265.]

NELLORE, n.p. A town and district north of Madras. The name may be Tamil. *Nall-ār*, 'Good Town.' But the local interpretation is from *nel* (see NELLY); and in the local records it is given in Skt. as *Dhānyapuram*, meaning 'rice-town' (*Seshagiri Satri*). (*The Madras Man.* (ii. 214) gives *Nall-ār*, 'Good-town'; but the *Gloss.* (s.v.) has *nellu*, 'paddy,' *āru*, 'village.' Mr. Boswell (*Nellore*, 687) suggests that it is derived from a *nelli* chell tree under which a famous lingam was placed.]

c. 1310.—"Ma'bar extends in length from Kulam to Milāwar, nearly 300 perasangs along the sea coast."—*Wandf*, in *Elliot*, iii. 32.

NERBUDDA R., n.p. Skt. *Narmada*, 'causing delight'; *Ptol. Nāmadōs*; *Periplus*, *Ναμαδοῖς* (amended by Fabricius to *Νάμαδος*). Dean Vincent's con-

jected etymology of *Nahr-Budda*, 'River of Buddha,' is a caution against such guesses.

c. 1020.—"From Dhār southwards to the R. Nerbadda nine (parasangs); thence to Mahrat-dos . . . eighteen . . ."—*Al-Birānī*, in *Elliot*, i. 60. The reading of Nerbadda is however doubtful.

c. 1310.—"There were means of crossing all the rivers, but the Nerbadda was such that you might say it was a remnant of the universal deluge."—*Amir Khusrū*, in *Elliot*, i. 79.

[1616.—"The King rode to the river of Darbadath."—*Sir T. Roe*, Hak. Soc. ii. 413. In his list (n. 539) he has Narbadah.]

1727.—"The next Town of Note for Commerce is Baroach . . . on the Banks of the River Nerdaba."—*A. Hamilton*, ed. 1744, i. 145.]

NERCHA, s. Malayūl. *nerchcha*, 'a vow,' from verb *neriya*, 'to agree or promise.'

1606.—"They all assemble on certain days in the porches of the churches and dine together . . . and thus they call *nercha*."—*Gouvea, Synodo*, f. 63. See also f. 11. This term also includes offerings to saints, or to temples, or particular forms of devotion. Among Hindus a common form is to feed a lamp before an idol with *ghee* instead of oil.

NERRICK, NERRUOK, NIRK, &c., s. Hind. from Pers. *nirakh*, vulgarly *nirakh*, *nirikh*. A tariff, rate, or price-current, especially one established by authority. The system of publishing such rates of prices and wages by local authority prevailed generally in India a generation or two back, and is probably not quite extinct even in our own territories. [The provincial Gazettes still publish periodical lists of current prices, but no attempt is made to fix such by authority.] It is still in force in the French settlements, and with no apparent ill effects.

1799.—"I have written to Campbell a long letter about the *nerrick* of exchange, in which I have endeavoured to explain the principles of the whole system of *nerricking* (see *SHROFF*). . . ."—*Wellington*, i. 56.

1800.—"While I was absent with the army, Col. Sherbrooke had altered the *nerrick* of artificers, and of all kinds of materials for building, at the instigation of Capt. Norris . . . and on the examination of the subject a system of engineering came out, well worthy of the example set at Madras."—*Ibid.* i. 67.

[. . . "Here is established a *niruc*, or regulation, by which all coins have a certain value affixed to them; and at this rate they are received in the payment of the revenue;

but in dealings between private persons attention is not paid to this rule."—*P. Buchanan, Mysore*, ii. 279.]

1878.—"On expressing his surprise at this, the man assured him that it was really the case that the bazar '*nerik*' or market-rate, had so risen."—*Life in the Mafasil*, i. p. 33.

NGAPEE, s. The Burmese name, *ngapi*, 'pressed fish,' of the odorous delicacy described under **BALACHONG**. [See *Forbes, British Burma*, 83.]

1855.—"Makertich, the Armenian, assured us that the jars of *ngapē* at Amarpoura exhibited a flux and reflux of tide with the changes of the moon. I see this is an old belief. De la Loubère mentions it in 1688 as held by the Siamese."—*Yule, Mission to Ava*, p. 160.

NICOBAR ISLANDS, n.p. The name for centuries applied to a group of islands north of Sumatra. They appear to be the *Βάπωνες* of Ptolemy, and the Lankha Bālus of the oldest Arab Relation. [Sir G. Birdwood identifies them with the Island of the Bell (*Nakās*) to which Sindbad, the Seaman, is carried in his fifth voyage. (*Report on Old Records*, 108; *Burton, Arabian Nights*, iv. 368).] The Danes attempted to colonize the islands in the middle of the 18th century, and since, unsuccessfully. An account of the various attempts will be found in the *Voyage of the Novara*. Since 1869 they have been partially occupied by the British Government, as an appendage of the Andaman settlement. Comparing the old forms *Lankha* and *Nakkavāram*, and the nakedness constantly attributed to the people, it seems possible that the name may have had reference to this (*naṅgā*). [Mr. Man (*Journ. Anthropol. Institute*, xviii. 359) writes: "A possible derivation may be suggested by the following extract from a paper by A. de Candolle (1885) on 'The Origin of Cultivated Plants': 'The presence of the coconut in Asia three or four thousand years ago is proved by several Sanskrit names. . . . The Malays have a name widely diffused in the Archipelago, *kalapa*, *klapa*, *klopo*. At Sumatra and Nicobar we find the name *njior*, *nieor*, in the Philippines *niog*, at Bali, *niok*, *njo*. . . . While the Nicobars have long been famed for the excellence of their coconuts, the only words which bear any resemblance to the forms above given

are *ngoll*, 'a ripe nut,' and *ñi-nùu*, 'a half-ripe nut.'"]

c. 1050.—The name appears as *Nakkavāram* in the great Tanjore Inscription of the 11th century.

c. 1282.—"When you leave the island of Java (the *Less*) and the Kingdom of Lambri, you sail north about 160 miles, and then you come to two islands, one of which is called *Necuveran*. In this island they have no king nor chief, but live like beasts. . . ."—*Marco Polo*, Bk. III. ch. 12.

c. 1300.—"Opposite *Lāmdri* is the island of *Lākūwām* (probably to read *Nākūwām*), which produces plenty of red amber. Men and women go naked, except that the latter cover the pudenda with cocconut leaves. They are all subject to the *Kādn*."—*Rashid-ud-din*, in *Elliot*, i. 71.

c. 1322.—"Departing from that country, and sailing toward the south over the Ocean Sea, I found many islands and countries, where among others was one called *Nicoveran* . . . both the men and women there have faces like dogs, etc. . . ."—*Friar Oloric*, in *Callag*, &c., 97.

1510.—"In front of the before named island of *Samatra*, across the Gulf of the Ganges, are 5 or 6 small islands, which have very good water and ports for ships. They are inhabited by Gentiles, poor people, and are called *Niconvar* (*Nacalar* in Lisbon ed.), and they find in them very good amber, which they carry thence to Malacca and other parts."—*Barbosa*, 185.

1514.—"Seeing the land, the pilot said it was the land of *Nicubār*. . . . The pilot was at the top to look out, and coming down he said that this land was all cut up (i.e. in islands), and that it was possible to pass through the middle; and that now there was no help for it but to chance it or turn back to *Cochin*. . . . The natives of the country had sight of us and suddenly came forth in great boats full of people. . . . They were all *Cuffres*, with fish-bones inserted in their lips and chin: big men and frightful to look on; having their boats full of bows and arrows poisoned with herbs."—*Nicor da Empoli*, in *Archiv. Stor.* pp. 71-72.

NIGGER, s. It is an old brutality of the Englishman in India to apply this title to the natives, as we may see from *Ives* quoted below. The use originated, however, doubtless in following the old Portuguese use of *negros* for "the blacks" (q.v.), with no malice prepense, without any intended confusion between Africans and Asiatics.

1639.—See quot. from *Pinto* under **COBRA DE CAPELLO**, where *negroes* is used for natives of *Sumātra*.

1648.—"Moreover three blacks (*negros*) in this territory occupy lands worth 3000

or 4000 pardaos of rent; [they are related to one another, and are placed as guards in the outlying parts."—*S. Jotelho, Cartas*, 111.

1582.—"A *nigroo* of *John Cambrayes*, Pilot to *Pauco de la Gama*, was that day run away to the *Moorees*."—*Castañeda*, by *N. L.*, f. 19.

[1603.—"The King and people *niggers*."—*Danvers, Letters*, i. 10.]

1622.—Ed. Grant, pursuer of the Diamond, reports capture of vessels, including a junk "with some stoer of *negers*, which was divided bytwick the *Duch* and the *English*."—*Sainsbury*, iii. p. 78.

c. 1755.—"You cannot affront them (the natives) more than to call them by the name of *negroes*, as they conceive it implies an idea of slavery."—*Ives, Voyage*, p. 24.

c. 1767.—"Gli *Gesuiti* sono missionarii o *parocchii* de' *negri* detti *Malabar*."—*Della Tomba*, 3.

1760.—"The Dress of this Country is entirely linnen, save Hats and Shoes; the latter are made of tanned Hides as in England . . . only that they are no thicker than coarse paper. These shoes are neatly made by *Negroes*, and sold for about 10d. a Pr. each of which will last two months with care."—*M.S. Letter of James Rennell*, Sept. 30.

1866.—"Now the political creed of the frequenters of dawk bungalows is too uniform . . . it consists in the following tenets . . . that Sir Mordaunt Wells is the greatest judge that ever sat on the English bench; and that when you hit a *nigger* he dies on purpose to spite you."—*The Dawk Bungalow*, p. 225.

NILGHERRY, NEILGHERRY,

&c., n.p. The name of the Mountain Peninsula at the end of the Mysore table land (originally known as *Malai-nādu*, 'Hill country'), which is the chief site of hill sanatoria in the Madras Presidency. Skt. *Nilagiri*, 'Blue Mountain.' The name *Nilu* or *Nildri* (synonymous with *Nilagiri*) belongs to one of the mythical or semi-mythical ranges of the Puranic Cosmogony (see *Vishnu Purāṇa*, in *Wilson's Works*, by *Hall*, ii. 109, 111, &c.), and has been applied to several ranges of more assured locality, e.g. in Orissa as well as in S. India. The name seems to have been fancifully applied to the Ootacamund range about 1820, by some European. [The name was undoubtedly applied by natives to the range before the appearance of Europeans, as in the *Kongu-dēsa Rajakul*, quoted by *Grigg (Nilagiri Man.* 363), and the name appears in a letter of Col. Mackenzie of about 1816 (*Ibid.* 278). Mr. T. M. Horsfall writes:

"The name is in common use among all classes of natives in S. India, but when it may have become specific I cannot say. Possibly the solution may be that the Nilgiris being the first large mountain range to become familiar to the English, that name was by them caught hold of, but not coined, and stuck to them by mere priority. It is on the face of it improbable that the Englishmen who early in the last century discovered these Hills, that is, explored and shot over them, would call them by a long Skt. name."

Probably the following quotation from Dampier refers to Orissa, as does that from Hedges:

"One of the English ships was called the *Nellegree*, the name taken from the Nello-gree Hills in Bengal, as I have heard."—*Dampier*, ii. 115.

1683.—"In 3rd morning early I went up the Nilligree Hill, where I had a view of a most pleasant fruitfull valley."—*Hedges, Diary*, March 2; [Hak. Soc. i. 67].

The following also refers to the Orissa Hills.

1762.—"Weavers of Balasore complain of the great scarcity of rice and provisions of all kinds occasioned by the devastations of the Maharratta, who, 800 in number, after plundering Balasore, had gone to the Nelligree Hills."—*In Long*, 12.

NIPA, s. Malay *nipah*.

a. The name of a stemless palm (*Nipa fruticans*, Thunb.), which abounds in estuaries from the Ganges delta eastward, through Tennasserim and the Malay countries, to N. Australia, and the leaves of which afford the chief material used for thatch in the Archipelago. "In the Philippines," says Crawford, "but not that I am aware of anywhere else, the sap of the *Nipa*. . . is used as a beverage, and for the manufacture of vinegar, and the distillation of spirits. On this account it yields a considerable part of the revenue of the Spanish Government" (*Desc. Diet.* p. 301). But this fact is almost enough to show that the word is the same which is used in sense b; and the identity is placed beyond question by the quotations from Teixeira and Mason.

b. Arrack made from the sap of a palm tree, a manufacture by no means confined to the Philippines. The

Portuguese, appropriating the word *Nipa* to this spirit, called the tree itself *nipeira*.

a.—

1611.—"Other wine is of another kind of palm which is called *Nipa* (growing in watery places), and this is also extracted by distillation. It is very mild and sweet, and clear as pure water; and they say it is very wholesome. It is made in great quantities, with which ships are laden in Pegu and Tanasserim, Malacca, and the Philippine, or Manila; but that of Tanasserim exceeds all in goodness."—*Teixeira, Relações*, i. 17.

1613.—"And then on from the marsh to the *Nypeltras* or wild-palms of the rivulet of Puet China."—*Godinho de Leria*, 6.

"And the wild palms called *Nypeltras*. . . from these flowers is drawn the liquor which is distilled into wine by an alembic, which is the best wine of India."—*Ibid.* 16.

[1817.—"In the maritime districts, *stay*, or *thatch*, is made almost exclusively from the leaves of the *nipa* or *bayu*."—*Raffles, II. of Java*, 2nd ed. i. 185.]

1818.—"Steamer amongst the low swampy islands of the Sunderlands. . . the puddles of the steamer tread up the large fruits of the *Nipa fruticans*, a low stemless palm that grows in the tidal waters of the Indian ocean, and bears a large head of nuts. It is a plant of no interest to the common observer, but of much to the geologist, from the nuts of a similar plant abounding in the tertiary formations at the mouth of the Thames, having floated about there in as great profusion as here, till buried deep in the silt and mud that now form the island of Sheppey."—*Hooks, Himalayan Journals*, i. 1-2.

1860.—"The *Nipa* is very extensively cultivated in the Province of Tavoy. From incisions in the stem of the fruit, toddy is extracted, which has very much the flavour of mead, and this extract, when boiled down, becomes sugar."—*Mason's Burmah*, p. 605.

1871.—"It (sugar) is also got from *Nipa fruticans*, Thunb., a tree of the low coast regions, extensively cultivated in Tavoy."—*Hanbury and Fockiger*, 635.

These last quotations confirm the old travellers who represent Tennasserim as the great source of the *Nipa* spirit.

b.—

c. 1567.—"Euery yeere is there lade (at Tennasserim) some ships with *Vezino*, *Nipa*, and *Benjamin*."—*Ces. Federici* (E.T. in *Hall*), ii. 359.

1568.—"Nipa, qual' è vn Vino eccellentissimo che nasce nel fior d'un arbore chiamato Niper, il cui liquor si distilla, e so no fa vna beuanda eccellentissima."—*Ces. Federici*, in *Ramusio*, iii. 392.

1583.—"I Portoghesi e noi altri di questo bando di qua non mangiamo nel Regno di Pegu pao di grano . . . no si bove vino;

ma una certa acqua lambiccata da vn albero detto Annippa, ch' è alla bocca assai gustevole; ma al corpo giova o nuoce, secondo le complessioni de gli huomini."—*G. Balbi*, f. 127.

1591.—"Those of Tannasari are chiefly freighted with Rice and Nipar wine, which is very strong."—*Barker's Account of Lancaster's Voyage*, in *Hakl.* ii. 592.

In the next two quotations *nipe* is confounded with coco-nut spirit.

1598.—"Likewise there is much wine brought thither, which is made of Coeus or Indian Nattes, and is called Nype de Tanasaria, that is Aqua Composita de Tanasaria."—*Lincolen*, 30; [*Hak. Soc.* i. 103].

"The Sura, being distilled, is called Fula (see FOOL'S RACK) or Nipe, and is an excellent Aqua Vitæ as any is made in Dort."—*Ibid.* 101; [*Hak. Soc.* ii. 49].

[1616.—"One jar of Neepe."—*Foster, Letters*, iv. 162].

1623.—"In the daytime they did nothing but talk a little with one another, and some of them got drunk upon a certain wine they have of raisins, or on a kind of aqua vitæ with other things mixt in it, in India called nippa, which had been given them."—*P. della Valle*, ii. 669; [*Hak. Soc.* ii. 272].

We think there can be little doubt that the slang word *nip*, for a small dram of spirits, is adopted from *nippa*. [But compare Dutch *nippen*, 'to take a dram.' The old word *nippitatum* was used for 'strong drink'; see *Stanf. Dict.*]

NIRVĀNA, s. Skt. *nirvāna*. The literal meaning of this word is simply 'blown out,' like a candle. It is the technical term in the philosophy of the Buddhists for the condition to which they aspire as the crown and goal of virtue, viz. the cessation of sentient existence. On the exact meaning of the term see Childer's *Pali Dictionary*, s.v. *nibbāna*, an article from which we quote a few sentences below, but which covers ten double-column pages. The word has become common in Europe along with the growing interest in Buddhism, and partly from its use by Schopenhauer. But it is often employed very inaccurately, of which an instance occurs in the quotation below from Dr. Draper. The oldest European occurrence of which we are aware is in *Purchas*, who had met with it in the Pali form common in Burma, &c., *nibban*.

1628.—"After death they (the Talapoy) believe three Places, one of Pleasure *Saun* (perhaps *sukham*) like the Mahumitate Paradise; another of Torment *Naxac* (read *Narac*); the third of Annihilation which they call Niba."—*Purchas, Pilgrimage*, 506.

c. 1815.—" . . . the state of Niban, which is the most perfect of all states. This consists in an almost perpetual ecstasy, in which those who attain it are not only free from troubles and miseries of life, from death, illness and old age, but are abstracted from all sensation; they have no longer either a thought or a desire."—*Dangermann, Burmese Empire*, p. 6.

1838.—" . . . Transience, Pain, and Unreality . . . these are the characters of all existence, and the only true good is exemption from these in the attainment of nirvāna, whether that be, as in the view of the Brahmin or the theistic Buddhist, absorption into the supreme essence; or whether it be, as many have thought, absolute nothingness; or whether it be, as Mr. Hodgson quaintly phrases it, the *ubi* or the *modus* in which the infinitely attenuated elements of all things exist, in this last and highest state of abstraction from all particular modifications such as our senses and understandings are cognizant of."—*Fate, Mission to Ava*, 236.

"When from between the eal trees at Kusināra he passed into nirvāna, he (Buddha) ceased, as the extinguished fire ceases."—*Ibid.* 239.

1869.—"What Bishop Bigandet and others represent as the popular view of the Nirvāna, in contradistinction to that of the Buddhist divines, was, in my opinion, the conception of Buddha and his disciples. It represented the entrance of the soul into rest, a subduing of all wishes and desires, indifference to joy and pain, to good and evil, an absorption of the soul into itself, and a freedom from the circle of existences from birth to death, and from death to a new birth. This is still the meaning which educated people attach to it, whilst Nirvāna suggests rather a kind of Mohammedan Paradise or of blissful Elysian fields to the minds of the larger masses."—*Prof. Max Müller, Lecture on Buddhist Nihilism*, in *Tribner's Op. Record*, Oct. 16.

1875.—"Nibbānam. Extinction; destruction; annihilation; annihilation of being, Nirvāna; annihilation of human passion, Arhatship or final sanctification. . . . In *Tribner's Record* for July, 1870, I first propounded a theory which meets all the difficulties of the question, namely, that the word Nirvāna is used to designate two different things, the state of blissful sanctification called Arhatship, and the annihilation of existence in which Arhatship ends."—*Childers, Pali Dictionary*, pp. 265-266.

"But at length reunion with the universal intellect takes place; Nirvāna is reached, oblivion is attained . . . the state in which we were before we were born."—*Draper, Conflict, &c.*, 122.

1870.—
 "And how—in fulness of the times—it fell
 That Buddha died . . .
 And how a thousand thousand eons since
 then
 Have trod the Path which leads whither
 he went
 Unto Nirvāna where the Silence lives."
Sir E. Arnold, Light of Asia, 237.

NIZAM, THE, n.p. The hereditary style of the reigning prince of the Hyderabad Territories; 'His Highness the Nizam,' in English official phraseology. This in its full form, *Nizam-ul-Mulk*, was the title of Asaf Jah, the founder of the dynasty, a very able soldier and minister of the Court of Aurangzeb, who became Subadar (see **SOUBADAR**) of the Deccan in 1713. The title is therefore the same that had pertained to the founder of the Ahmednagar dynasty more than two centuries earlier, which the Portuguese called that of Nizamalucco. And the circumstances originating the Hyderabad dynasty were parallel. At the death of Asaf Jah (in 1748) he was independent sovereign of a large territory in the Deccan, with his residence at Hyderabad, and with dominions in a general way corresponding to those still held by his descendant.

NIZAMALUCCO, n.p. *Izam Malucco* is the form often found in Correa. One of the names which constantly occur in the early Portuguese writers on India. It represents *Nizam-ul-Mulk* (see **NIZAM**). This was the title of one of the chiefs at the court of the Bahmani king of the Deccan, who had been originally a Brahman and a slave. His son Ahmed set up a dynasty at Ahmednagar (A.D. 1490), which lasted for more than a century. The sovereigns of this dynasty were originally called by the Portuguese *Nizamalucco*. Their own title was *Nizam Shih*, and this also occurs as *Nizamozza*. [Linschoten's etymology given below is an incorrect guess.]

1521.—"Meanwhile (the Governor Diego Lopes do Sequoira) . . . sent Fernão Camello as ambassador to the Nizamalucco, Lord of the lands of Choul, with the object of making a fort at that place, and arranging for an expedition against the King of Cambaya, which the Governor thought the Nizamalucco would gladly join in, because he was in a quarrel with that King. To

this he made the reply that I shall relate hereafter."—Correa, li. 623.

c. 1539. — "*Tratado do Contrato que o Viso Rey Dom Garcia do Noronha fez com o Niza Muxna, que d'antes se chamava Hu Niza Maluquo.*"—Tombo, in *Subsidios*, 115.

1543. — "*Izam maluco.*" See under **COTAMALUCCO**.

1553. — "This city of (Chaul) . . . is in population and greatness of trade one of the chief ports of that coast; it was subject to the Nizamalucco, one of the twelve Captains of the Kingdom of Decan (which we corruptly call *Dequern*). . . . The Nizamalucco being a man of great estate, although he possessed this maritime city, and other ports of great revenue, generally in order to be closer to the Kingdom of the Decan, held his residence in the interior in other cities of his dominion; instructing his governors in the coast districts to aid our fleets in all ways and content their captains, and this was not merely out of dread of them, but with a view to the great revenue that he had from the ships of Malabar. . . ."—Barro, li. ii. 7.

1563. — ". . . This King of Dely conquered the Decan (see **DECCAN**) and the Cuncan (see **CONCANN**); and retained the dominion a while; but he could not rule territory at so great a distance, and so placed in it a nephew crowned as king. This king was a great favourer of foreign people, such as Turks, Rumis, Coraonis, and Arabs, and he divided his kingdom into captaincies, bestowing upon *Ad-dam* (whom we call *Idalam*—see **IDALCAN**) the coast from Angediva to Cufardam . . . and to *Nizamalucco* the coast from Cufardam to Negotana. . . ."—Garcia, f. 31r.

"F. Let us mount and ride in the country; and by the way you shall tell me who is meant by Nizamozza, as you often use that term to me.

"O. At once I tell you he is a king in the Balaghat (see **BALAGHAUT**) (*Balgat* for *Balaghat*); whose father I have often attended, and sometimes also the son. . . ."—*Ibid.* f. 33r.

[1591-5. — "*Nizām-ul-Mulkhiya.*" See under **IDALCAN**.

[1598. — "*Maluco* is a Kingdom, and *Niza* a Lance or Spear, so that *Niza Maluco* is as much as to say as the Lance or Spear of the Kingdom."—Linschoten, Hak. Soc. i. 172. As if *Niza-ul-mulk*, 'spear of the kingdom.')

NOKAR, s. A servant, either domestic, military, or civil, also pl. *Nokar-logue*, 'the servants' Hind. *naukar*, from Pers. and *naukar-lag*. Also *naukar-chakar*, 'the servants, one of those jingling double-barrelled phrases in which Orientals delight even more than Englishmen (see **LOOTY**). As regards Englishmen, compare huggur-mugger, hurdy-gurdy,

tip-top, highly-tightly, higgledy-piggledy, hocus-pocus, tit for tat, topsy-turvy, harum-scarum, roly-poly, fiddle-faddle, rump and stump, slip-slop. In this case *chakar* (see CHACKUR) is also Persian. *Naukar* would seem to be a Mongol word introduced into Persia by the hosts of Chinghiz. According to I. J. Schmidt, *Forschungen im Gebiete der Völker Mittel Asiens*, p. 96, *nükur* is in Mongol, 'a comrade, dependent, or friend.'

c. 1407.—"L'Emir Khodaidad fit partir avec ce député son serviteur (*naukar*) et celui de Mirza Djihanghir. Ces trois personages joignent la cour auguste. . . ."—*Abdurrazak*, in *Notices et Extraits*, XIV. i. 146.

c. 1660.—"Mahmūd Sultān . . . understood accounts, and could reckon very well by memory the sums which he had to receive from his subjects, and those which he had to pay to his '*naukars*' (apparently armed followers)."—*Abulghāzi*, by *Desmaisons*, 271.

[1810.—"Noker." See under CHACKUR.

[1831.—"Its (Balkh) present population does not amount to 2000 souls; who are chiefly . . . the remnant of the Kara Nukur, a description of the militia established here by the Afghans."—*Burnes, Travels into Bokhara*, i. 238.]

1810.—"Noker, 'the servant'; this title was borne by Tuli the fourth son of Chinghiz Khan, because he was charged with the details of the army and the administration."—*Hammer, Golden Horde*, 460.

NOL-KOLE, *s.* This is the usual Anglo-Indian name of a vegetable a good deal grown in India, perhaps less valued in England than it deserves, and known here (though rarely seen) as *Kol-rabi*, *kohl-rabi*, 'cabbage-turnip.' It is the *Brassica oleracea*, var. *caulorapa*. The stalk at one point expands into a globular mass resembling a turnip, and this is the edible part. I see my friend Sir G. Birdwood in his *Bombay Products* spells it *Knolkhol*. It is apparently Dutch, '*Knollkool*' 'Turnip-cabbage; *Chouzzure* of the French.'

NON-REGULATION, *adj.* The style of certain Provinces of British India (administered for the most part under the more direct authority of the Central Government in its Foreign Department), in which the ordinary Laws (or Regulations, as they were formerly called) are not in force, or are in force only so far as they are

specially declared by the Government of India to be applicable. The original theory of administration in such Provinces was the union of authority in all departments under one district chief, and a kind of paternal despotism in the hands of that chief. But by the gradual restriction of personal rule, and the multiplication of positive laws and rules of administration, and the division of duties, much the same might now be said of the difference between *Regulation* and *Non-regulation* Provinces that a witty Frenchman said of Intervention and Non-intervention:—"La Non-intervention est une phrase politique et technique qui veut dire enfin à-peu-près la même chose que l'Intervention."

Our friend Gen. F. C. Cotton, R.E., tells us that on Lord Dalhousie's visit to the Neilgherry Hills, near the close of his government, he was riding with the Governor-General to visit some new building. Lord Dalhousie said to him: "It is not a thing that one must say in public, but I would give a great deal that the whole of India should be *Non-regulation*."

The Punjab was for many years the greatest example of a *Non-regulation* Province. The chief survival of that state of things is that there, as in Burma and a few other provinces, military men are still eligible to hold office in the civil administration.

1860.—". . . Nowo what ye ffolke of Bengala worschyppen Sir Jhono discourseth lityl. This mocho weo gadero. Somo worschyppin ano Idole yelopt. Regulationn and some worschyppen Non-regulation (reluti Gog et Hagog). . . ."—Ext. from a MS. of *The Travels of Sir John Munderill in the E. Indies*, lately discovered.

1867.—". . . We believe we should indicate the sort of government that Sicily wants, tolerably well to Englishmen who know anything of India, by saying that it should be treated in great mensura as a '*non-regulation*' province."—*Quarterly Review*, Jan. 1867, p. 135.

1883.—"The Delhi district, happily for all, was a *non-regulation* province."—*Life of Ed. Lawrence*, i. 44.

NORIMON, *s.* Japanese word. A sort of portable chair used in Japan.

[1615.—"He kept himself close in a *noromon*."—*Cecil's Diary*, i. 161.]

1618.—"As we were going out of the towne, the street being full of hackneymen

and horse, they would not make me way to passe, but fell a quarreling with my zereemoners, and offered me great abuse. . . .—*Coel's Diary*, ii. 99; [zereemoners in ii. 23].

1768-71.—“Sedan-chairs are not in use here (in Batavia). The ladies, however, sometimes employ a conveyance that is somewhat like them, and is called a norimon.”—*Starovius*, E.T. i. 321.

NOR-WESTER, *s.* A sudden and violent storm, such as often occurs in the hot weather, bringing probably a ‘dust-storm’ at first, and culminating in hail or torrents of rain. (See **TYPHOON**.)

1810.—“... the violent squalls called ‘north-westers,’ in consequence of their usually either commencing in, or veering round to that quarter. . . . The force of these north-westers is next to incredible.”—*Williamson*, V. M. ii. 35.

[1827.—“A most frightful nor’ wester had come on in the night, every door had burst open, the peals of thunder and torrents of rain were so awful. . . .”—*Mrs. Panton*, *Diary*, 98.]

NOWBEHAR, *n.p.* This is a name which occurs in various places far apart, a monument of the former extension of Buddhism. Thus in the early history of the Mahomedans in Sind, we find repeated mention of a temple called Naurihar (Nara-rihār, ‘New Monastery’). And the same name occurs at Balkh, near the Oxus. (See **VIHARA**.)

NOWROZE, *s.* Pers. *nan-rōz*, ‘New (Year’s) Day’; i.e. the first day of the Solar Year. In W. India this is observed by the Parsees. [For instances of such celebrations at the vernal equinox, see *Frazer*, *Pausanias*, iv. 75.]

c. 1590.—“This was also the cause why the Nauruz i Jaldi was observed, on which day, since his Majesty’s accession, a great feast was given. . . . The New Year’s Day feast . . . commenced on the day when the Sun in his splendour moves to Aries, and lasts till the 19th day of the month (Farvardin).”—*Ata*, ed. *Hockmann*, i. 183, 270.

[1614.—“Their Noroose, which is an annual feast of 20 days continuance kept by the Moors with great solemnity.”—*Foster*, *Letters*, iii. 65.

[1615.—“The King and Prince went a hunting . . . that his house might be fitted against the Noroose, which began the first Newe Moon in March.”—*Sir T. Roe*, *Hnk. Soc.* i. 138; also see 142.]

1638.—“There are two Festivals which are celebrated in this place with extraordinary ceremonies; one whereof is that of the first day of the year, which, with the Persians, they call Nauruz, Nauros, or Norose, which signifies nine days, though now it lasts eight or at least, and it falls at the moment that the Sun enters Aries.”—*Mandelslo*, 41.

1673.—“On the day of the Vernal Equinox, we returned to Gombroon, when the Moors introduced their New-Year *Fe* (see **EED**) or Noe Rose, with Banqueting and great Solemnity.”—*Fryer*, 306.

1712.—“Festat Nauruzus, i.e. vertentis anni initium, incidens in diem aequinoctii vernali. Non legalis est, sed ab antiquis Persis haereditate accepta festivitas, omnium ceterarum maxima et sollemnissima.”—*Kaempfer*, *Am. Exot.* 162.

1815.—“Jemshed also introduced the solar year; and ordered the first day of it, when the sun entered Aries, to be celebrated by a splendid festival. It is called Nauroze, or new year’s day, and is still the great festival in Persia.”—*Malcolm*, *H. of Persia*, i. 17.

1832.—“Now-roz (new year’s day) is a festival or eed of no mean importance in the estimation of Mus-ulman society. . . . The trays of presents prepared by the ladies for their friends are tastefully set out, and the work of many days’ previous arrangement. Eggs are boiled hard, some of these are stained in colours resembling our mottled papers; others are neatly painted in figures and devices; many are ornamented with gilding; every lady evincing her own peculiar taste in the prepared eggs for now-roz.”—*Mrs. Mir Hassan Ali*, *Obsvs. on the Mussulmans of India*, 283-4.

NOWSHADDER, *s.* Pers. *naushādar* (Skt. *narasāra*, but recent), Sal-ammoniac, i.e. chloride of ammonium.

c. 1500.—We find this word in a medieval list of articles of trade contained in Capmany’s *Memorias de Barcelona* (ii. App. 74) under the form *nozadro*.

1543.—“Salarmoniac, cioè liaciadro, o non si dà nè sacco no cassa con essa.”—*Pegolotti*, p. 17; also see 67, &c.

[1831.—“Sal ammoniac (nowchadur) is found in its native state among the hills near Juzak.”—*Burnes*, *Travels into Bokhara*, ii. 166.]

NUDDEEA RIVERS, *n.p.* See under **BOOGLY RIVER**, of which these are branches, intersecting the *Nadiya* District. In order to keep open navigation by the directest course from the Ganges to Calcutta, much labour is, or was, annually expended, under a special officer, in endeavouring during the dry season to maintain sufficient depth in these channels.

NUGGURKOTE, n.p. *Nagarkot*. This is the form used in olden times, and even now not obsolete, for the name of the ancient fortress in the Punjab Himalaya which we now usually know by the name of *Kot-kāngra*, both being substantially the same name, *Nagarkot*, 'the fortress town,' or *Kot-kā-nagara*, 'the town of the fortress.' [If it be implied that *Kāngra* is a corruption of *Kot-kā-nagara*, the idea may be dismissed as a piece of folk-etymology. What the real derivation of *Kāngra* is is unknown. One explanation is that it represents the Hind. *khunkhara*, 'dried up, shrivelled.'] In yet older times, and in the history of Mahmūd of Ghazni, it is styled *Bhim-nagar*. The name *Nagarkot* is sometimes used by older European writers to designate the Himalayan mountains.

1008.—"The Sultan himself (Mahmūd) joined in the pursuit, and went after them as far as the fort called *Bhim-nagar*, which is very strong, situated on the promontory of a lofty hill, in the midst of impassable waters."—*Al-Utbi*, in *Ellist*, i. 34.

1337.—"When the sun was in Cancer, the King of the time (Mahommed Tughlak) took the stone fort of *Nagarkot* in the year 738. . . . It is placed between rivers like the pupil of an eye . . . and is so impregnable that neither Sikandar nor Dara were able to take it."—*Badr-i-chuch*, *ibid.* iii. 570.

c. 1370.—"Sultan Firoz . . . marched with his army towards *Nagarkot*, and passing by the valleys of *Nākhach-nuhgarhi*, he arrived with his army at *Nagarkot*, which he found to be very strong and secure. The idol *Jwālmukhi* (see **JOWAULLA MOOKHEE**), much worshiped by the infidels, was situated in the road to *Nagarkot*. . . ."—*Shams-i-Sirdi*, *ibid.* iii. 317-318.

1398.—"When I entered the valley on that side of the Siwālik, information was brought to me about the town of *Nagarkot*, which is a large and important town of Hindustān, and situated in these mountains. The distance was 30 kos, but the road lay through jungles, and over lofty and rugged hills."—*Autobio.* of *Timur*, *ibid.* 465.

1553.—"But the sources of these rivers (Indus and Ganges) though they burst forth separately in the mountains which Ptolemy calls *Imaus*, and which the natives call *Dulangur* and *Nangracot*, yet are these mountains so closely joined that it seems as if they sought to hide these springs."—*Barros*, i. iv. 7.

c. 1590.—"*Nagerkote* is a city situated upon a mountain, with a fort called *Kangrah*. In the vicinity of this city, upon a lofty mountain, is a place called *Mahamaoy* (*Mahāmāyā*), which they consider as one of the works of the Divinity, and come in pil-

grimage to it from great distances, thereby obtaining the accomplishment of their wishes. It is most wonderful that in order to effect this, they cut out their tongues, which grow again in the course of two or three days. . . ."—*Agen*, ed. *Gladvin*, ii. 119; [ed. *Jarrett*, ii. 312].

1609.—"Bordering to him is another great *Raias* called *Tulberk Chand*, whose chiefs City is *Negerecot*, 80 c. from *Lahor*, and as much from *Syrinan*, in which City is a famous Pagod, called *Je* or *Durga*, unto which worlds of People re-sort out of all parts of *India*. . . . Divers *Moors* also resort to this *Peor*. . . ."—*W. Finch*, in *Purchas*, i. 438.

1616.—"27. *Nagra Cutt*, the chiefs Citie so called. . . ."—*Terry*, in *Purchas*, ii.; [ed. 1777, p. 82].

[c. 1617.—"*Nakarkutt*."—*Sir T. Roe*, *Hak. Soc.* ii. 531.]

c. 1676.—"The caravan being arriv'd at the foot of the Mountains which are call'd at this day by the name of *Naugrocot*, abundance of people come from all parts of the Mountain, the greatest part whereof are women and maids, who agree with the Merchants to carry them, their Goods and provisions cross the Mountains. . . ."—*Tavernier*, E.T. ii. 183; [ed. *Bail*, ii. 293].

1788.—"*Koto Kangrah*, the fortress belonging to the famous temple of *Nagorecote*, is given at 49 royal coses, equal to 99 G. miles, from *Sirhind* (northward)."—*Rennell*, *Memoir*, ed. 1793, p. 107.

1809.—"At *Patanacote*, where the *Padshah* (so the *Sikhs* call *Ranjee*) is at present engaged in preparations and negotiations for the purpose of obtaining possession of *Cote Caungrah* (or *Nagar Cote*), which place is besieged by the *Raja* of *Nepaul*. . . ."—*Elphinstone*, in *Life*, i. 217.

NUJEEB, s. Hind. from Ar. *najīb*, 'noble.' A kind of half-disciplined infantry soldiers under some of the native Governments; also at one time a kind of militia under the British; receiving this honorary title as being gentlemen volunteers.

[c. 1790.—"There were 1000 men, *nud-jeeves*, sword men. . . ." Evidence of *Sheikh Mohammed*, quoted by *Mr. Plumer*, in *Trial* of *W. Hastings*, in *Bomb.* iii. 393.

1796.—"The *Neezils* are *Matchlock* men."—*W. A. Tonn*, *A Letter on the Mahratta People*, *Bombay*, 1798, p. 50.]

1813.—"There are some corps (*Mahratta*) styled *Nujeeb* or men of good family. . . . These are foot soldiers invariably armed with a sabre and matchlock, and having adopted some semblance of European discipline are much respected."—*Forbes*, *Or. Mem.* ii. 46; [2nd ed. i. 343].

[" " "A corps of *Nujeebs*, or infantry with matchlocks. . . ."—*Broughton*, *Letters from a Mahratta Camp*, ed. 1892, p. 11.

[1817.—"In some instances they are called Nujeeb (literally, Noble) and would not design to stand sentry or perform any fatiguing duty."—*V. Blacker, Mem. of the Operations in India in 1817-18*, p. 22.]

NULLAH, s. Hind. *nālā*. A watercourse; not necessarily a dry watercourse, though this is perhaps more frequently indicated in the Anglo-Indian use.

1778.—"When the water falls in all the nullahs. . . ."—*Halhed's Code*, 52.

c. 1785.—"Major Adams had sent on the 11th Captain Hebbert . . . to throw a bridge over Shinga nullah."—*Carraccioli, Life of Clive*, i. 93.

1789.—"The ground which the enemy had occupied was entirely composed of sandhills and deep nullahs. . . ."—*Munro, Narrative*, 22A.

1799.—"I think I can show you a situation where two embrasures might be opened in the bank of the nullah with advantage."—*Wellington, Despatches*, i. 26.

1817.—"On the same evening, as soon as dark, the party which was destined to open the trenches marched to the chosen spot, and before daylight formed a nullah . . . into a large parallel."—*Mit's Hist.* v. 377.

1843.—"Our march tardy because of the nullahs. Watercourses is the right name, but we get here a slip-slop way of writing quite contemptible."—*Life of Sir C. Napier*, ii. 310.

1860.—"The real obstacle to movement is the depth of the nullahs hollowed out by the numerous rivulets, when swollen by the rains."—*Tennent's Ceylon*, ii. 574.

NUMDA, NUMNA, s. Hind. *namda*, *namdā*, from Pers. *namad*, [Skt. *namata*]. Felt; sometimes a woollen saddle-cloth, properly made of felt. The word is perhaps the same as Ar. *namat*, 'a coverlet,' spread on the seat of a sovereign, &c.

[1774.—"The apartment was full of people seated on *Namets* (felts of camel hair) spread round the sides of the room. . . ."—*Hanway, Hist. Account of British Trade*, i. 228.]

1815.—"That chief (Temugin or Chingiz), we are informed, after addressing the Khans in an eloquent harangue, was seated upon a black felt or nummud, and reminded of the importance of the duties to which he was called."—*Malcolm, H. of Persia*, i. 410.

[1819.—"A Kattie throws a numda on his mare."—*Trans. Lit. Soc. Bo.* i. 278.]

1823.—"In a two-poled tent of a great size, and lined with yellow woollen stuff of Europe, sat Nader Koollee Khan, upon a coarse numud. . . ."—*The Kuzilbash*, i. 254.

[1850.—"The natives use (for their tents) a sort of woollen stuff, about half an inch

thick, called 'numbda'. . . . By the bye, this word 'numbda' is said to be the origin of the word *nomade*, because the nomade tribes used the same material for their tents" (1).—*Letter in Notes and Queries*, 1st ser. i. 342.]

NUMERICAL AFFIXES, CO-EFFICIENTS, or DETERMINATIVES.* What is meant by these expressions can perhaps be best elucidated by an extract from the *Malay Grammar* of the late venerable John Crawfurd:

"In the enumeration of certain objects, the Malay has a peculiar idiom which, as far as I know, does not exist in any other language of the Archipelago. It is of the same nature as the word 'head,' as we use it in the tale of cattle, or 'sail' in the enumeration of ships; but in Malay it extends to many familiar objects. *Alai*, of which the original meaning has not been ascertained, is applied to such tenuous objects as leaves, grasses, &c.; *Batang*, meaning 'stem,' or 'trunk,' to trees, logs, spears, and javelins; *Bantal*, of which the meaning has not been ascertained, to such objects as rings; *Bidang*, which means 'spreading' or 'spacious,' to mats, carpets, thatch, sails, skins, and hides; *Biji*, 'seeds,' to corn, seeds, stones, pebbles, gems, eggs, the eyes of animals, lamps, and candlesticks," and so on. Crawfurd names 8 or 9 other terms, one or other of which is always used in company with the numeral, in enumerating different classes of objects, as if, in English, idiom should compel us to say 'two *stems* of spears,' 'four *spreads* of carpets,' 'six *corns* of diamonds.' As a matter of fact we do speak of 20 *head* of cattle, 10 *file* of soldiers, 100 *sail* of ships, 20 *pieces* of cannon, a dozen *stand* of rifles. But still the practice is in none of these cases obligatory, it is technical and exceptional; inasmuch that I remember, when a boy, in old Reform-Bill days, and when disturbances were expected in a provincial town, hearing it stated by a well-informed lady that a great proprietress in the neighbourhood was so alarmed that she had ordered from town a *whole stand* of muskets!

To some small extent the idiom occurs also in other European languages,

* Other terms applied have been *Numeralia*, Quantitative Auxiliaries, Numerical Auxiliaries, Segregatives, &c.

including French and German. Of French I don't remember any example now except *tête* (de bœuf), nor of German except *Stück*, which is, however, almost as universal as the Chinese *pieceny*. A quaint example dwells in my memory of a German courier, who, when asked whether he had any employer at the moment, replied: '*Ja freilich! dreizehn Stück Amerikaner!*'

The same peculiar idiom that has been described in the extract from Crawford as existing in Malay, is found also in Burmese. The Burmese affixes seem to be more numerous, and their classification to be somewhat more arbitrary and sophisticated. Thus *oo*, a root implying 'chief' or 'first,' is applied to kings, 'divinities, priests, &c.; *Yauk*, 'a male,' to rational beings not divine; *Gauug*, 'a brute beast,' to irrational beings; *Pya* implying superficial extent, to dollars, countries, dishes, blankets, &c.; *Lun*, implying rotundity, to eggs, loaves, bottles, cups, toes, fingers, candles, hamboos, hands, feet, &c.; *Treng* and *Gyaung*, 'extension in a straight line,' to rods, lines, spears, roads, &c.

The same idiom exists in Siamese, and traces of it appear in some of the vocabularies that have been collected of tribes on the frontier of China and Tibet, indicated by the fact that the numerals in such vocabularies in various instances show identity of origin in the essential part of the numeral, whilst a different aspect is given to the whole word by a variation in what appears to be the numeral-affix* (or what Mr. Brian Hodgson calls the 'servile affix'). The idiom exists in the principal vernaculars of China itself, and it is a transfer of this idiom from Chinese dialects to Pigeon-English which has produced the *pieceny*, which in that quaint jargon seems to be used as the universal numerical affix ("Two *pieceny* cooly," "three *pieceny* dollar," &c.).

This one pigeon phrase represents scores that are used in the vernaculars. For in some languages the system has taken what seems an extravagant development, which must form a great difficulty in the acquisition of

colloquial use by foreigners. Some approximate statistics on this subject will be given below.

The idiom is found in Japanese and Korean, but it is in these cases possibly not indigenous, but an adoption from the Chinese.

It is found in several languages of C. America; i.e. the Quiché of Guatemala, the Nahuatl of Mexico Proper; and in at least two other languages (Tep and Pirinda) of the same region. The following are given as the co-efficients or determinatives chiefly used in the (Nahuatl or) Mexican. Compare them with the examples of Malay and Burmese usage already given:

Tell (a stone) used for roundish or cylindrical objects; e.g. eggs, beans, cacao beans, cherries, prickly-pears, Spanish loaves, &c., also for books, and fowls:

Pantli (?) for long rows of persons and things; also for walls and furrows:

Tlamantli (from *mana*, to spread on the ground), for shoes, dishes, basins, paper, &c., also for speeches and sermons:

Olalt (maize-grains) for ears of maize, cacao-pods, bananas: also for flint arrow-heads (see IV. r. *Humboldt*, *Kairi-Sprache*, ii. 265).

I have, by the kind aid of my friend Professor Terrien de la Couperie, compiled a list of nearly fifty languages in which this curious idiom exists. But it takes up too much space to be inserted here. I may, however, give his statistics of the number of such determinatives, as assigned in the grammars of some of these languages. In Chinese vernaculars, from 33 in the Shanghai vernacular to 110 in that of Fuchau. In Korean, 12; in Japanese, 16; in Annamite, 106; in Siamese, 24; in Shan, 42; in Burmese, 40; in Malay and Javanese, 19.

If I am not mistaken, the propensity to give certain technical and appropriated titles to couples of certain beasts and birds, which had such an extensive development in old English sporting phraseology, and still partly survives, had its root in the same state of mind, viz. difficulty in grasping the idea of abstract numbers, and a dislike to their use. Some light to me was, many years ago, thrown upon this feeling, and on the origin

* See Sir H. Yule's *Introductory Essay to Captn. Gull's River of Golden Sand*, vol. 1893, pp. 127, 128.

of the idiom of which we have been speaking, by a passage in a modern book, which is the more noteworthy as the author does not make any reference to the existence of this idiom in any language, and possibly was not aware of it:

"On entering into conversation with the (Red) Indian, it becomes speedily apparent that he is unable to comprehend the idea of abstract numbers. They exist in his mind only as associated ideas. He has a distinct conception of two dogs or five deer, but he is so unaccustomed to the idea of number as a thing apart from specific objects, that I have tried in vain to get an Indian to admit that the idea of the number five, as associated in his mind with five dogs, is identical, as far as number is concerned, with that of two fingers."—(*Wilson's Prehistoric Man*, 1st ed. ii. 470.) [Also see *Tylor, Primitive Culture*, 2nd ed. i. 232 *seq.*].

Thus it seems probable that the use of the numeral co-efficient, whether in the Malay idiom or in our old sporting phraseology, is a kind of survival of the effort to bridge the difficulty felt, in identifying abstract numbers as applied to different objects, by the introduction of a common concrete term.

Traces of a like tendency, though probably grown into a mere fashion and artificially developed, are common in Hindustani and Persian, especially in the official written style of *mumchis*, who delight in what seemed to me, before my attention was called to the Indo-Chinese idiom, the wilful surplussage (e.g.) of two 'sheets' (*fard*) of letters, also used with quilts, carpets, &c.; three 'persons' (*nafar*) of *bar-kandāzes*; five 'rope' (*rat*) of buffaloes; ten 'chains' (*zanjir*) of elephants; twenty 'grips' (*labza*) of swords, &c. But I was not aware of the extent of the idiom in the *mumchi's* repertory till I found it displayed in Mr. Carnegie's *Kachahri Technicalities*, under the head of *Muhāwara* (Idioms or Phrases). Besides those just quoted, we there find *'adad* ('number') used with coins, utensils, and sleeveless garments; *dāna* ('grain') with pearls and coral beads; *dast* ('hand') with falcons, &c.; shields, and robes of honour; *jild* (volume, lit. 'skin') with books; *muhār* ('nose-bit') with camels; *kita* ('portion,' 'piecey') with precious stones, gardens, tanks, fields, letters; *manzil* ('a-stage on a journey, an alighting place') with tents, boats,

houses, carriages, beds, howdas, &c.; *siz* ('an instrument') with guitars, &c.; *silk* ('thread') with necklaces of all sorts, &c. Several of these, with others purely Turkish, are used also in Osmanli Turki-h.*

NUNCATIES, s. Rich cakes made by the Mahommedans in W. India chiefly imported into Bombay from Surat. [There is a Pers. word, *nūn-hatāi*, 'bread of Cathay or China,' with which this word has been connected. But Mr. Weir, Collector of Surat, writes that it is really *nūn-hatāi*, Pers. *nūn*, 'bread,' and *Mahr. Hat, hat*, '-ix'; meaning a special kind of cake composed of six ingredients—wheat-flour, eggs, sugar, butter or ghee, leaven produced from toddy or grain, and almonds.]

[**NUT**, s. Hind. *nath*, Skt. *nasāḥ*, 'the nose.' The nose-ring worn by Indian women.

[1819.—"An old-fashioned *nuth* or nose-ring, stuck full of precious or false stones."—*Trans. Lit. Soc. Ind.* i. 231.

[1832.—"The *nut* (nose-ring) of gold wire, on which is strung a ruby between two pearls, worn only by married women."—*Mrs. Meer Husain Ali, Ouz.* i. 45.]

NUT PROMOTION, s. From its supposed indigestible character, the kernel of the *cashew*-nut is so called in S. India, where, roasted and hot, it is a favourite desert dish. [See *Linschoten*, *Hak. Soc.* ii. 29.]

NUZZER, s. Hind. from Ar. *nazr* or *nazar* (prop. *nadhār*), primarily 'a vow or votive offering'; but, in ordinary use, a ceremonial present, properly an offering from an inferior to a superior, the converse of *in'ām*. The root is the same as that of *Nazārite* (Numbers, vi. 2).

[1765.—"The congratulatory *nazirs*, &c., shall be set opposite my ordinary expenses; and if ought remains, it shall go to Poplar, or some other hospital."—Letter of *Id.* (Vive, Sept. 30, in *Verele*, *View of Bengal*, 127.

* Some details on the subject of these denominatives, in reference to languages on the eastern border of India, will be found in Prof. Max Müller's letter to Bunsen in the latter's *Outlines of the Phil. of Universal History*, i. 390 *seq.*; as well as in W. von Humboldt, quoted above. Prof. Max Müller refers to Humboldt's *Complete Works*, vi. 402; but this I have not been able to find, nor, in either writer, any suggested rationale of the idiom.

[c. 1775.—“The Governor lays before the board two bags . . . which were presented to him in mizzers. . . .”—*Progs. of Council*, quoted by Fox in speech against W. Hastings, in *Bond*, iv. 201.]

1782.—“Col. Monson was a man of high and hospitable household expenses; and so determined against receiving of presents, that he would not only not touch a nazzer (a few silver rupees, or perhaps a gold mohor) always presented by country gentlemen, according to their rank. . . .”—*Price's Tracts*, ii. 61.

1785.—“Presents of ceremony, called nuzzers, were to many a great portion of their subsistence. . . .”—*Letter in Life of Colbrook*, 16.

1786.—Tippoo, even in writing to the French Governor of Pondichery, whom it was his interest to conciliate, and in acknowledging a present of 500 muskets, cannot restrain his insolence, but calls them “sent by way of nuzz.”—*Select Letters of Tippoo*, 377.

1809.—“The Aumil himself offered the nazzur of fruit.”—*Ld. Valentia*, i. 453.

[1832.—“I . . . looked to the Meer for explanation; he told me to accept Muckabeg's ‘nazza.’”—*Mrs. Meer Hassan Ali, Observers*, i. 193.]

1870.—“The Standard has the following curious piece of news in its Court Circular of a few days ago:—

“Sir Salar Jung was presented to the Queen by the Marquis of Salisbury, and offered her Muggur as a token of allegiance, which her Majesty touched and returned.”—*Punch*, July 15.

For the true sense of the word so deliciously introduced instead of Nuzzer, see MUGGUR.

O

OART, s. A coco-nut garden. The word is peculiar to Western India, and is a corruption of Port. *orta* (now more usually *horta*). “Any man's particular allotment of coco-nut trees in the groves at Mahim or Girgaum is spoken of as his oart.” (*Sir G. Birdwood*).

1561.—“ . . . o mo praz de fazer morco a dita cidade emfatiota para sempre que a cartilha des ortas dos moradores Portuguezes o christãos que nesta cidade de Goa a ilha tã . . . possam vender. . . .” &c.—*Proclamation of Dom Sebastian*, in *Archiv. Port. Orient.* fasc. 2, 157.

c. 1610.—“Il y a vn grand nombre de palmiers ou ortas, comme vous diriez ici de nos vergers, pleins d'arbres de Cocos, plantez

bien pres à pres; mais ils ne viennent qu'ès lieux aquatiques et las. . . .”—*Pyrard de Laui*, ii. 17-18; [*Hak. Soc.* ii. 28].

1613.—“E os naturaes habitão ao longo do ryo do Malaca, em seus pomares e orthas.”—*Godinho de Eredia*, 11.

1673.—“Old Goa . . . her Soil is luxurious and Campaign, and abounds with Rich Inhabitants, whose Rural Palaces are immured with Groves and Hortos.”—*Eryer*, 151.

[1749.—“ . . . as well Yargems (Port. *vargem*, ‘a field’) lands as Hortas.”—*Letter in Logan, Malabar*, iii. 48.]

c. 1760.—“As to the Oarts, or Coco-nut groves, they make the most considerable part of the landed property.”—*Grove*, i. 47.

1793.—“For sale. . . . That neat and commodious Dwelling House built by Mr. William Beal; it is situated in a most lovely Oart. . . .”—*Hyndes Courier*, Jan. 12.

OBANG, s. Jap. *Oh'o-ban*, lit. ‘greater division.’ The name of a large oblong Japanese gold piece, similar to the kobang (q.v.), but of 10 times the value; 5 to 6 inches in length and 3 to 4 inches in width, with an average weight of 2564 gr. troy. First issued in 1680, and last in 1860. Tavernier has a representation of one.

[1662.—“A thousand Oebans of gold, which amount to forty seven thousand *Thaïls*, or Crowns.”—*Mandelslo*, E.T. Bk. ii. 117 (*Stanf. Dict.*).

[1859.—“The large-t gold coin known is the Obang, a most inconvenient circulating medium, as it is nearly six inches in length, and three inches and a half in breadth.”—*Elephant, Narrator of Mission*, ii. 232.]

OLD STRAIT, n.p. This is an old name of the narrow strait between the island of Singapore and the mainland, which was the old passage followed by ships passing towards China, but has long been abandoned for the wider strait south of Singapore and north of Bintang. It is called by the Malays *Salat Tambran*, from an edible fish called by the last name. It is the Strait of Singapura of some of the old navigators; whilst the wider southern strait was known as New Strait or Governor's Straits (q.v.).

1727.—“ . . . *Jokort Lami*, which is sometimes the Place of that King's Residence, and has the Benefit of a fine deep large River, which admits of two Entrances into it. The smallest is from the Westward, called by Europeans the Straights of Singapore, but by the Natives *Salata de Brea*” (i.e. *Salat Tambran*, as above).—*A. Hamilton*, ii. 92; [ed. 1744].

1800.—“The Old Straits, through which formerly our Indianmen passed on their way to China, are from 1 to 2 miles in width, and except where a few clearings have been made . . . with the shores on both sides covered with dense jungle . . . doubtless, in old times, an isolated vessel . . . must have kept a good look out against attack from piratical *prahuks* darting out from one of the numerous creeks.”—*Cavanagh, Rem. of an Indian Official*, 285-6.

OLLAH, s. Tam. *olai*, Mal. *ola*. A palm-leaf; but especially the leaf of the *Palmyra* (*Borassus flabelliformis*) as prepared for writing on, often, but incorrectly, termed *cadjan* (q.v.). In older books the term *ola* generally means a native letter; often, as in some cases below, a written order. A very good account of the royal scribes at Calicut, and their mode of writing, is given by Barbosa as follows:—

1516.—“The King of Calicut keeps many clerks constantly in his palace; they are all in one room, separate and far from the king, sitting on benches, and there they write all the affairs of the king's revenue, and his army, and the pay which is given to all, and the complaints which are presented to the king, and, at the same time, the accounts of the collectors of taxes. All this is on broad stiff leaves of the palm-tree, without ink, with pens of iron; they write their letters in lines drawn like ours, and write in the same direction as we do. Each of these clerks has great bundles of these written leaves, and where-over they go they carry them under their arms, and the iron pen in their hands . . . and amongst these are 7 or 8 who are great confidants of the king, and men hold in great honour, who always stand before him with their pens in their hand and a bundle of paper under their arm; and each of them has always several of these leaves in blank but signed at the top by the king, and when he commands them to despatch any business they write it on these leaves.”—Pp. 110-111, Hak. Soc., but translation modified.

1653.—“All the Gentiles of India . . . when they wish to commit anything to written record, do it on certain palm-leaves which they call olla, of the breadth of two fingers.”—*Barros*, l. ix. 3.

“All the rest of the town was of wood, thatched with a kind of palm-leaf, which they call ola.”—*Ibid.* l. iv. vii.

1661.—“All this was written by the king's writer, whose business it is to prepare his olas, which are palm-leaves, which they use for writing-paper, scratching it with an iron point.”—*Correa*, i. 212-213. Correa uses the word in three applications. (a) for a palm-leaf as just quoted; (b) for a palm-leaf letter; and (c) for (Coco) palm-leaf thatch.

1663.—“ . . . in the Maldiva Islands they make a kind of vessel which with its

nails, its sails, and its cordage is all made of palm; with the fronds (which we call olla in Malavar) they cover houses and vessels.”—*Garcia*, l. 67.

1596.—“I answered that I was from Venice, that my name was Gasparo Balbi . . . and that I brought the emeralds from Venice expressly to present to his majesty, whose fame for goodness, courtesy, and greatness flow through all the world . . . and all this was written down on an olla, and read by the aforesaid 'Master of the Word' to his Majesty.”—*G. Balbi*, l. 101.

“But to show that he did this as a matter of justice, he sent a further order that nothing should be done till they received an olla, or letter of his sign manual written in letters of gold; and so he (the King of Pegu) ordered all the families of those nobles to be kept prisoners, even to the women big with child, and the infants in hand, and so he caused the whole of them to be led upon the said scaffolding; and then the king sent the olla, ordering them to be burnt; and the Decagiri executed the order, and burned the whole of them.”—*Ibid.* l. 112-113.

[1598.—“Savles which they make of the leaves, which leaves are called Olla.”—*Lauchoten*, Hak. Soc. ii. 45.

[1611.—“Two Ollahs, one to Gimya Raja. . . .”—*Dunbar, Letters*, i. 164.]

1626.—“The writing was on leaves of Palme, which they call Olla.”—*Purchas, Pilgrimage*, 551.

1673.—“The houses are low, and thatched with ollas of the Cocoo-Trees.”—*Fryer*, 66.

c. 1690.—“ . . . Ola peculiariter Malabarica dicta, et inter alia Papyri loco adhibetur.”—*Rumphius*, i. 2.

1718.—“ . . . Damulian Leaves, commonly called Oles.”—*Prop. of the Gospel*, &c., iii. 37.

1760.—“He (King Alompra) said he would give orders for Ollas to be made out for delivering of what Englishmen were in his Kingdom to me.”—*Capt. Altes, in Dalrymple, Or. Rep.* l. 377.

1806.—“Many persons had their Ollahs in their hands, writing the sermon in Tamil shorthand.”—*Berhanan, Christian Res.* 2nd ed. 70.

1860.—“The books of the Singhalese are formed to-day, as they have been for ages past, of olas, or strips taken from the young leaves of the Talipot or the Palmyra palm.”—*Tenney, Ceylon*, l. 512.

1870.—“ . . . Un manuscrit sur olles. . . .”—*Revue Critique*, June 11, 374.

OMEDIWAUR, s. Hind. from Pers. *ummedwār* (*ummed*, *umed*, ‘hope’); literally, therefore, ‘a hopeful one’; i.e. ‘an expectant, a candidate for employment, one who awaits a favourable answer to some representation or request.’ (*Wilson*.)

1810.—“The thoughts of being three or four years an omeedwar, and of staying out here till fifty detorred mo.”—*Alphinstone, in Life*, i. 344.

OMLAH, *s.* This is properly the Ar. pl. *'amalāt*, *'amald*, of *'amil* (see **AUMIL**). It is applied on the Bengal side of India to the native officers, clerks, and other staff of a civil court or cutcherry (*q.v.*) collectively.

c. 1778.—“I was at this place met by the Omlah or officers belonging to the establishment, who hailed my arrival in a variety of boats dressed out for the occasion.”—*Mon. R. Lindsay, in Lives of the Lindseys*, iii. 167.

1866.—“At the worst we will hint to the Omlahs to discover a fast which it is necessary they shall keep with great solemnity.”—*Frerking, The Jewel Bungalow, in Fraser*, lxxiii. 390.

The use of an English plural, *omlahs*, here is incorrect and unusual; though *omlahs* is used (see next word).

1878.—“... the subordinate managers, young, inexperienced, and altogether in the hands of the Omlah.”—*Life in the Mofessil*, ii. 6.

OMRAH, *s.* This is properly, like the last word, an Ar. pl. (*Umarī*, pl. of *Amīr*—see **AMEER**), and should be applied collectively to the higher officials at a Mahomedan Court, especially that of the Great Mogul. But in old European narratives it is used as a singular for a lord or grandee of that Court; and indeed in Hindustani the word was similarly used, for we have a Hind. plural *umardaydn*, ‘omrahls.’ From the remarks and quotations of Blochmann, it would seem that *Munsabddrs* (see **MUNSUBDAR**), from the commandant of 1000 upwards, were styled *umard-i-kabir*, or *umara-i-'izām*, ‘Great Amīrs’; and these would be the *Omrah*s properly. Certain very high officials were styled *Amīr-ul-Umarī* (*Āin*, i. 230-240), a title used first at the Court of the Caliphs.

1616.—“Two Omrahhs who are great Commanders.”—*Sir T. Roe*.

[“The King lately sent out two Umbras with horse to fetch him in.”—*Ibid.* Hist. Soc. ii. 417; in the same page he writes *l'mreis*, and in ii. 445, *l'mares*.]

c. 1630.—“Howbeit, out of this prodigious rent, goes yearly many great payments: to his Leiftenants of Provinces, and Umbrayes of Townes and Forts.”—*Sir T. Herbert*, p. 55.

1638.—“Et sous le commandement de plusieurs autres seigneurs de ceux qu'ils

appellent Ommeraudes.”—*Mandelslo, Paris*, 1653, p. 174.

1653.—“Il y a quantité d'elephants dans les Indes . . . les Omras s'en servent par grandeur.”—*De la Boullaye-le-Gouz*, ed. 1657, p. 250.

c. 1651.—“It is not to be thought that the Omrahhs, or Lords of the Mogul's Court, are sons of great Families, as in France . . . these Omrahhs then are commonly but Adventurers and Strangers of all sorts of Nations, some of them slaves; most of them without instruction, which the Mogul thus raiseth to Dignities as he thinks good, and degrades them again, as he pleaseth.”—*Bernier, E.T. 66*; [ed. *Constable*, 211].

c. 1666.—“Les Omras sont les grands seigneurs du Roïaume, qui sont pour la plupart Persans ou fils de Persans.”—*Thevenot*, v. 307.

1673.—“The President . . . has a Noise of Trumpets . . . an Horse of State led before him, a *Mirchal* (see **MORCHAL**) (a Fan of Ostrich Feathers) to keep off the Sun, as the Omrahhs or Great Men have.”—*Fraser*, 86.

1678.—“Their standard, planted on the battlement, Despair and death among the soldiers sent;

You the bold Omrah tumbled from the wall,
And shouts of victory pursued the fall.”

Dryden, Aurengzebe, ii. 1.

1710.—“Donna Juliana . . . let the Heer Ambassador know . . . that the Emperor had ordered the Ammaraws Enay Ullah Chan (ke.) to take care of our interests.”—*Valentijn*, iv. *Suratte*, 281.

1727.—“You made several complaints against former Governors, all of which I have here from several of my Umbras.”—*Firmān of Aurangzib*, in *A. Hamilton*, ii. 227; [ed. 1714, i. 231].

1791.—“... les Omrahhs ou grands seigneurs Indiens. . .”—*B. de St. Pierre, Les Châsseurs Indiens*, 32.

OMUM WATER, *s.* A common domestic medicine in S. India, made from the strong-smelling carminative seeds of an umbelliferous plant, *Carum copticum*, Benth. (*Ptychotis copatica*, and *Ptych. Ajoowan* of Decand.), called in Tamil *omam*, [which comes from the Skt. *yamdnī*, *yavnti*, in Hind. *ajamdn*.] See *Hanbury and Flückiger*, 209.

OOJYNE, *n.p.* *Ujjayani*, or, in the modern vernacular, *Ujjain*, one of the most ancient of Indian cities, and one of their seven sacred cities. It was the capital of King Vikramaditya, and was the first meridian of Hindu astronomers, from which they calculated their longitudes.

The name of Ujjain long led to a curious imbroglio in the interpretation of the Arabian geographers. Its meridian, as we have just mentioned, was the zero of longitude among the Hindus. The Arab writers borrowing from the Hindus wrote the name apparently *Azin*, but this by the mere omission of a diacritical point became *Arin*, and from the Arabs passed to medieval Christian geographers as the name of an imaginary point on the equator, the intersection of the central meridian with that circle. Further, this point, or transposed city, had probably been represented on maps, as we often see cities on medieval maps, by a cupola or the like. And hence the "Cupola of *Arin* or *Arym*," or the "Cupola of the Earth" (*Al-kubba al-ardh*) became an established commonplace for centuries in geographical tables or statements. The idea was that just 180° of the earth's circumference was habitable, or at any rate cognizable as such, and this meridian of *Arin* bisected this habitable hemisphere. But as the western limit extended to the Fortunate Isles, it became manifest to the Arabs that the central meridian could not be so far east as the Hindu meridian of *Arin* (or of *Lanka*, i.e. Ceylon). (See quotation from the *Aryabhatta*, under *JAVA*.) They therefore shifted it westward, but shifted the mystic *Arin* along the equator westward also. We find also among medieval European students (as with Roger Bacon, below), a confusion between *Arin* and *Syene*. This Reinaud supposes to have arisen from the Ἑσπρία ἑμπόριον of Ptolemy, a place which he locates on the Zanzibar coast, and approximating to the shifted position of *Arin*. But it is perhaps more likely that the confusion arose from some survival of the real name *Azin*. Many conjectures were vainly made as to the origin of *Arym*, and M. Sedillot was very positive that nothing more could be learned of it than he had been able to learn. But the late M. Reinaud completely solved the mystery by pointing out that *Arin* was simply a corruption of *Ujjain*. Even in Arabic the mistake had been thoroughly ingrained, inasmuch that the word *Arin* had been adopted as a generic name for a place of medium temperature or qualities (see *Torjani*, quoted below).

c. A.D. 150.—"Ὁ ἰσθμὸς βασιλεῖον Τισα-
ταροῦ."—*Ptol.* VII. i. 63.

c. 930.—"The Equator passes between east and west through an island situated between Hind and Habash (Abyssinia), and a little south of these two countries. This point, half way between north and south is cut by the point (meridian) half way between the Eternal Islands and the extremity of China; it is what is called *The Cupola of the Earth*."—*Maṣ'ūdī*, i. 180-181.

c. 1020.—"Les Astronomes . . . ont fait correspondre la ville d'Odjein avec le lieu qui dans le tableau des villes inséré dans les tables astronomiques a reçu le nom d'*Arin*, et qui est supposé situé sur les bords de la mer. Mais entre Odjein et la mer, il y a près de cent *yodjanus*."—*Al-Birūnī*, quoted by *Reinaud*, *Intro. to Abulfeda*, p. cxlv.

c. 1267.—"Meridianum vero latus Indiae descendit a tropico Capricorni, et secut aequinoctialem circulum apud Montem Maleum et regiones ei continentes et transit per *Syene*, quae nunc *Arym* vocatur. Nam in libro cursuum planetarum dicitur quod duplex est *Syene*; una sub solstitio . . . alia sub aequinoctiali circulo, de qua nunc est sermo, distans per 10 gradus ab occidente, sed magis ab oriente elongatur propter hoc, quod longitudo habitabilis major est quam medietas coeli vel terrae, et hoc versus orientem."—*Roger Bacon*, *Opus Majus*, ed. London, 1633, p. 195.

c. 1300.—"Sous la ligne équinoxiale, au milieu du monde, là où il n'y a pas de latitude, se trouve le point de la corrélation servant de centre aux parties que se coupent entre elles. . . . Dans cet endroit et sur ce point se trouve le lieu nommé *Coupole de Azin* ou *Coupole de Arin*. Là est un château grand, élevé et d'un accès difficile. Suivant Ibn-Alaraby, c'est le séjour des démons et la trône d'Eblis. . . . Les Indiens parlent également de ce lieu, et débiter des fables à son sujet."—*Arabie Cosmography*, quoted by *Reinaud*, p. cxliii.

c. 1400.—"*Arin* (*al-arin*). Le lieu d'une proportion moyenne dans les choses . . . un point sur la terre à une hauteur égale des deux poles, en sorte que la nuit n'y empiète point sur la durée du jour, ni le jour sur la durée de la nuit. Ce mot a passé dans l'usage ordinaire, pour signifier d'une manière générale un lieu d'une température moyenne."—*Livre de Définitions du Seid Scherif Zeineddin* . . . fils de Mohammed Djordani, trad. de Silv. de Sacy, *Not. et Extr.* x. 39.

1498.—"Ptolemy and the other philosophers, who have written upon the globe, thought that it was spherical, believing that this hemisphere was round as well as that in which they themselves dwelt, the centre of which was in the island of *Arin*, which is under the equinoctial line, between the Arabian Gulf and the Gulf of Persia."—*Letter of Columbus*, on his Third Voyage, to the King and Queen. *Major's Transl.*, Hak. Soc. 2nd ed. 135.

[c. 1583.—"From thence we went to *Vgini* and *Serringo*. . . ."—*R. Fitch*, in *Hall* ii. 385.

[1616.—"Ygen, the Cheefe City of Malwa."—*Sir T. Roe, Hak. Soc. ii. 379.*]

c. 1659.—"Dara having understood what had passed at Eugenes, fell into that choler against *Kasem Ken*, that it was thought he would have cut off his head."—*Bernier, E.T. p. 13*; [ed. *Constable*, 41].

1785.—"The *City of Ugen* is very ancient, and said to have been the *Residence* of the Prince *BROKEN MASIT*, whose *Era* is now current among the *Hindus*."—*Sir C. Malet, in Dalrymple, Or. Rep. i. 239.*

OOLOOBALLONG, s. Malay, *Ulu-balang*, a chosen warrior, a champion. [Mr. Skeat notes: "*ulu* or *ulu* certainly means 'head,' especially the head of a Raja, and *balang* probably means 'people'; hence *ulu-balang*, 'men of the head,' or 'body-guard.'"]

c. 1516.—"Four of twelve gates that were in the Town were opened, thorough each of the which sallied forth one of the four Capitaines with his company, having first sent out for Spies into the Camp six *Orobalons* of the most valiant that were about the King. . . ."—*Pinto (in Cogan), p. 260.*

1638.—"The 500 gentlemen *Orobalang* were either slain or drowned, with all the Janizaries."—*Dryden, Life of Xavier, 211.*

1781.—(At Acheen) "there are five great officers of state who are named *Maha Rajah*, *Laxamana* (see *LAXIMANA*), *Raja Oolah*, *Ooloo Ballang*, and *Parkah Rajah*."—*Forrest, V. to Merqui, 41.*

1811.—"The *ulu balang* are military officers, forming the body-guard of the Sultan, and prepared on all occasions to execute his orders."—*Marnett, II. of Sumatra, 3rd ed. 351.*

OOPLAH, s. Cow dung patted into cakes, and dried and stacked for fuel. Hind. *vplā*. It is in S. India called *bratty* (q.v.).

1672.—"The allowance of cowdung and wood was—for every basket of cowdung, 2 cakes for the Gentin Pagoda; for Peddingag the watchman, of every basket of cowdung, 5 cakes."—*Orders at Ft. St. Geo., Notes and Exts. i. 56.*

[Another name for the fuel is *kupit*.]

[1803.—" . . . small flat cakes of cow-dung, mixed with a little chopped straw and water, and dried in the sun, are used for fuel; they are called *kundhas*. . . ."—*Broughton, Letters from a Mahratta Camp, ed. 1892, p. 158.*]

This fuel which is also common in Egypt and Western Asia, appears to have been not unknown even in England a century ago, thus:—

1789.—"We rode about 20 miles that day (near Woburn), the country . . . is very

open, with little or no wood. They have even less fuel than we (i.e. in Scotland), and the poor burn *cow-dung*, which they scrape off the ground, and set up to burn as we do *dirids* (i.e. turf)."—*Lord Minto, in Life, i. 301.*

1863.—A passage in Mr. Marsh's *Man and Nature*, p. 212, contains a similar fact in reference to the practice, in consequence of the absence of wood, in France between Grenoble and Briançon.

[For the use of this fuel, in Tartary under the name of *argols*, see *Huc, Travels*, 2nd ed. i. 23. Numerous examples of its use are collected in 8 ser. *Notes and Queries*, iv. 226, 277, 377, 417.

[c. 1590.—"The plates (in refining gold) having been washed in clean water, are . . . covered with cowdung, which in Hindi is called *uplah*."—*Idn, ed. Blochmann, i. 21.*

1828.—"We next proceeded to the *Oople* Walloo's Bastion, as it is most erroneously termed by the Musulmans, being literally in English a '*Brattice*,' or 'dried cowdung—Woman's Tower.' . . ." (This is the *Upr Burj*, or '*Lofty Tower*' of Bijapur, for which see *Bombay Gazetteer*, xviii. 638).—*Welch, Military Reminiscences, ii. 318 seq.*]

[OORD, OORUD, s. Hind. urad. A variety of *dal* (see *DEHAL*) or pulse, the produce of *Phaseolus radiatus*. "*Urd* is the most highly prized of all the pulses of the genus *Phaseolus*, and is largely cultivated in all parts of India" (*Hall, Econ. Dict. vi. pt. i. 102, seq.*).

[1792.—"The stalks of the oord are hispid in a lesser degree than those of moong."—*Asiat. Res. vi. 17.*

[1811.—"Oord." See under **POPPER**.

[1857.—"The Oordh Dal is in more common use than any other throughout the country."—*Cherrier, Man. of Medical Jurisprudence, 309.*]

OORDOO, s. The Hindustani language. The (Turki) word *urdā* means properly the camp of a Tartar Khān, and is, in another direction, the original of our word *horde* (Russian *orda*), [which, according to Schuyler (*Turkistan*, i. 30, note), "is now commonly used by the Russian soldiers and Cossacks in a very amusing manner as a contemptuous term for an Asiatic"]. The '*Golden Horde*' upon the Volga was not properly (pace Littré) the name of a tribe of Tartars, as is often supposed, but was the style of the Royal Camp, eventually Palace, of the Khāns of the House of Batu at

Sarai. *Horde* is said by Pihan, quoted by Dozy (*Oosterk.* 43) to have been introduced into French by Voltaire in his *Orphelin de la Chine*. But Littré quotes it as used in the 16th century. *Urda* is now used in Turkistan, e.g. at Tashkend, Khokhand, &c., for a 'citadel' (*Schuyler, loc. cit.* i. 30). The word *urdū*, in the sense of a royal camp, came into India probably with Baber, and the royal residence at Delhi was styled *urdū-i-mu'alla*, 'the Sublime Camp.' The mixt language which grew up in the court and camp was called *zabān-i-urdū*, 'the Camp Language,' and hence we have elliptically *Urdū*. On the Peshawar frontier the word *urdū* is still in frequent use as applied to the camp of a field-force.

1247.—"Post hæc venimus ad primam ordam Imperatoris, in qua erat una de uxoris suis, et qua nondum videramus Imperatorem, noluerint nos vocare nec intromittere ad ordam ipsius."—*Plano Carpini*, p. 752.

1251.—"Et sicut populus Israel sciebat, unusquisque ad quam regionem tabernaculi deberet fingere tentoria, ita ipsi sciunt ad quod latus curie debeant se collocare. . . . Unde dicitur cura Orda lingua eorum, quod sonat medium, quia semper est in medio hominum suorum. . . ."—*William of Rubruk*, p. 267.

1401.—"And the Lord (Timour) was very wroth with his Mirassae (Mirzas), because he did not see the Ambassador at this feast, and because the *Truziman* (Interpreter) had not been with them. . . . and he sent for the *Truziman* and said to him: 'How is it that you have enraged and vexed the Lord? Now since you were not with the Frank ambassadors, and to punish you, and ensure your always being ready, we order your nostrils to be bored, and a cord put through them, and that you be led through the whole Ordo as a punishment.'"—*Clavijo*, § cxi.

c. 1440.—"What shall I saie of the great and innumerable multitude of beastes that are in this Lorde? . . . if you were disposed in one daie to bie a thousande or ij.^m horses you shulde finde them to sell in this Lorde, for they go in herdes like sheepe. . . ."—*Josafa Barbaro*, old E.T. Hak. Soc. 20.

c. 1540.—"Sono diuisi i Tartari in Horde, e Horde nella lor lingua significa ragunanza di popolo vnito e concordo a similitudine d'vna città."—*P. Jorio, delle Cose della Moscovia*, in *Ramusio*, ii. f. 133.

1545.—"The Tartars are divided into certain groups or congregations, which they call hordes. Among which the Savola horde or group is the first in rank."—*Herberstein*, in *Ramusio*, ii. 171.

[1560.—"They call this place (or camp) Ordu bazaar."—*Tenreiro*, ed. 1829, ch. xvii. p. 46.]

1673.—"L'Ourdy sortit d'Andrinople pour aller au camp. Le mot *ourdy* signifie camp, et sous ce nom sont compris les mestiers que sont necessaires pour la commodité du voyage."—*Journal d'Ant. Galland*, i. 117.

[1763.—"That part of the camp called in Turkish the *Ordubazar* or camp-market, begins at the end of the square fronting the guard-rooms. . . ."—*Hanway, Hist. Account*, i. 247.]

OORIAL, Panj. *Arīal*, *Ovis cycloceros*, Hutton, [*Ovis rignei*, Blanford (*Mammalia*, 497), also called the *Shā*]; the wild sheep of the Salt Range and Sulimāni Mountains.

OORIYA, n.p. The adjective 'pertaining to Orissa' (native, language, what not); Hind. *Ūṛiya*. The proper name of the country is *Orā-dēśa*, and *Or-dēśa*, whence *Or-īya* and *Ūṛ-īya*. ["The Ooryah bearers were an old institution in Calcutta, as in former days palankeens were chiefly used. From a computation made in 1776, it is stated that they were in the habit of carrying to their homes every year sums of money sometimes as much as three lakhs made by their business" (*Carey, Good Old Days of Honble. John Company*, ii. 148).]

OOTACAMUND, n.p. The chief station in the Neigherry Hills, and the summer residence of the Governor of Madras. The word is a corruption of the Badaga name of the site of 'Stone-house,' the first European house erected in those hills, properly *Hottaga-mand* (see *Metz, Tribes of the Neigherries*, 6). [Mr. Grigg (*Man. of the Nilagiris*, 6, 189), followed by the *Madras Gloss.*, gives Tam. *Ottagamandu*, from Can. *ottai*, 'dwarf bamboo,' Tam. *kay*, 'fruit,' *mandu*, 'a Toda village.']

OPAL, s. This word is certainly of Indian origin: Lat. *opalus*, Greek, *ὀπάλιος*, Skt. *upala*, 'a stone.' The European word seems first to occur in Pliny. We do not know how the Skt. word received this specific meaning, but there are many analogous cases.

OPIUM, s. This word is in origin Greek, not Oriental. [The etymology accepted by Platts, Skt. *ahipheni*, 'snake venom' is not probable.] But from the Greek *opion* the Arabs took *afyān* which has sometimes reacted on old spellings of the word. The

collection of the *σπῆρ*, or juice of the poppy-capsules, is mentioned by Dioscorides (c. A.D. 77), and Pliny gives a pretty full account of the drug as *opion* (see *Hambury and Flückiger*, 40). The Opium-poppy was introduced into China, from Arabia, at the beginning of the 9th century, and its earliest Chinese name is *A-fu-yung*, a representation of the Arabic name. The Arab. *afṣān* is sometimes corruptly called *afin*, of which *afin*, 'imbecile,' is a popular etymology. Similarly the Bengalees derive it from *afi-heno*, 'serpent-home.' [A number of early references to opium smoking have been collected by Burnell, *Linschoten*, Hak. Soc. ii. 113.]

c. A.D. 70.—" . . . which juice thus drawne, and thus prepared, hath power not onely to provoke sleepe, but if it be taken in any great quantitie, to make men die in their sleepe: and this our Physicians call *opion*. Certes I have knowne many come to their death by this meanes; and namely, the father of Licinius Ceeinna late deceased, a man by calling a Pretour, who not being able to endure the intolerable pains and torments of a certaine disease, and being wearie of his life, at Bilbil in Spaine, shortned his owne daies by taking opium." —*Pliny*, in *Holland's* transl. ii. 68.

(*Medicinal*).—

"Quod vomit a Thobis, opio laudem perhibebis;
Naribus horrorendum, rufum laus dicitur emendum."

Otho Cremonensis.

1611.—"Next day the General (Albuquerque) sent to call me to go ashore to speak to the King; and that I should say on his part . . . that he had got 8 Guzarate ships that he had taken on the way because they were enemies of the King of Portugal; and that there had many rich stuffs and much merchandize, and *arṣiun* (for so they call *opio lebaico*) which they eat to cool themselves; all which he would sell to the King for 300,000 ducats worth of goods, cheaper than they could buy it from the Moors, and more such matter." —*Letter of Giovanni da Empoli*, in *Archivio Storico Italiano*, 65.

[1513.—"Opium (*oafyam*) is nothing else than the milk of poppies." —*Alloquerque, Cartas*, p. 174.]

1616.—"For the return voyage (to China) they ship there (at Malacca) Sumatra and Malabar pepper, of which they use a great deal in China, and drugs of Cambay, much *arṣam*, which we call opium. . . ." —*Barbosa*, 206.

1663.—"N. I desire to know for certain about *amfiao*, what it is, which is used by the people of this country; if it is what we call opium, and whence comes such a

quantity as is expended, and how much may be eaten every day!

"O. . . . that which I call of Cambaia come for the most part from one territory which is called Malvi (*Malwa*). . . . I know a secretary of Nizamoxa (see NIZAMALUCO), a native of Coracon, who every day eat three *tollas* (see TOLA), or a weight of 101 cruzados . . . though he was a well educated man, and a great scribe and notary, he was always dozing or sleeping; yet if you put him to business he would speak like a man of letters and discretion; from this you may see what habit will do." —*Garcia*, 1638 to 1658.

1668.—"I went then to Cambaya . . . and there I bought 60 parcels of Opium, which cost me two thousand and a hundred duckets, every ducket at four shillings two pence." —*Master C. Frederike*, in *Hakl.* ii. 371. The original runs thus, showing the looseness of the translation: " . . . comprai sesenta man d'Anfion, che mi costò 2100 ducati sorafini (see XERAPHINE), che a nostro conto possono valere 5 lire l'uno." —*In Ramusio*, iii. 396r.

1698.—"*Amfion*, so called by the Portingales, is by Arabians, Moors, and Indians called *Affion*, in Latin *Opio* or *Opium*. . . . The Indians use much to eat *Amfion*. . . . Hee that useth to eat it, must eat it daylie, otherwise he dieth and consumeth himselfe . . . Likewise hee that hath never eaten it, and will venture at the first to eat as much as those that daylie use it, it will surely kill him. . . ." —*Linschoten*, 124; [*Hakl.* Soc. ii. 112].

[c. 1610.—"Opium, or as they (in the Maldives) call it, *Aphion*." —*Pyrraul de Laval*, Hak. Soc. i. 185.]

[1614.—"The waster wather who to get *Affanan* hires them (the cloths) out a month." —*Foster, Letters*, h. 127.

[1615.—" . . . Coarse chintz, and ophyan." —*Ibid.* iv. 107].

1639.—"Turcae opium experiantur, etiam in bona quantitate, innoxium et confortativum; adeo ut etiam ante praelia ad fortitudinem illud sumant; nobis vero, nisi in parva quantitate, et cum bonis correctivis letale est." —*Bacon, II. Vitae et Mortis* (ed. Montagu) x. 188.

1641.—"The principal cause that this monarch, or rather say, this tyrant, is so powerful, is that he holds in his territories, and especially in the kingdom of Cambaya, those three plants of which are made the *Aniam*, and the anil (see ANILE), and that which gives the *Atgodam* (Cotton). —*Docarro*, 188.

1694.—"This people, that with *amphioea* or opium, mixed with tobacco, drink themselves not merely drunk but mad, are wont to fall furiously upon any one whom they meet, with a naked kris or dagger in the hand, and to stab him, though it be but a child, in their mad passion, with the cry of *Amock* (see A MUCK), that is 'strike dead,' or 'fall on him.' . . ." —*Valentijn*, iv. (*China*, &c.) 124.

1726.—"It will hardly be believed . . . that Java alone consumes monthly 350 packs of opium, each being of 136 *catis* (see CATTY), though the E. I. Company make 145 *catis* out of it. . . ."—*Valentijn*, iv. 61.

1727.—"The Chiefs of Calcutt, for many years had vended between 500 and 1000 chests of *Bengal Ophium* yearly up in the inland Countries, where it is very much used."—*A. Hamilton*, i. 315; [ed. 1744, i. 317 seq.].

1770.—"Patna . . . is the most celebrated place in the world for the cultivation of opium. Besides what is carried into the inland parts, there are annually 3 or 4000 chests exported, each weighing 300 lbs. . . . An excessive fondness for opium prevails in all the countries to the east of India. The Chinese emperors have suppressed it in their dominions, by condemning to the flames every vessel that imports this species of poison."—*Raynal* (tr. 1777), i. 424.

ORANGE, s. A good example of plausible but entirely incorrect etymology is that of orange from Lat. *aurantium*. The latter word is in fact an ingenious medieval fabrication. The word doubtless came from the Arab. *nāranj*, which is again a form of Pers. *nārang*, or *nāraŋgi*, the latter being still a common term for the orange in Hindustan. The Persian indeed may be traced to Skt. *nāgarāṅga*, and *nāraṅga*, but of these words no satisfactory etymological explanation has been given, and they have perhaps been Sanscritized from some southern term. Sir W. Jones, in his article on the Spikenard of the Ancients, quotes from Dr. Anderson of Madras, "a very curious philological remark, that in the Tamil dictionary, most words beginning with *nar* have some relation to fragrance; as *narukeradu*, to yield an odour; *nārtum pillei*, lemon-grass; *nārtai*, citron; *nārtā manum* (read *mārum*), the wild orange-tree; *nārum panei*, the Indian jasmine; *nārum alleri*, a strong smelling flower; and *nārtu*, which is put for *nard* in the Tamil version of our scriptures." (See *As. Res.* vol. ii. 414). We have not been able to verify many of these Tamil terms. But it is true that in both Tamil and Malayalam *naṛu* is 'fragrant.' See, also, on the subject of this article, *A. E. Pott*, in *Lassen's Zeitschrift f. d. Kunde des Morgenlandes*, vii. 114 seqq.

The native country of the orange is believed to be somewhere on the northern border of India. A wild

orange, the supposed parent of the cultivated species, both sweet and bitter, occurs in Garhwal and Sikkim, as well as in the Kāsia (see COSSYA) country, the valleys of which last are still abundantly productive of excellent oranges. [See *Watt, Econ. Dict.* ii. 336 seqq.] It is believed that the orange first known and cultivated in Europe was the bitter or Seville orange (see *Hanbury and Flückiger*, 111-112).

From the Arabic, Byzantine Greek got *repārřiow*, the Spaniards *naranja*, old Italian *narancia*, the Portuguese *laranja*, from which last, or some similar form, by the easy detachment of the *l* (taken probably, as in many other instances, for an article), we have the Ital. *arancio*, L. Latin *aurantium*, French *orange*, the modification of these two being shaped by *aurum* and *or*. Indeed, the quotation from Jacques de Vitry possibly indicates that some form like *al-arangi* may have been current in Syria. Perhaps, however, his phrase *ab indigenis nuncupantur* may refer only to the Frank or quasi-Frank settlers, in which case we should have among them the birthplace of our word in its present form. The reference to this passage we derived in the first place from Hehn, who gives a most interesting history of the introduction of the various species of *citrus* into Europe. But we can hardly think he is right in supposing that the Portuguese first brought the sweet orange (*Citrus aurantium dulce*) into Europe from China, c. 1548. No doubt there may have been a re-introduction of some fine varieties at that time.* But as early as the beginning of the 14th century we find Abulfeda extolling the fruit of Cintra. His words, as rendered by M. Reinaud, run: "Au nombre des dependances de Lisbonne est la ville de Schintara; à Schintara on recueille des pommes admirables pour la grosseur et le gout" (244†). That these *pommes* were the famous Cintra oranges can hardly be

* There seems to have been great oscillation of traffic in this matter. About 1873, one of the present writers, then resident at Palermo, sent, in compliance with a request from Lahore, a collection of plants of many (about forty) varieties of *citrus* cultivated in Sicily, for introduction into the Punjab. This despatch was much aided by the kindness of Prof. Todaro, in charge of the Royal Botanic Garden at Palermo.

† In Reiske's version "*poma stupendae molli et excellentissima*."—*Buchang's Magazin*, iv. 230.

doubted. For Baber (*Autobiog.* 328) describes an orange under the name of *Sangtarah*, which is, indeed, a recognised Persian and Hind. word for a species of the fruit. And this early propagation of the sweet orange in Portugal would account not only for such wide diffusion of the name of *Cintra*, but for the persistence with which the alternative name of *Portugals* has adhered to the fruit in question. The familiar name of the large sweet orange in Sicily and Italy is *portogallo*, and nothing else; in Greece *πορτογάδα*, in Albanian *protokale*, among the Kurds *portoghāl*; whilst even colloquial Arabic has *burūkān*. The testimony of Mas'ūdi as to the introduction of the orange into Syria before his time (c. A.D. 930), even if that were (as it would seem) the Seville orange, renders it quite possible that better qualities should have reached Lisbon or been developed there during the Saracenic occupation. It was indeed suggested in our hearing by the late Sir Henry M. Elliot that *sangtarah* might be interpreted as *sang-tar*, 'green stones' (or in fact 'moist pips'); but we hardly think he would have started this had the passage in Abulfeda been brought to his notice. [In the *Ain* (ed. Gladwin, 1800, ii. 26) we read: "Sircar Silhet. . . Here grows a delicious fruit called *Sontara*, in colour like an orange, but of an oblong form." This passage reads in Col. Jarrett's translation (ii. 124): "There is a fruit called *Sentarah* in colour like an orange but large and very sweet." Col. Jarrett disputes the derivation of *Sangtarah* from *Cintra*, and he is followed by Mr. H. Beveridge, who remarks that Humayun calls the fruit *Sanatra*. Mr. Beveridge is inclined to think that *Santra* is the Indian hill name of the fruit, of which *Sangtarah* is a corruption, and refers to a village at the foot of the Bhutan Hills called *Santra-bārī*, because it had orange groves.]

A.D. c. 930.—"The same may be said of the orange-tree (*Shajr-ul-nāranj*) and of the round citron, which were brought from India after the year (A.H.) 300, and first sown in 'Omnan. Thence they were transplanted to Basra, to 'Irāk, and to Syria. . . but they lost the sweet and penetrating odour and beauty that they had in India, having no longer the benefits of the climate, soil, and water peculiar to that country."—*Mas'ūdi*, ii. 438-9.

c. 1220.—"In parvis autem arboribus quaedam crescent alia poma citrina, minoris quantitatis frigida et acidi seu pontici (bitter) saporis, quae poma orengeas ab indigenis nuncupantur."—*Jacobus Vitricus*, in *Dongars*. These were apparently our Seville oranges.

c. 1290.—"In the 18th of Edward the first a large Spanish Ship came to Portsmouth; out of the cargo of which the Queen bought one frail (see *FRAZALA*) of Seville figs, one frail of raisins or grapes, one bale of dates, two hundred and thirty pomegranates, fifteen citrons, and seven oranges (*Poma de orenge*)."—*Manners and Household Expenses of England in the 13th and 15th Centuries*, Roxb. Club, 1811, p. xlviii. The Editor deigns only to say that 'the MS. is in the Tower.' [Prof. Skeat writes (9 ser. *Notes and Queries*, v. 321): "The only known allusion to oranges, previously to 1400, in any piece of English literature (I omit household documents) is in the '*Alliterative Poems*,' edited by Dr. Morris, ii. 1044. The next reference, soon after 1400, is in Lydgate's '*Minor Poems*,' ed. Halliwell, p. 15. In 1440 we find orange in the '*Promptorium Parvulorum*,' and in 1470 we find oranges in the '*Paston Letters*,' ed. Gairdner, ii. 301."]

1481.—"Item to the galeman (galley man) brought the lampreis and oranges. . . *ibid.*"—*Household Book of John D. of Norfolk*, Roxb. Club, 1814, p. 38.

c. 1526.—"They have besides (in India) the *nāranj* [or Seville orange, Tr.] and the various fruits of the orange species. . . It always struck me that the word *nāranj* was accented in the Arab fashion; and I found that it really was so; the men of Bajour and Siwād call *nāranj*, *nārank* (or perhaps rather *nārang*).—*Baber*, 328. In this passage Baber means apparently to say that the right name was *nārang*, which had been changed by the usual influence of Arabic pronunciation into *nāranj*.

1883.—"Sometimes the foreign products thus cast up (on Shetland) at their doors were a new revelation to the islanders, as when a cargo of oranges was washed ashore on the coast of Delting, the natives boiled them as a new kind of potatoes."—*Saty. Review*, July 14, p. 57.

ORANG-OTANG, ORANG-OUTAN, &c. s. The great man-like ape of Sumatra and Borneo; *Simia Satyrus*, L. This name was first used by Bontius (see below). It is Malay, *ōrang-ūtān*, 'homo sylvaticus.' The proper name of the animal in Borneo is *mias*. Crawford says that it is never called *orang-utan* by 'the natives.' But that excellent writer is often too positive—especially in his negatives! Even if it be not (as is probable) anywhere a recognised specific name, it is hardly possible that the name should not be sometimes

applied popularly. We remember a tame hooluck belonging to a gentleman in E. Bengal, which was habitually known to the natives as *jangli didmi*, literally = *orang-utan*. [There seems reason to believe that Crawford was right after all. Mr. Scott (*Malayan Words in English*, p. 87) writes: "But this particular application of *orang utan* to the ape does not appear to be, or ever to have been, familiar to the Malays generally; Crawford (1852) and Swettenham (1889) omit it, Pijnappel says it is 'Low Malay,' and Klinkert (1893) denies the use entirely. This uncertainty is explained by the limited area in which the animal exists within even native observation. Mr. Wallace could find no natives in Sumatra who 'had ever heard of such an animal,' and no 'Dutch officials who knew anything about it.' Then the name came to European knowledge more than 260 years ago; in which time probably more than one Malay name has faded out of general use or wholly disappeared, and many other things have happened." Mr. Skeat writes: "I believe Crawford is absolutely right in saying that it is never called *orang-utan* by the natives. It is much more likely to have been a sailor's mistake or joke than an error on the part of the Malays who know better. Throughout the Peninsula *orang-utan* is the name applied to the wild tribes, and though the *mauras* or *mias* is known to the Malays only by tradition, yet in tradition the two are never confused, and in those islands where the *mauras* does exist he is never called *orang-utan*, the word *orang* being reserved exclusively to describe the human species."]

1631.—"Loqui vero eos casque posse Inveni aiunt, sed non velle, no ad labores cogantur; ridiculo mohoreules. Nomen ei induunt Ourang Outang, quod 'hominem silvae' significat, eosque nasci affirmant o libidine mulierum Indarum, quae se Simis et Coropithecis detestanda libidine uniant."—*Bontii, Hist. Nat. v. cap. 32, p. 85.*

1668.—"Erat autem hic satyrus quadrupes: sed ab humana specie quam prae se fert, vocatur Indu Orang-outang: sive homo silvestris."—*Licetus de Monstris*, 338.

[1701. — "Orang-outang sive Homo Sylvestris: or the Anatomy of a Pygmie compared with that of a Monkey, an Ape, and a Man. . . ."—Title of work by R. Tyson (Scott).]

1727.—"As there are many species of wild Animals in the Woods (of Java) there is one in particular called the *Oran-Outang*."—*A. Hamilton*, ii. 131; [ed. 1744, ii. 136].

1783.—"Were we to be driven out of India this day, nothing would remain to tell that it had been possessed, during the inglorious period of our dominion, by any thing better than the *ourang-outang* or the tiger."—*Burle, Sp. on Fox's E. India Bill, Works*, ed. 1852, iii. 468.

1802.—"Man, therefore, in a state of nature, was, if not the *ourang-outang* of the forests and mountains of Asia and Africa at the present day, at least an animal of the same family, and very nearly resembling it."—*Rilton, Essay on Abstinence from Animal Food*, pp. 13-14.

1811.—"I have one slave more, who was given me in a present by the Sultan of Pontiana. . . . This gentleman is Lord Monboddoo's genuine *Orang-outang*, which in the Malay language signifies literally *wild man*. . . . Some people think seriously that the *oran-outang* was the original patriarch and progenitor of the whole Malay race."—*Lord Munro, Diary in India*, 268-9.

1868.—"One of my chief objects . . . was to see the *Orang-utan* . . . in his native haunts."—*Wallace, Malay Archip.* 33.

In the following passage the term is applied to a tribe of men:

1881.—"The Jacoons belong to one of the wild aboriginal tribes . . . they are often styled *Orang Utan*, or men of the forest."—*Carewagh, Rem. of an Indian Official*, 231.

ORANKAY, ARANGKAI, &c.
s. Malay *Orang kaja*. In the Archipelago, a person of distinction, a chief or noble, corresponding to the Indian *omrah*; literally 'a rich man,' analogous therefore to the use of *riche-homme* by Joinville and other old French authors. [Mr. Skeat notes that the terminal *o* in *arangkaio* represents a dialectical form used in Sumatra and Java. The Malay leader of the Pahang rising in 1891-2, who was supposed to bear a charmed life, was called by the title of *Orang Kaja Pahlawan* (see PULWAUN).]

c. 1612.—"The Malay officers of state are classified as 1. *Bandahara*; 2. *Perdana Mantri*; 3. *Pungghulu Bandari*; 4. the chief *Mulubalang* or champion (see OOLOO-BALLONG); 5. the *Paramantri*; 6. *Orang Kayas*; 7. *Chatrivas* (Kahatriyas); 8. *Seda Sidahs*; 9. *Pentaras* or heralds; 10. *Mulubatang*."—*Sijara Malayu*, in *J. Ind. Arch.* v. 216.

1613.—"The nobler *Orancayas* spend their time in pastimes and recreations, in music and in cock fighting, a royal sport. . . ."—*Godinho de Eredia* f. 31v.

1613.—"An *Oran Caya* came aboard, and told me that a *Curra Curra* (see *CARACOA*) of the Flemmings had searched three or four Praws or Canoas coming aboard vs with Cloues, and had taken them from them, threatening death to them for the next offence."—*Saris*, in *Purchas*, i. 348.

[" . . . gave him the title of *Oran-caya Pute*, which is white or clear hearted lord."—*Danvers*, *Letters*, i. 270.]

1615.—"Another conference with all the *Arrankayos* of *Lugho* and *Cambello* in the hills among the bushes: their reverence for the King and the honourable Company."—*Sainsbury*, i. 420.

[" Presented by Mr. Oxwicke to the *Wranksiaw*."—*Forster*, *Letters*, iii. 96.

[" . . . a nobleman called *Aron Gale Hettam*."—*Ibid.*, iii. 128.]

1620.—"Premierement sur vn fort grand Elephant il y auoit vne chaire couuerte, dans laquelle s'est assis vn des principaux *Orangeays* ou *Seigneurs* de *Therenot's Collection*, i. 49.

1711.—"Two Pieces of Callico or Silk to the *Shabander* (see *SHABUNDER*), and head *Oronkoy* or Minister of State."—*Lockyer*, 36.

1727.—"As he was entering at the Door, the *Orankay* past a long Lance through his Heart, and so made an end of the Beast."—*A. Hamilton*, ii. 97; [ed. 1744, ii. 96].

"However, the reigning King not expecting that his Customs would meet with such Opposition, sent an *Orangkaya* aboard of my Ship, with the Linguist, to know why we made War on him."—*Ibid.*, 106; [ed. 1744].

1784.—"Three or four days before my departure, Posally signified to me the King meant to confer on me the honour of being made Knight of the Golden Sword, *Orang Kayo derry piddang mas*" (*orung kaya duri piddang mas*).—*Forrest*, v. to *Mergui*, 51.

1811.—"From amongst the *orang kayas* the Sultan appoints the officers of state, who as members of Council are called *mantri* (see *MUNTREE*, *MANDARIN*)."—*Marsden*, *II. of Sumatra*, 350.

[**ORGAN**, s. An Oriental form of mitrailleuse. *Steingass* (*Dict.* 38) has Pers. *arghan*, *arghon*, from the Greek *ὄργανον*, 'an organ.'

1790.—"A weapon called an *organ*, which is composed of about thirty-six gun barrels so joined as to fire at once."—Letter from *De Boigne's* Camp at *Mairha*, dated Sept. 13, in *H. Compton*, *A particular Account of the European Military Adventures of Hindustan*, from 1784 to 1803, p. 61.]

ORISSA, n.p. [Skt. *Oḍraśtra*, 'the land of the *Odras*' (see *OODIYA*). The word is said to be the Prakrit form of *uttara*, 'north,' as applied to the N. part of *Kalinga*.] The name of the ancient kingdom and modern

province which lies between *Bengal* and the *Coromandel Coast*.

1516.—"*Kingdom of Orisa*. Further on towards the interior there is another kingdom which is continuous with that of *Narynga*, and on another side with *Bengala*, and on another with the great *Kingdom of Dely*. . . ."—*Barbosa*, in *Lisbon* ed. 306.

c. 1568.—"*Orisa* fu già vn Regno molto bello e sicuro . . . sina che regnò il suo Rē legitimo, qual era *Gentile*."—*Ces. Federici*, *Ramusio*, iii. 392.

[e. 1616.—"Vdeza, the Chief City called *Iekanat* (*Juggernaut*)."—*Sir T. Roe*, *IIak. Soc.* ii. 538.]

ORMESINE, s. A kind of silk texture, which we are unable to define. The name suggests derivation from *Ormuz*. [The *Draper's Dict.* defines "*Armozeen*, a stout silk, almost invariably black. It is used for handkerchiefs and scarfs at funerals by those not family mourners. Sometimes sold for making clergymen's gowns." The *N.E.D.* s.v. *Armozeen*, leaves the etymology doubtful. The *Stanf. Dict.* gives *Ormuzine*, "a fabric exported from *Ormuz*."]]

c. 1506.—". . . a little Island called *Tana*, a place very populous with *Portugals*, *Mooreys* and *Gentiles*: these have nothing but *Rice*; they are makers of *Armesie* and weavers of *girdles* of wool and *bumbast*."—*Ces. Federici*, in *Hakl.* ii. 341.

1726.—"Velvet, Damasks, *Armosyn*, *Sattyn*."—*Valentijn*, v. 183.

ORMUS, ORMUZ, n.p. Properly *Hurmuz* or *Hurmūz*, a famous maritime city and minor kingdom near the mouth of the Persian Gulf. The original place of the city was on the northern shore of the Gulf, some 30 miles east of the site of *Bandar Abbās* or *Gombroon* (q.v.); but about A.D. 1300, apparently to escape from Tartar raids, it was transferred to the small island of *Gerūn* or *Jerūn*, which may be identified with the *Organa* of *Nearehus*, about 12 m. westward, and five miles from the shore, and this was the seat of the kingdom when first visited and attacked by the Portuguese under *Albuquerque* in 1506. It was taken by them about 1516, and occupied permanently (though the nominal reign of the native kings was maintained), until wrested from them by *Shāh 'Abbās*, with the assistance of an English

squadron from Surat, in 1622. The place was destroyed by the Persians, and the island has since remained desolate, and all but uninhabited, though the Portuguese citadel and water-tanks remain. The islands of Hormuz, Kishm, &c., as well as Bandar 'Abbas and other ports on the coast of Kerman, had been held by the Sultans of Omān as fiefs of Persia, for upwards of a century, when in 1854 the latter State asserted its dominion, and occupied those places in force (see *Badger's Imams of Omān*, &c., p. xciv.).

n.c. c. 325.—"They weighed next day at dawn, and after a course of 100 stadia anchored at the mouth of the river Anamis, in a country called Hormozela."—*Arrian, Voyage of Nearchus*, ch. xxxiii., tr. by *McGrindle*, p. 202.

c. A.D. 150.—(on the coast of Carmania)

"Ἀρμουζα πόλις."

"Ἀρμουζον ἄκρον."

Pol. VI. viii. 5.

c. 540.—At this time one Gabriel is mentioned as (Nestorian) Bishop of Hormuz (see *Assmann*, ii. 147-8).

c. 655.—"Nobis . . . visum est nihilominus velut ad sepulchra mortuorum, quales vos esse video, geminos hosce Dei Sacerdotes ad vos allegare; Theoderum videlicet Episcopum Hormuzdadschir et Georgium Episcopum Susatrae."—*Syrina Letter of the Patriarch Jesajabus*, *ibid.* 133.

1298.—"When you have ridden these two days you come to the Ocean Sea, and on the shore you find a City with a harbour, which is called Hormos."—*Marco Polo*, Bk. i. ch. xix.

c. 1330.—". . . I came to the Ocean Sea. And the first city on it that I reached is called Ormes, a city strongly fenced and abounding in costly wares. The city is on an island some five miles distant from the main; and on it there grows no tree, and there is no fresh water."—*Friar Odoric*, in *Cathay*, &c., 56.

c. 1331.—"I departed from 'Omān for the country of Hormuz. The city of Hormuz stands on the shore of the sea. The name is also called Moghistān. The new city of Hormuz rises in face of the first in the middle of the sea, separated from it only by a channel 3 parangs in width. We arrived at New Hormuz, which forms an island of which the capital is called Jaraun. . . . It is a mart for Hind and Sind."—*Ibn Batuta*, ii. 230.

1442.—"Ormus (qu. *Hurmāz*?), which is now called Djerin, is a port situated in the middle of the sea, and which has not its equal on the face of the globe."—*Abdurrazzāk*, in *India in XV. Cent.* p. 5.

c. 1470.—"Hormuz is 4 miles across the water, and stands on an Island."—*Athan. Nikitin*, *ibid.* p. 8.

1503.—"Habitant autem ex eorum (Francorum) gento homines fere viginti in urbe Cananoro: ad quos profecti, postquam ex Hormizda urbe ad eam Indorum civitatem Cananorum venimus, significavimus illis nos esse Christianos, ne tamque conditionem et gradum indicavimus; et ab illis magno cum gaudio suscepti sumus. . . . Eorundem autem Francorum regio Portugallus vocatur, una ex Francorum regionibus; eorumque Rex Emanuel appellatur; Emanuelum oramus ut illum custodiat."—*Letter from Nestorian Bishop on Mission to India*, in *Assmann*, iii. 551.

1505.—"In la bocca di questo mare (di Persia) è vn altra insula chiamata Agramuzo douo sono perle infinite: (e) caualli che per tutto quello parti sono in gran precio."—*Letter of K. Emanuel*, p. 14.

1572.—

"Mas vò a illa Gerum, como discobro
O quo fazem do tempo e intervallos;
Quo da cidade Armuzza, que alli estere
Filla o nome depois, e gloria tova."

Cambes, x. 103.

By Burton:

"But see yon Gerum's isle the tale unfold
Of mighty things which Time can make
or mar;

for of Armuzza-town yon shore upon
the name and glory this her rival won."

1575.—"Touchant le mot Ormuz, il est moderne, et luy a esté imposé par les Portugais, le nom venant de l'accident de ce qu'ils cherchoient quo c'estoit que l'Or; tellement qu'estant arrivés là, et voyans le trafic de tous biens, auquel le pays abonde, ils dirent l'esi esta Or mucho, c'est à dire, Il y a force d'Or; et pource ils donnerēt le nom d'Ormucho à la dite isle."—*A. Thuret, Cosmographie Univ.*, liv. x. i. 329.

1623.—"Non volli lasciar di andare con gl'Inglesi in Hormuz a veder la forteza, la città, e ciò che vi orn in fine di notabile in quell'isola."—*P. della Valle*, ii. 463. Also see *ib.* 61.

1687.—

"High on a throne of royal state, which
far

Out-shone the wealth of Ormus and of Ind,
Or where the gorgeous East with richest
hand

Showers on her kings barbaric pearl and
gold."

Paradise Lost, ii. 1-4.

OROMBARROS, s. This odd word seems to have been used as griffin (q.v.) now is. It is evidently the Malay *orang-baharu*, or *orang bharu*, 'a new man, a novice.' This is interesting as showing an unquestionable instance of an expression imported from the Malay factories to Continental India. [Mr. Skeat remarks that the form of the word shows that it came from the Malay under Portuguese influence.]

1711.—At Madras . . . "refreshments for the Men, which they are presently supply'd with from Country Boats and Cattamarans, who make a good Pony at the first coming of Orombarros, as they call those who have not been there before."—*Lockyer*, 28.

ORTOLAN, s. This name is applied by Europeans in India to a small lark, *Calandrella brachydactyla*, Temm., in Hind. *bargel* and *bageri*, [Skt. *varga*, 'a troop']. Also sometimes in S. India to the finch-lark, *Pyrrhalanda grisea*, Scopoli.

OTTA, OTTER, s. Corruption of *ātā*, 'flour,' a Hindi word having no Skt. original; [but Platts gives Skt. *ādra*, 'soft']. Popular rhyme:

"At teri Shokhawnti
Adhā ātā ādhā matti!"

"Confound this Shokhawnti land,
My bread's half wheat-meal and half sand."

Boileau, Tour through Rajecara,
1837, p. 274.

[1853.—"After travelling three days, one of the prisoners bought some ottah. They prepared bread, some of which was given him; after eating it he became insensible. . . ."—*Lane Report*, in *Chevers, Ind. Med. Jurispr.* 166.]

OTTO, OTTER, s. Or usually 'Otto of Roses,' or by imperfect purists '*Attar of Roses*,' an essential oil obtained in India from the petals of the flower, a manufacture of which the chief seat is at Ghazipur on the Ganges. The word is the Arab. *'itr*, 'perfume.' From this word are derived '*attār*, a 'perfumer or druggist,' '*attārī*, adj., 'pertaining to a perfumer.' And a relic of Saracen rule in Palermo is the *Via Latterini*, 'the street of the perfumers' shops.' We find the same in an old Spanish account of Fez:

1573.—"Issuing thence to the Cayzerie by a gate which faces the north there is a handsome street which is called of the *Ataria*, which is the Spicery."—*Marmal, Africa*, ii. f. 88.

[*Itr* of roses is said to have been discovered by the Empress Nūr-jahān on her marriage with Jahāngīr. A canal in the palace garden was filled with rose-water in honour of the event, and the princess, observing a scum on the surface, caused it to be collected, and found it to be of admirable fragrance, whence it was called '*itr-i-Jahāngiri*.']

1712.—Known for enumerating the departments of the Royal Household in Persia names: "*Pharmacoporia* . . . *Atthar chonak*, in qua medicamenta, et præsertim variae virtutis opiata, pro Majestate et aulicis præparantur. . . ."—*Am. Ezot.* 124.

1759.—"To presents given, &c.

"1 otter box set with diamonds
"Sicca Rs. 3000 . . . 3222 3 6,"
Acts. of Entertainment to Juggel Set,
in *Long*, 89.

c. 1790.—"Elles ont encore une prédilection particulière pour les huiles odoriférantes, surtout pour celle de rose, appelée otta."—*Hausfner*, ii. 122.

1821.—"The attar is obtained after the rose-water is made, by setting it out during the night and till sunrise in the morning in large open vessels exposed to the air, and then skimming off the essential oil which floats at the top."—*Heber*, ed. 1844, i. 151.

OUDE, OUDE, n.p. *Awadh*; properly the ancient and holy city of *Ayodhya* (Skt. 'not to be warred against'), the capital of Rāma, on the right bank of the river Samyu, now commonly called the Gogra. Also the province in which *Ayodhya* was situated, but of which *Lucknow* for about 170 years (from c. 1732) has been the capital, as that of the dynasty of the Nawābs, and from 1814 kings, of Oudh. Oudh was annexed to the British Empire in 1856 as a Chief Commissionership. This was re-established after the Mutiny was subdued and the country reconquered, in 1858. In 1877 the Chief Commissionership was united to the Lieut.-Governorship of the N.W. Provinces. (See **JUDEA**.)

n. c. x.—"The noble city of *Ayodhya* crowned with a royal highway had already cleaned and besprinkled all its streets, and spread its broad banners. Women, children, and all the dwellers in the city eagerly looking for the consecration of *Rāma*, waited with impatience the rising of the morrow's sun."—*Rāmāyana*, Bk. iii. (*Ayodhya Kanda*), ch. 3.

636.—"Departing from this Kingdom (*Kanyākubja* or *Kannauj*) he (Hwōn T'ang) travelled about 600 li to the S.E., crossed the Ganges, and then taking his course southward he arrived at the Kingdom of 'Oyut'o (*Ayodhya*)."—*P'ieris Boudh.* ii. 267.

1255.—"A peremptory command had been issued that Malik Kutlugh Khān . . . should leave the province of *Awadh*, and proceed to the fief of *Bharā'ij*, and he had not obeyed. . . ."—*Tabaqāt-i-Nāsiri*, E.T. by *Racerty*, 107.

1289.—"Mu'izzu-d dīn Kai-Kubāid, on his arrival from Dohli, pitched his camp at

Oudh (Ajudhya) on the bank of the Ghaghra. Nasiru-d din, from the opposite side, sent his chamberlain to deliver a message to Kai-Kubad, who by way of intimidation himself discharged an arrow at him. . . .—*Amir Khusrû*, in *Elliot*, iii. 530.

c. 1335.—“The territories to the west of the Ganges, and where the Sultan himself lived, were afflicted by famine, whilst those to the east of it enjoyed great plenty. These latter were then governed by ‘Ain-ul-Mulk . . . and among their chief towns we may name the city of Awadh, and the city of Fafarûbâd and the city of Laknau, et cetera.”—*Abu Batuta*, iii. 342.

c. 1340.—The 23 principal provinces of India under Mahommed Tughlak are thus stated, on the authority of Sirajuddin Abul-fatah Omah, a native of Awadh: “(1) *Aklim Dihlî*, (2) *Multan*, (3) *Kahrân* (Guhram), and (4) *Samân* (both about Sirhind), (5) *Sicavastân* (Sehwan in Sind), (6) *Waju* (Uja, i. e. Uch), (7) *Hâsi* (Hânsi), (8) *Sarsati* (Sirsa), (9) *Ma’bar* (Coromandel), (10) *Tiling* (Kalinga), (11) *Gujrât*, (12) *Baddân*, (13) *Awadh*, (14) *Kanauj*, (15) *Laknauti* (N. Bengal), (16) *Bahâr*, (17) *Karra* (Lower Doab), (18) *Malawa* (Malwa), (19) *Lahaur* (Lahore), (20) *Kalanâr* (E. Punjab), (21) *Jajnagar* (Orissa), (22) *Tiling* (i), (23) *Durramand* (Mysore).—*Shihâbuddin*, in *Notices et Exts.* xiii. 167-171.

OUTCRY, s. Auction. This term seems to have survived a good deal longer in India than in England. (See **NEELAM**). The old Italian expression for auction seems to be identical in sense, viz. *gridaggio*, and the auctioneer *gridatore*, thus:

c. 1343.—“For jewels and plate; and (other) merchandise that is sold by outcry (*gridaggio*), i. e. by auction (*oncanto*) in Cyprus, the buyer pays the crier (*gridatore*) one quarter carat per bezant on the price bid for the thing bought through the crier, and the seller pays nothing except,” &c.—*Pegolotti*, 74.

1627.—“Out-cric of goods to be sold. G(allic) Enfant. Incant. (I(talio)).—Incanto. . . H(ispanic). Almoneda, ab Al. articulus, et Arab. mdrne, clamare, vocare. . . B(atavic). Elif-torp.—*Minshu*, s. v.

[1700.—“The last week Mr. Proby made a outcry of lace.”—In *Fule, Hedges’ Diary*, Hak. Soc. ii. celix.]

1782.—“On Monday next will be sold by Public Outcry . . . large and small China silk Kittisals (**KITTYSOL**). . . .”—*India Gazette*, March 31.

1787.—“Having put up the Madras Galley at Outcry and nobody offering more for her than 2300 Rupees, we think it more for the Company’s Int. to make a Sloop of Her than let Her go at so low a price.”—*Fr. William M.S. Report*, March.

[1841.—“When a man dies in India, we make short work with him; . . . an ‘out-

cry’ is held, his goods and chattels are brought to the hammer. . . .”—*Society in India*, ii. 227.]

OVERLAND. Specifically applied to the Mediterranean route to India, which in former days involved usually the land journey from Antioch or thereabouts to the Persian Gulf; and still in vogue, though any land journey may now be entirely dispensed with, thanks to M. Lesseps.

1612.—“His Catholic Majesty the King Philip III. of Spain and II. of Portugal, our King and Lord, having appointed Dom Hieronymo de Azovedo to succeed Ray Lourenço de Tavira . . . in January 1612 ordered that a courier should be despatched overland (*por terra*) to this Government to carry these orders and he, arriving at Ormuz at the end of May following. . . .”—*Decarro, Deana*, p. 7.

1629.—“The news of his Exploits and Death being brought together to King Philip the Fourth, he writ with his own hand as follows. *Considering the two Pinks that were fitting for India may be gone without an account of my Concern for the Death of Nunno Alvarez Botello, an Express shall immediately be sent by Land with advice.*”—*Faria y Sousa* (Stevens), iii. 373.

1673.—“French and Dutch Jewellers coming overland . . . have made good Purchase by buying Jewels here, and carrying them to Europe to Cut and Set, and returning thence sell them here to the Ombrah* (see **OMRAH**), among whom were Monsieur Tavernier. . . .”—*Fryer*, 89.

1675.—“Our last to you was dated the 17th August past, overland, transcripts of which we herewith send you.”—*Letter from Court to Ft. St. Geo.* In *Notes and Exts.* No. i. p. 5.

1676.—“Docket Copy of the Company’s General Overland.

“Our Agent and Council Fort St. George.

“The foregoing is copy of our letter of 28th Juno overland, which we sent by three several conveyances for Aleppo.”—*Ibid.* p. 12.

1684.—“That all endeavors would be used to prevent my going home the way I intended, by Persia, and so overland.”—*Hedges, Diary*, Aug. 19; [Hak. Soc. i. 155].

c. 1686.—“Those Gentlemen’s Friends in the Committee of the Company in England, acquainted them by Letters over Land, of the Danger they were in, and gave them Warning to be on their guard.”—*A. Hamilton*, i. 196; [ed. 1744, i. 195].

1737.—“Though so far apart that we can only receive letters from Europe once a year, while it takes 18 months to get an answer, we Europeans get news almost every year over land by Constantinople, through Arabia or Persia. . . . A few days

ago we received the news of the Peace in Europe; of the death of Prince Eugene; of the marriage of the P. of Wales with the Princess of Saxo-Gotha. . . ."—Letter of the *Germ. Missionary Sutorius*, from Madras, Feb. 16. In *Notices of Madras, and Cuddalore*, &c. 1858, p. 168.

1763.—"We have received Overland the news of the taking of Havannah and the Spanish Fleet, as well as the defeat of the Spaniards in Portugal. We must surely make an advantageous Peace, however I'm no Politician."—*MS. Letter of James Rennell*, June 1, fr. Madras.

1774.—"Les Marchands à Bengale envoyèrent un Vaisseau à Suès en 1772, mais il fut endommagé dans le Golfe de Bengale, et obligé de retourner; en 1773 le Sr. *Hulford* entreprit encore ce voyage, réussit cette fois, et fut ainsi le premier Anglois qui eut conduit un vaisseau à Suès. . . . On s'est déjà servi plusieurs fois de cette route comme d'un chemin de poste; car le Gouvernement des Indes envoie actuellement dans des cas d'importance ses Couriers par Suès en Angleterre, et peut presque avoir plutôt réponse de Londres que leurs lettres ne peuvent venir en Europe par le Chemin ordinaire du tour du Cap de bonne espérance."—*Nitshur, Voyage*, li. 10.

1776.—"We had advices long ago from England, as late as the end of May, by way of Suez. This is a new Route opened by Govr. Hastings, and the Letters which left Marseilles the 3rd June arrived here the 20th August. This, you'll allow, is a ready communication with Europe, and may be kept open at all times, if we chose to take a little pains."—*MS. Letter from James Rennell*, Oct. 16, "from Islamabad, capital of Chittigong."

1781.—"On Monday last was Married Mr. George Greenley to Mrs. Anno Barrington, relict of the late Capt. William B——, who unfortunately perished on the Desert, in the attack that was made on the Caravan of Bengal Goods under his and the other Gentlemen's care between Suez and Grand Cairo."—*India Gazette*, March 7.

1782.—"When you left England with an intention to pass overland and by the route of the Red Sea into India, did you not know that no subject of these kingdoms can lawfully reside in India. . . . without the permission of the United Company of Merchants? . . ."—*Price, Tracts*, i. 130.

1783.—" . . . Mr. Paul Benfield, a gentleman whose means of intelligence were known to be both extensive and expedition, publicly declared, from motives the most benevolent, that he had just received overland from England certain information that Great Britain had finally concluded a peace with all the belligerent powers in Europe."—*Minto's Narrative*, 317.

1786.—"The packet that was coming to us overland, and that left England in July, was cut off by the wild Arabs between Aleppo and Busora."—*Lord Carmichael*, Dec. 23, in *Correspondence*, &c., i. 217.

1793.—"Ext. of a letter from Poonama ee, dated 7th June.

'The dispatch by way of Suez has put us all in a commotion.'"—*Bombay Courier*, June 29.

1803.—"From the Governor General to the Secret Committee, dated 24th Decr. 1802. Reed. Overland, 9th May 1803."—*Mahratta War Papers* (Parliamentary).

OVIDORE, s. Port. *Ovidor*, i.e. 'auditor,' an official constantly mentioned in the histories of Portuguese India. But the term is also applied in an English quotation below to certain Burmese officials, an application which must have been adopted from the Portuguese. It is in this case probably the translation of a Burmese designation, perhaps of *Nekhan-dau*, 'Royal Enr,' which is the title of certain Court officers.

1509.—"The Captain-Major (at Molinde) sent on board all the ships to beg that no one when ashore would in any way misbehave or produce a scandal; any such offence would be severely punished. And he ordered the masters of the ships to land, and his own Provost of the force, with an *Ovidor* that he had on board, that they might keep an eye on our people to prevent mischief."—*Corrae*, i. 165.

1507.—"And the Viceroy ordered the *Ovidor General* to hold an inquiry on this matter, on which the truth came out clearly that the Holy Apostle (Sanctiago) showed himself to the Moors when they were fighting with our people, and of this he sent word to the King, telling him that such martyrs were the men who were serving in these parts that our Lord took thought of them and sent them a Helper from Heaven."—*Ibid.* i. 717.

1689.—(At Syriam) "*Ovidores* (Persons appointed to take notice of all passages in the *Runday* (office of administration) and advise them to Ayn. . . . Three *Ovidores* that always attend the *Runday*, and are sent to the King, upon errands, as occasion obliges."—*Fortinck's Diary*, in *Dalrymple*, *Or. Rep.* i. 355, 360.

[**OWL**, s. Hind. *aul*, 'any great calamity, as a plague, cholera,' &c.

[1767.—"At the foot of the hills the country is called Toriani (see *TERAI*). . . . and people in their passage catch a disorder, called in the language of that country *aul*, which is a putrid fever, and of which the generality of persons who are attacked with it die in a few days. . . ."—*Asiat. Res.* ii. 307.

1816.—" . . . rain brings along with it the local malady called the Owl, so much dreaded in the woods and valleys of Nepal."—*Asiatic Journal*, li. 405.

1858.—“I have known European officers, who were never conscious of having drunk either of the waters above described, take the fever (owl) in the month of May in the Tarai.”—*Steeleman, Journey in Oudh*, ii. 103.]

P

PADDY, s. Rice in the husk; but the word is also, at least in composition, applied to growing rice. The word appears to have in some measure, a double origin.

There is a word *batty* (see *BATTA*) used by some writers on the west coast of India, which has probably helped to propagate our uses of *paddy*. This seems to be the Canarese *batta* or *bhatta*, ‘rice in the husk,’ which is also found in Mahr. as *bhāt* with the same sense, a word again which in Hind. is applied to ‘cooked rice.’ The last meaning is that of Skt. *bhakta*, which is perhaps the original of all these forms.

But in Malay *pādi* [according to Mr. Skeat, usually pronounced *pādi*] Javan. *pārī*, is ‘rice in the straw.’ And the direct parentage of the word in India is thus apparently due to the Archipelago; arising probably out of the old importance of the export trade of rice from Java (see *Raffles, Java*, i. 239-240, and *Crawford’s Hist.* iii. 345, and *Descript. Dict.*, 368). *Crawford*, (*Journ. Ind. Arch.*, iv. 187) seems to think that the Malayo-Javanese word may have come from India with the Portuguese. But this is impossible, for as he himself has shown (*Desc. Dict.*, u.s.), the word *pārī*, more or less modified, exists in all the chief tongues of the Archipelago, and even in Madagascar, the connection of which last with the Malay regions certainly was long prior to the arrival of the Portuguese.

1580.—“Certain Words of the natural language of Java . . . Paree, ryce in the huske.”—*Sir F. Drake’s Voyage*, in *Hall*, iv. 246.

1593.—“There are also divers other kinds of Rice, of a lesse price, and slighter than the other Ryce, and is called Batte . . .”—*Linschoten*, 70; [*Hak. Soc.* i. 246].

1600.—“In the fields is such a quantity of rice, which they call bate, that it gives its name to the kingdom of Calou, which is

called on that account *Batcalon*.”—*Lucena, Vida do Padre F. Xavier*, 121.

1615.—“ . . . oryzae quocuo agri feraces quam Batum incolae dicunt.”—*Jarric, Thesaurus*, i. 461.

1673.—“The Ground between this and the great Breach is well ploughed, and bears good Batty.”—*Fryer*, 67, see also 125. But in the Index he has Paddy.

1793.—“The paddie which is the name given to the rice, whilst in the husk, does not grow . . . in compact ears, but like oats, in loose spikes.”—*Storvinius*, tr. i. 231.

1837.—“Parrots brought 900,000 loads of hill-paddy daily, from the marshes of Chandata, —rice husking the hill-paddy, without breaking it, converted it into rice.”—*Turnour’s Malacanos*, 22.

1871.—“In Ireland Paddy makes riots, in Bengal raiyats make paddy; and in this lies the difference between the paddy of green Bengal, and the Paddy of the Emerald Isle.”—*Gorinda Samanta*, ii. 25.

1878.—“Il est établi un droit sur les riz et les paddys exportés de la Colonie, excepté pour le Cambodge par la voie du fleuve.”—*Courrier de Saigon*, Sept. 20.

PADDY-BIRD, s. The name commonly given by Europeans to certain baser species of the family *Ardeidae* or Herons, which are common in the rice-fields, close in the wake of grazing cattle. Jerdon gives it as the European’s name for the *Ardeola leucoptera*, *Boddaert*, and *andā bagā* (‘blind heron’) of the Hindus, a bird which is more or less coloured. But in Bengal, if we are not mistaken, it is more commonly applied to the pure white bird—*Herodias alba*, L., or *Ardea Torra*, Buch. Ham., and *Herodias egrettoïdes*, Temminck, or *Ardea putea*, Buch. Ham.

1727.—“They have also Store of wild Fowl; but who have a Mind to eat them must shoot them. Flamingoes are large and good Meat. The Paddy-bird is also good in their season.”—*A. Hamilton*, i. 161; [ed. 1744, i. 162-3].

1868.—“The most common bird (in Formosa) was undoubtedly the Padi bird, a species of heron (*Ardea prasinoscelus*), which was constantly flying across the padi, or rice-fields.”—*Collingwood, Rambles of a Naturalist*, 44.

PADDY-FIELD, s. A rice-field, generally in its flooded state.

1759.—“They marched onward in the plain towards Preston’s force, who, seeing them coming, halted on the other side of a long morass formed by paddy-fields.”—*Orme*, ed. 1803, iii. 430.

1800.—“There is not a single paddy-field in the whole county, but plenty of cotton

ground (see **REGUR**) swamps, which in this wet weather are delightful."—*Wellington to Munro, in Despatches, July 3.*

1809.—"The whole country was in high cultivation, consequently the paddy-fields were nearly impassable."—*Lt. Valencia, i. 350.*

PADRE, s. A priest, clergyman, or minister, of the Christian Religion; when applied by natives to their own priests, as it sometimes is when they speak to Europeans, this is only by way of accommodation, as 'church' is also sometimes so used by them.

The word has been taken up from the Portuguese, and was of course applied originally to Roman Catholic priests only. But even in that respect there was a peculiarity in its Indian use among the Portuguese. For P. della Valle (see below) notices it as a singularity of their practice at Goa that they gave the title of *Padre* to secular priests, whereas in Italy this was reserved to the *religious* or regulars. In Portugal itself, as Bluteau's explanation shows, the use is, or was formerly, the same as in Italy; but, as the first ecclesiastics who went to India were monks, the name apparently became general among the Portuguese there for all priests.

It is a curious example of the vitality of words that this one which had thus already in the 16th century in India a kind of abnormally wide application, has now in that country a still wider, embracing all Christian ministers. It is applied to the Protestant clergy at Madras early in the 18th century. A bishop is known as *Lord* (see **LAT**) *padre*. See **LAT Sahib**.

According to Leland the word is used in China in the form *pa-ti-li*.

1541.—"Chegando á Porta da Igreja, o sahinho a receber oito Padres."—*Pinto, ch. lix. (see Cogan, p. 85).*

1581.—"It was the will of God that we found there two Padres, the one an Englishman, and the other a Flemming."—*Fitch, in Hall, ii. 381.*

"... had it not pleased God to put it into the minds of the archbishop and other two Padres of Jesuits of S. Paul's Colledge to stand our friends, we might have rotted in prison."—*Newberrie, ibid. ii. 380.*

c. 1600.—"Learned monks also come from Europe, who go by the name of *Padre*. They have an infallible head called *Pápa*. He can change any religious ordinances as

he may think advisable, and kings have to submit to his authority."—*Baddont, in Blockmann's Ain, i. 182.*

c. 1606.—"Et ut adesso Patres comperiunt, minor exclamat *Padrigi, Padrigi*, id est *Domine Pater, Christianus sum*."—*Jarric, iii. 155.*

1614.—"The Padres make a church of one of their Chanibors, where they say *Massa* twice a day."—*W. Whittington, in Purchas, i. 486.*

1616.—"So seeing Master Terry whom I brought with me, he (the King) called to him, *Padre* you are very welcome, and this house is yours."—*Sir T. Roe, in Purchas, i. 561; [Hak. Soc. ii. 385].*

1623.—"I Portoghesi chiamano anche i preti secolari *padri*, como noi i religiosi..."—*P. della Valle, xi. 586, [Hak. Soc. i. 142].*

1665.—"They (Hindu Jogis) are impertinent enough to compare themselves with our Religious Men they meet with in the *Indies*. I have often taken pleasure to catch them, using much ceremony with them, and giving them great respect; but I soon heard them say to one another, This *Frangus* knows who we are, he hath been a great while in the *Indies*, he knows that we are the *Padrys* of the *Indians*. A fine comparison, said I, within myself, made by an impertinent and idolatrous rabble of Monks!"—*Bernier, E.T. 104; [ed. Constable, 323].*

1675.—"The *Padre* (or Minister) complains to me that he hath not that respect and place of preference at Table and elsewhere that is due unto him. . . . At his request I promised to move it at yo next meeting of yo Council. What this little Sparke may enkindle, especially should it break out in yo Pulpit, I cannot foresee further than the inflaming of yo dying Roome wch sometimes is made almost intolerable hot upon other Acc^{ts}."—*Mr. Puell's Diary at Matchlapatam, MS. in India Office.*

1676.—"And whiles the French have no settlement near hand, the keeping French *Padrys* here instead of Portuguese, destroys the encroaching growth of the Portugall interest, who used to entail Portugalism as well as Christianity on all their converts."—*Madras Correspondence, Fols. 20, in Notes and Exts. i. p. 46.*

1680.—" . . . where as at the Dedication of a New Church by the French *Padrys* and Portugez in 1675 guns had been fired from the Fort in honour thereof, neither *Padry* nor Portugez appeared at the Dedication of our Church, nor as much as gave the Governor a visit afterwards to give him joy of it."—*Ibid. Oct. 28. No. III. p. 37.*

c. 1692.—"But their greatest net of tyranny (at Goa) is this. If a subject of these misbelievers dies, leaving young children, and no grown-up son, the children are considered wards of the State. They take them to their places of worship, their churches . . . and the *padris*, that is to say the priests, instruct the children in the

Christian religion, and bring them up in their own faith, whether the child be a Mussulman *sayid* or a Hindū *brāhman*."—*Khāfi Khān*, in *Elliot*, vii. 345.

1711.—"The Danish Padre Bartholomew Ziegenbalg, requests leave to go to Europe in the first ship, and in consideration that he is head of a Protestant Mission, espoused by the Right Reverend the Lord Archbishop of Canterbury . . . we have presumed to grant him his passage."—In *Wheeler*, ii. 177.

1726.—"May 14. Mr. Leeke went with me to St. Thomas's Mount. . . . We conversed with an old Padre from Silesia, who had been 27 years in India. . . ."—*Diary of the Missionary Schultze* (in *Notices of Madras*, &c., 1858), p. 14.

"May 17. The minister of the King of Pegu called on me. From him I learned, through an interpreter, that Christians of all nations and professions have perfect freedom at Pegu; that even in the Capital two French, two Armenian, and two Portuguese Padres, have their churches. . . ."—*Ibid.* p. 15.

1803.—"Lord Lake was not a little pleased at the Begum's loyalty, and being a little elevated by the wine . . . he gallantly advanced, and to the utter dismay of her attendants, took her in his arms, and kissed her. . . . Receiving courteously the proffered attention, she turned calmly round to her astonished attendants—'It is,' said she, 'the salute of a padre (or priest) to his daughter.'"—*Skinner's Mil. Mem.* i. 293.

1809.—"The Padre, who is a half cast Portuguese, informed me that he had three districts under him."—*Ld. Valentia*, i. 329.

1830.—"Two fat naked Brahmins, bedaubed with paint, had been importuning me for money . . . upon the ground that they were padres."—*Mem. of Col. Mountain*, iii.

1876.—"There is Padre Blunt for example, — we always call them Padres in India, you know, — makes a point of never going beyond ten minutes, at any rate during the hot weather."—*The Dilemma*, ch. xliii.

PADSHAW, PODSHAW, s. Pers. —Hind. *pādīshāh* (Pers. *pād*, *pād* 'throne, shāh, 'prince'), an emperor; the Great Mogul (q.v.); a king.

[1653.—"Patxiah." See under **POORUB**.

[1612.—"He acknowledges no Faden-shawe or King in Christendom but the Portugals' King."—*Danvers, Letters*, i. 175.]

c. 1630.—". . . round all the rooms were placed tacite Mirzoos, Chauns, Sultans, and Beglerbegs, above threescore; who like so many inanimate Statues sat crosse-legged . . . their backs to the wall, their eyes to a constant object; not daring to speak to one another, sneeze, cough, spit, or the like, it being held in the Potshaw's presence a sinno of too great presumption."—*Sir T. Herbert*, ed. 1638, p. 169. At p. 171 of the same wo

have Potshaugh; and in the edition of 1677, in a vocabulary of the language spoken in Hindustan, we have "King, Patchaw." And again: "Is the King at Agra? . . . Panshaw Agramcha!" (*Pādīshāh Agrā men hai?*)—99-100.

1678.—"They took upon them without controul the Regal Dignity and Title of Pedeshaw."—*Fryer*, 166.

1727.—"Aureng-zeb, who is now saluted Pautshaw, or Emperor, by the Army, notwithstanding his Father was then alive."—*A. Hamilton*, i. 175, [ed. 1744].

PAGAR, s.

a. This word, the Malay for a 'fence, enclosure,' occurs in the sense of 'factory' in the following passage:

1702.—"Some other out-pagars or Factories, depending upon the Factory of Bencoolen."—*Charters of the E.I. Co.* p. 324.

In some degree analogous to this use is the application, common among Hindustani-speaking natives, of the Hind.—Arab. word *ihāṭa*, 'a fence, enclosure,' in the sense of *Presidency*: *Bombay ki [kā] ihāṭa*, *Bangāl ki [kā] ihāṭa*, a sense not given in Shakespeare or Forbes; [it is given in Fallon and Platts. Mr. Skeat points out that the Malay word is *pāgar*, 'a fence,' but that it is not used in the sense of a 'factory' in the Malay Peninsula. In the following passage it seems to mean 'factory stock':

[1615.—"The King says that at her arrival he will send them their house and pagarr upon rafts to them."—*Foster, Letters*, iii. 151.]

b. (*pagār*). This word is in general use in the Bombay domestic dialect for wages, Mahr. *pagār*. It is obviously the Port. verb *pagar*, 'to pay,' used as a substantive.

[1875.—". . . the heavy-browed sultana of some Gangetic station, whose stern look palpably interrogates the amount of your monthly paggar."—*Wilson, Abode of Snor*, 46.]

PAGODA, s. This obscure and remarkable word is used in three different senses.

a. An idol temple; and also specifically, in China, a particular form of religious edifice, of which the famous "Porcelain tower" of Nanking, now destroyed, may be recalled as typical. In the 17th century we find the word sometimes misapplied to places of Mahommedan worship, as by Faria-y-Sousa, who speaks of the "Pagoda of Mecca."

b. An idol.

c. A coin long current in S. India. The coins so called were both gold and silver, but generally gold. The gold *pagoda* was the *varḍha* or *hān* of the natives (see *HOON*); the former name (fr. Skt. for 'boar') being taken from the Boar avatār of Viṣṇu, which was figured on a variety of ancient coins of the South; and the latter signifying 'gold,' no doubt identical with *sonā*, and an instance of the exchange of *h* and *s*. (See also *PARDAO*.)

Accounts at Madras down to 1818 were kept in *pagodas*, *fanams*, and *kās* (see *CASH*); 8 *kās* = 1 *fanam*, 42 *fanams* = 1 *pagoda*. In the year named the rupee was made the standard coin.* The *pagoda* was then reckoned as equivalent to 3½ rupees.

In the suggestions of etymologies for this word, the first and most prominent meaning alone has almost always been regarded, and doubtless justly; for the other uses are deducible from it. Such suggestions have been many.

Thus Chinese origins have been propounded in more than one form; e.g. *Pao-t'ah*, 'precious pile,' and *Poh-kuh-t'ah* ('white-bones-pile').† Anything can be made out of Chinese monosyllables in the way of etymology; though no doubt it is curious that the first at least of these phrases is actually applied by the Chinese to the polygonal towers which in China foreigners specially call *pagodas*. Whether it be possible that this phrase may have been in any measure formed in imitation of *pagoda*, so constantly in the mouth of foreigners, we cannot say (though it would not be a solitary example of such borrowing—see *NEELAM*); but we can say with confidence that it is impossible *pagoda* should have been taken from the Chinese. The quotations from Corsali and Barbosa set that suggestion at rest.

Another derivation is given (and adopted by so learned an etymologist as H. Wedgwood) from the Portuguese *pagão*, 'a pagan.' It is possible that this word may have helped to facilitate the Portuguese adoption of *pagoda*; it is not possible that it should have given rise to the word. A third theory makes *pagoda* a transposition of *da-*

goba. The latter is a genuine word, used in Ceylon, but known in Continental India, since the extinction of Buddhism, only in the most rare and exceptional way.

A fourth suggestion connects it with the Skt. *bhagavat*, 'holy, divine,' or *Bhagarati*, applied to Durgā and other goddesses; and a fifth makes it a corruption of the Pers. *but-kadah*, 'idol-temple'; a derivation given below by Ovington. There can be little doubt that the origin really lies between these two.

The two contributors to this book are somewhat divided on this subject:—

(1) Against the derivation from *bhagarat*, 'holy,' or the Mahr. form *bhagarant*, is the objection that the word *pagode* from the earliest date has the final *c*, which was necessarily pronounced. Nor is *bhagarant* a name for a temple in any language of India. On the other hand *but-kadah* is a phrase which the Portuguese would constantly hear from the Mahommedans with whom they chiefly had to deal on their first arrival in India. This is the view confidently asserted by Renaud (*Mémoires sur l'Inde*, 90), and is the etymology given by Littre.

As regards the coins, it has been supposed, naturally enough, that they were called *pagoda*, because of the figure of a temple which some of them bear; and which indeed was borne by the *pagodas* of the Madras Mint, as may be seen in Thomas's *Prinsep*, pl. xlv. But in fact coins with this impress were first struck at Ikkeri at a date after the word *pagode* was already in use among the Portuguese. However, nearly all bore on one side a rude representation of a Hindu deity (see e.g. Krishnarāja's *pagoda*, c. 1620), and sometimes two such images. Some of these figures are specified by Prinsep (*Useful Tables*, p. 41), and Varthema speaks of them: "These *parlat* . . . have two devils stamped upon one side of them, and certain letters on the other" (116-116). Here the name may have been appropriately taken from *bhagarat* (A. B.).

On the other hand, it may be urged that the resemblance between *but-kadah* and *pagode* is hardly close enough, and that the derivation from *but-kadah* does not easily account for all the uses of the word. Indeed, it seems admitted in the preceding para-

* Prinsep's *Useful Tables*, by E. Thomas, p. 10.
† Giles, *Glossary of Reference*, s.v.

graph that *bhagavat* may have had to do with the origin of the word in one of its meanings.

Now it is not possible that the word in all its applications may have had its origin from *bhagavat*, or some current modification of that word? We see from Marco Polo that such a term was currently known to foreign visitors of S. India in his day—a term almost identical in sound with *pagoda*, and bearing in his statement a religious application, though not to a temple.* We thus have four separate applications of the word *pacauta*, or *pagoda*, picked up by foreigners on the shores of India from the 13th century downwards, viz. to a Hindu ejaculatory formula, to a place of Hindu worship, to a Hindu idol, to a Hindu coin with idols represented on it. Is it not possible that all are to be traced to *bhagavat*, 'sacred,' or to *Bhagavat* and *Bhagavati*, used as names of divinities—of Buddha in Buddhist times or places, of Krishna and Durgā in Brahminical times and places? (uses which are fact). How common was the use of *Bhagavati* as the name of an object of worship in Malabar, may be seen from an example. Turning to Wilson's work on the Mackenzie MSS., we find in the list of local MS. tracts belonging to Malabar, the repeated occurrence of *Bhagavati* in this way. Thus, in this section of the book we have at p. xvi. (vol. ii.) note of an account "of a temple of *Bhagavati*"; at p. cii. "Temple of Munnadi *Bhagavati* goddess . . ."; at p. cix. "Temple of Mangombu *Bhagavati* . . ."; "Temple of Paddeparkave *Bhagavati* . . ."; "Temple of the goddess Pannuayennar Kave *Bhagavati* . . ."; "Temple of the goddess Patāli *Bhagavati* . . ."; "Temple of *Bhagavati* . . ."; p. cvii., "Account of the goddess *Bhagavati* at, &c. . ."; p. cviii., "Acc. of the goddess Yalanga *Bhagavati*," "Acc. of

the goddess Vallur *Bhagavati*." The term *Bhagavati* seems thus to have been very commonly attached to objects of worship in Malabar temples (see also *Sra Paulina*, p. 79 and p. 67, quoted under c. below). And it is very interesting to observe that, in a paper on "Coorg Superstitions," Mr. Kittel notices parenthetically that Bhadrā Kālī (i.e. Durgā) is "also called Pogōdi, Paradi, a *tadbhava* of *Bagavati*" (*Ind. Antiq.* ii. 170)—an incidental remark that seems to bring us very near the possible origin of *pagoda*. It is most probable that some form like *pogodi* or *pagode* was current in the mouths of foreign visitors before the arrival of the Portuguese; but if the word was of Portuguese origin there may easily have been some confusion in their ears between *Bhagavati* and *but-ludah* which shaped the new word. It is no sufficient objection to say that *bhagavati* is not a term applied by the natives to a temple; the question is rather what misunderstanding and mispronunciation by foreigners of a native term may probably have given rise to the term (—(H. Y.)

Since the above was written, Sir Walter Elliot has kindly furnished a note, of which the following is an extract:—

"I took some pains to get at the origin of the word when at Madras, and the conclusion I came to was that it arose from the term used generally for the object of their worship, viz., *Bhagavat*, 'god'; *bhagavati*, 'goddess'."

"Thus, the Hindu temple with its lofty *gopuram* or propylon at once attracts attention, and a stranger enquiring what it was, would be told, 'the house or place of *Bhagavat*.' The village divinity throughout the south is always a form of *Durga*, or, as she is commonly called, simply '*Devi*' (or *Bhagavati*, 'the goddess'). . . . In like manner a figure of *Durga* is found on most of the gold *Huns* (i.e. *pagoda* coins) current in the Dakhan, and a foreigner inquiring what such a coin was, or rather what was the form stamped upon it, would be told it was 'the goddess,' i.e., it was '*Bhagavati*.'"

As my friend, Dr. Burnell, can no longer represent his own view, it seems right here to print the latest remarks

* "The prayer that they say daily consists of these words: '*Pacauta! Pacauta! Pacauta!*' And this they repeat 101 times."—(Jlk. iii. ch. 17.) The word is printed in Ramusio's version; but no one familiar with the constant confusion of *c* and *t* in medieval manuscript will reject this correction of N. Pauthier. Bishop Caldwell observes that the word was probably *Pagari*, or *Pamri*, the Tamil form of *Bhagavata*, "Lord"; a word reiterated in their sacred formula by Hindus of all sorts, especially Vaishnava devotees. The words given by Marco Polo, if written "*Pagoda! Pagoda! Pagoda!*" would be almost undistinguishable in sound from *Pacauta*.

of his on the subject that I can find. They are in a letter from Tanjore, dated March 10, 1880:—

"I think I overlooked a remark of yours regarding my observation that the *e* in *Pagode* was pronounced, and that this was a difficulty in deriving it from *Bhagavat*. In modern Portuguese *e* is not sounded, but verses show that it was in the 16th century. Now, if there is a final vowel in *Pagoda*, it must come from *Bhagavati*; but though the goddess is and was worshipped to a certain extent in S. India, it is by other names (*Amma*, &c.). Gundert and Kittel give '*Pagodi*' as a name of a Durga temple, but assuredly this is no corruption of *Bhagavati*, but *Pagoda*! Malayalam and Tamil are full of such adopted words. *Bhagavati* is little used, and the goddess is too insignificant to give rise to *pagoda* as a general name for a temple.

"*Bhagavat* can only appear in the S. Indian languages in its (Skt.) nominative form *bhagavān* (Tamil *payavān*). As such, in Tamil and Malayalam it equals *Vishnu* or *Siva*, which would suit. But *pagoda* can't be got out of *bhagavān*; and if we look to the N. Indian forms, *bhagavati*, &c., there is the difficulty about the *e*, to say nothing about the *n*."

The use of the word by Barbosa at so early a date as 1516, and its application to a particular class of temples must not be overlooked.

a.—

1516.—"There is another sect of people among the Indians of Malabar, which is called *Cigaren* [*Kusharan*, *Logun*, *Malabar*, i. 115]. . . . Their business is to work at baked clay, and tiles for covering houses, with which the temples and Royal buildings are roofed. . . . Their idolatry and their idols are different from those of the others; and in their houses of prayer they perform a thousand acts of witchcraft and necromancy; they call their temples *pagodes*, and they are separate from the others." *Barbosa*, 135. This is from Lord Stanley of Alderley's translation from a Spanish MS. The Italian of Ramusio reads: "nelle loro orazioni fanno molte strigherie o necromantie, lo quali chiamano *Pagodes*, differenti assai dall' altro" (*Ramusio*, i. f. 303r.). In the Portuguese MS. published by the Lisbon Academy in 1812, the words are altogether absent; and in interpolating them from Ramusio the editor has given the same sense as in Lord Stanley's English.

1516.—"In this city of Goa, and all over India, there are an infinity of ancient build-

ings of the Gentiles, and in a small island near this, called *Dinari*, the Portuguese, in order to build the city, have destroyed an ancient temple called *Pagode*, which was built with marvellous art, and with ancient figures wrought to the greatest perfection in a certain black stone, some of which remain standing, ruined and shattered, because these Portuguese care nothing about them. If I can come by one of these shattered images I will send it to your Lordship, that you may perceive how much in old times sculpture was esteemed in every part of the world."—Letter of *Andrea Corsali* to *Giuliano de' Medici*, in *Ramusio*, i. f. 177.

1513.—"And with this fleet he anchored at *Coulão* (see *QUILON*) and landed there with all his people. And the Governor (*Martin Afonso do Sousa*) went thither because of information he had of a *pagode* which was quite near to the interior, and which, they said, contained much treasure. . . . And the people of the country seeing that the Governor was going to the *pagode*, they went to offer him 50,000 *pardaos* not to go."—*Correa*, iv. 325-326.

1551.—"And for the monastery of Santa Fee 815,000 *reis* yearly, besides the revenue of the *Pagodes* which His Highness bestowed upon the said House, which gives 600,000 *reis* a year. . . ."—*Dotelho*, *Tombo*, in *Subsidios*, 70.

1563.—"They have (at *Baqaim*) in fons part a certain island called *Salote*, where there are two *pagodes* or houses of idolatry."—*Barbosa*, f. 211r.

1582.—" . . . *Pagode*, which is the house of priors to their Idols."—*Custodia* (by N. L.), f. 31.

1591.—"And as to what you have written to me, viz., that although you understand how necessary it was for the increase of the Christianity of those parts to destroy all the *pagodas* and mosques (*pagodes e mesquitas*), which the Gentiles and the Moors possess in the fortified places of this State. . . ." (The King goes on to enjoin the Viceroy to treat this matter carefully with some theologians and canonists of those parts, but not to act till he shall have reported to the King).—Letter from the K. of Portugal to the Viceroy, in *Arch. Port. Orient.*, Fasc. 3, p. 417.

1598.—" . . . houses of *Diveles* [*Diveles*] which they call *Pagodes*."—*Lincolnton*, 22; [Blak. Soc. i. 70]

1605.—Gouvea uses *pagode* both for a temple and for an idol, e.g., see f. 46r, f. 47.

1630.—"That he should erect *pagods* for God's worship, and adore images under green trees."—*Lord*, *Display*, &c.

1638.—"There did meet us at a great *Pogodo* or *Pagod*, which is a famous and sumptuous Temple (or Church)."—*H. Braddon*, in *Hall*, v. 48.

1671.—"Thus they were carried, many flocking about them, to a *Pagod* or Temple" (*pagode* in the orig.).—*Steven's Paria y Sousa*, f. 45.

1674.—“Pagod (quasi Pagan-God), an Idol or false god among the Indians; also a kind of gold coin among them equivalent to our Angol.”—*Glossographia*, &c., by T. S.

1689.—“A Pagoda . . . borrows its Name from the Persian word *Pout*, which signifies Idol; thence *Pout-Ghoda*, a Temple of False Gods, and from thence Pagode.”—*Oriental*, 159.

1696.—“ . . . qui eussent *Clés* des pagodes au milieu des villes.”—*Les Indes*, *Caractères*, ed. Joubert, 1891, n. 306.

[1710.—“In India we use this word pagod (pagodes) indiscriminately for idols or temples of the Gentiles.”—*Oriental Conquest*, vol. 1, c. 1, Div. i. 53.]

1717.—“ . . . The Pagode, or Church.”—*Phillips's Account*, 12.

1727.—“There are many ancient Pagoda or Temples in this country, but there is one very particular which stands upon a little Mountain near *Picagay-lam*, where they worship living Monks.”—*A Hamilton*, i. 380 [ed. 1744].

1736.—“Pagod [incert. etym.], an idol's temple in China.”—*Bailey's Dict.* 2nd ed.

1763.—“These divinites are worshipped in temples called Pagodas in every part of Indostan.”—*Orme*, *Hist.* i. 2.

1781.—“During this conflict (at Chillumbrum), all the Indian females belonging to the garrison were collected at the summit of the highest pagoda, singing in a loud and melodious chorus hallelujahs, or songs of exhortation, to their people below, which inspired the enemy with a kind of frantic enthusiasm. This, even in the heat of the attack, had a romantic and pleasing effect, the musical sounds being distinctly heard at a considerable distance by the assailants.”—*Alvaro's Narrative*, 222.

1809.—

“In front, with far stretch'd walls, and many a tower,

Turret, and dome, and pinnacle elate,
The huge Pagoda seemed to loud the
land.”—*Kelburn*, vii. 4.

[1830.—“ . . . pagodas, which are termed from *pag*, an idol, and *ghoda*, a temple (') . . .”—*Mrs. Elwood, Narrative of a Journey Overland from England*, n. 27.]

1855.—“ . . . Among a dense cluster of palm-trees and small pagodas, rises a colossal Gaudama, towering above both, and, Memnon-like, glistening before him with a placid and eternal smile.”—*Letters from the Banks of the Irrawaddy*, *Blackwood's Mag.*, May, 1856.

b.—

1408.—“And the King gave the letter with his own hand, again repeating the words of the oath he had made, and swearing besides by his pagodes, which are their idols, that they adore for gods. . . .”—*Corrao*, *Lenda*, i. 119.

1592.—“The Divoll is oftentimes in them, but they say it is one of their Gods or Pagodes.”—*Cataluña* (tr. by N. L.), f. 37.

[In the following passage from the same author, as Mr. Whiteway points out, the word is used in both senses, a temple and an idol:]

“In Goa I have seen this festival in a pagoda, that stands in the island of Divar, which is called Chapatu, where people collect from a long distance; they latho in the arm of the river between the two islands, and they believe . . . that on that day the idol (pagode) comes to that water, and they cast in for him much betel and many plantains and sugar-canes; and they believe that the idol (pagode) eats those things.”—*Cataluña*, ii. ch. 31. In the orig., pagode when meaning a temple has a small, and when the idol, a capital, P.]

1531.—“La religione di queste genti non si intende per essere differenti sette fra loro; hanno certi for pagodi che son gli idoli. . . .”—*Letter of Scuderi*, in *De Gubernat.* 155.

1687.—“The house in which his pagode or idol standeth is covered with tiles of silver.”—*R. Fick*, in *Holl.* ii. 391.

1699.—“ . . . The Pagodes, their false and diabolical idols.”—*Lincheus*, 26; [Hak. Soc. i. 86].

1630.—“ . . . so that the Bramanes under each green tree erect temples to pagoda. . . .”—*Lord, Display*, &c.

c. 1630.—“Many deformed Pagothas are here worshipp'd; having this ordinary evasion that they adore not Idols, but the *Devotas* which they represent.”—*Sr T. Herbert*, ed. 1665, p. 376.

1661.—

“Their classic model proved a magnet,
Their Directory an Indian Pagod.”

Hindutras, Pt. II. Canto i.

1693.—“ . . . For, say they, what is the Pagoda? it is an image or stone. . . .”—*In Walker*, i. 259.

1727.—“ . . . the girl with the Pot of Fire on her Head, walking all the Way before. When they came to the End of their journey . . . where was placed another black stone Pagod, the Girl set her Fire before it, and run stark mad for a Minute or so.”—*A. Hamilton*, i. 274 [ed. 1744].

c. 1737.—

“See thronging millions to the Pagod run,
And offer country, Parent, wife or son.”
Pope, Epilogue to Sat. 1.

1811.—“Out of town six days. On my return, find my poor little pagod, Napoleon, pushed off his pedestal—the thieves are in Paris.”—*Letter of Byron's*, April 8, in *Moore's Life*, ed. 1832, iii. 21.

c.—

c. 1566.—“Nell' vezir poi li cavalli Arabi di Goa, si paga di datio quaranta due pagodi per cavallo, et ogni pagodo val otto lire alla nostra moneta; e sono moneto d'oro: do modo che li cavalli Arabi sono in gran prezzo in que' paesi, come sarebbe trecento quattro cento, cinque cento, o fina mille duecenti l'vno.”—*C. Faterici*, in *Ramusio*, iii. 389.

1507.—“I think well to order and decree that the pagodes which come from without shall not be current unless they be of forty and three points (assay ?) conformable to the first issue, which is called of *Agua*, and which is of the same value as that of the *San Tome*, which were issued in its likeness.”—*Edict of the King*, in *Archiv. Port. Orient.* iii. 782.

1508.—“There are yet other sorts of money called Pagodes. . . . They are Indian and Heathenish money with the picture of a Diucl upon them, and therefore are called Pagodes. . . .”—*Linschoten*, 51 and 69; [Hak. Soc. i. 187, 212].

1602.—“And he caused to be sent out for the Kings of the Deccan and Canara two thousand horses from those that were in Goa, and this brought the King 80,000 pagodes, for every one had to pay forty as duty. These were imported by the Moors and other merchants from the ports of Arabia and Persia; in entering Goa they are free and uncharged, but on leaving that place they have to pay these duties.”—*Conto*, IV. vi. 6.

[. . . with a sum of gold pagodes, a coin of the upper country (Balangao), each of which is worth 500 reis (say 11s. 3d.; the usual value was 350 reis).—*Ibid.* VII. i. 11.]

1623.—“ . . . An Indian Gentile Lord called Rama Hau, who has no more in all than 2000 pagod [pagoda] of annual revenue, of which again he pays about 800 to Venkappa Nioika, whose tributary he is. . . .”—*P. della Valle*, ii. 692; [Hak. Soc. ii. 306].

1673.—“About this time the Rajah . . . was weighed in Gold, and poised about 16,000 Pagoda.”—*Fryer*, 80.

1676.—“For in regard these Pagoda are very thick, and cannot be elipt, those that are Masters of the trade, take a Piereer, and pierce the Pagod through the side, halfway or more, taking out of one piece as much (gold as comes to two or three Sous.”—*Tavernier*, E.T. 1681, ii. 4; [Ball, ii. 92].

1780.—“Sir Thomas Rumbold, Bart., resigned the Government of Fort St. George on the Mg. of the 9th inst., and immediately went on board the General Barkor. It is confidently reported that he has not been able to accumulate a very large Fortune, considering the long time he has been at Madras; indeed people say it amounts to only 17 Lacks and a half of Pagodas, or a little more than £600,000 sterling.”—*Hickey's Bengal Gazette*, April 15.

1785.—“Your servants have no Trade in this country, neither do you pay them high wages, yet in a few years they return to England with many lacs of pagodas.”—*Nalob of Arcot*, in *Burke's Speech on the Nalob's Debts*, Works, ed. 1852, iv. 18.

1796.—“La Bhagavadi, moneta d'oro, che ha l'immagine della dea Bhagavadi, nome corrotto in Pagodi o Pagode dagli Europei, è moneta rotonda, convessa in una parte . . .”—*Fra Paolino*, 67.

1803.—“It frequently happens that in the bazaar, the star pagoda exchanges for 4 rupees, and at other times for not more than 3.”—*Wellington, Desp.*, ed. 1837, ii. 375.

PAGODA-TREE. A slang phrase once current, rather in England than in India, to express the openings to rapid fortune which at one time existed in India. [For the original meaning, see the quotation from Ryklof Van Goens under **BO TREE**. Mr. Skeat writes: “It seems possible that the idea of a coin tree may have arisen from the practice, among some Oriental nations at least, of making cash in moulds, the design of which is based on the plan of a tree. On the E. coast of the Malay Peninsula the name *cash-tree* (*poko' pitis*) is applied to cash cast in this form. Gold and silver tributary trees are sent to Siam by the tributary States: in these the leaves are in the shape of ordinary tree leaves.”]

1877.—“India has been transferred from the regions of romance to the realms of fact . . . the mines of Golconda no longer pay the cost of working, and the pagoda-tree has been stripped of all its golden fruit.”—*Blackwood's Magazine*, 675.

1891.—“It might be mistaken . . . for the work of some modern architect, built for the Nalob of a couple of generations back, who had enriched himself when the pagoda-tree was worth the shaking.”—*Sat. Review*, Sept. 3, p. 307.

PAHLAVI, PEHLVI. The name applied to the ancient Persian language in that phase which prevailed from the beginning of the Sassanian monarchy to the time when it became corrupted by the influence of Arabic, and the adoption of numerous Arabic words and phrases. The name *Pahlavi* was adopted by Europeans from the Parsi use. The language of Western Persia in the time of the Achaemenian kings, as preserved in the cuneiform inscriptions of Persepolis, Behistun, and elsewhere, is nearly akin to the dialects of the *Zend-Avesta*, and is characterised by a number of inflections agreeing with those of the *Avesta* and of Sanskrit. The dissolution of inflectional terminations is already indicated as beginning in the later Achaemenian inscriptions, and in many parts of the *Zend-Avesta*; but its course cannot be traced, as there are no inscriptions in Persian

language during the time of the Arsacidae; and it is in the inscriptions on rocks and coins of Ardakhshir-i-Pāpakān (A.D. 226-240)—the Ardashir Babagān of later Persian—that the language emerges in a form of that which is known as Pahlavi. "But, strictly speaking, the medieval Persian language is called Pahlavi when it is written in one of the characters used before the invention of the modern Persian alphabet, and in the peculiarly enigmatical mode adopted in Pahlavi writings. . . . Like the Assyrians of old, the Persians of Parthian times appear to have borrowed their writing from a foreign race. But, whereas the Semitic Assyrians adopted a Turanian syllabary, these later Aryan Persians accepted a Semitic alphabet. Besides the alphabet, however, which they could use for spelling their own words, they transferred a certain number of complete Semitic words to their writings as representatives of the corresponding words in their own language. . . . The use of such Semitic words, scattered about in Persian sentences, gives Pahlavi the motley appearance of a compound language. . . . But there are good reasons for supposing that the language was never spoken as it was written. The spoken language appears to have been pure Persian; the Semitic words being merely used as written representatives, or *logograms*, of the Persian words which were spoken. Thus, the Persians would write *malkān malkā*, 'King of Kings,' but they would read *shāhān shāh*. . . . As the Semitic words were merely a Pahlavi mode of writing their Persian equivalents (just as 'viz.' is a mode of writing 'namely' in English*), they disappeared with the Pahlavi writing, and the Persians began at once to write all their words with their new alphabet, just as they pronounced them" (*E. W. West, Introd. to Pahlavi Texts*, p. xiii.; *Sacred Books of the East*, vol. v.).†

Extant Pahlavi writings are confined to those of the Parsis, transla-

tions from the Avesta, and others almost entirely of a religious character. Where the language is transcribed, either in the Avesta characters, or in those of the modern Persian alphabet, and freed from the singular system indicated above, it is called Pazand (see PAZEND); a term supposed to be derived from the language of the Avesta, *paitizanti*, with the meaning 're-explanation.'

Various explanations of the term *Pahlavi* have been suggested. It seems now generally accepted as a changed form of the *Parthva* of the cuneiform inscriptions, the Parthia of Greek and Roman writers. The Parthians, though not a Persian race, were rulers of Persia for five centuries, and it is probable that everything ancient, and connected with the period of their rule, came to be called by this name. It is apparently the same word that in the form *pahlav* and *pahlavān*, &c., has become the appellation of a warrior or champion in both Persian and Armenian, originally derived from that most warlike people the Parthians. (See FULWATON.) Whether there was any identity between the name thus used, and that of *Pahlava*, which is applied to a people mentioned often in Sanskrit books, is a point still unsettled.

The meaning attached to the term *Pahlavi* by Orientals themselves, writing in Arabic or Persian (exclusive of Parsis), appears to have been 'Old Persian' in general, without restriction to any particular period or dialect. It is thus found applied to the cuneiform inscriptions at Persepolis. (Derived from *West* as quoted above, and from *Haug's Essays*, ed. London, 1878.)

c. 930.—"Quant au mot *dirafsh*, en pehlvi (*al-fukhraya*) c'est à dire dans la langue primitive de la Perse, il signifie drapeau, pique et étendard."—*Maṣṣādī*, iii. 252.

c. A.D. 1000.—"Gayōmarth, who was called *Girahāh*, because *Gir* means in Pahlavi a mountain. . . ."—*Al-Bīrdī, Chronology*, 108.

PAILOO, s. The so-called 'triumphal arches,' or gateways, which form so prominent a feature in Chinese landscape, really monumental erections in honour of deceased persons of eminent virtue. Chin. *pat*, 'a tablet,' and *lo*, 'a stage or erection.' Mr. Fergusson

* Or our symbol (&), now modified into (&), which is in fact Latin *et*, but is read 'and.'

† "The peculiar mode of writing Pahlavi here alluded to long made the character of the language a standing puzzle for European scholars, and was first satisfactorily explained by Professor Haug, of Munich, in his admirable Essay on the Pahlavi Language, already cited" (*West*, p. xiv.).

has shown the construction to have been derived from India with Buddhism (see *Indian and Eastern Architecture*, pp. 700-702). [So the *Torii* of Japan seem to represent Skt. *torana*, 'an archway' (see *Chamberlain, Things Japanese*, 3rd ed. 407 seq.).]

PÁLAGILÁSS, s. This is domestic Hind. for 'Asparagus' (*Panjab N. & Q. ii. 189*).

PALANKEEN, PALANQUIN, s. A box-litter for travelling in, with a pole projecting before and behind, which is borne on the shoulders of 4 or 6 men—4 always in Bengal, 6 sometimes in the Telugu country.

The origin of the word is not doubtful, though it is by no means clear how the Portuguese got the exact form which they have handed over to us. The nasal termination may be dismissed as a usual Portuguese addition, such as occurs in *mandarin*, *Baqum* (*W'sai*), and many other words and names as used by them. The basis of all the forms is Skt. *paryāṅka*, or *palyāṅka*, 'a bed,' from which we have Hind. and Mahr. *palang*, 'a bed,' Hind. *pālki*, 'a palanquin,' [Telugu *pallakī*, which is perhaps the origin of the Port. word], Pali *pallanka*, 'a couch, bed, litter, or palanquin' (*Childers*), and in Javanese and Malay *palāṅki*, 'a litter or sedan' (*Crawford*).^{*}

It is curious that there is a Spanish word *palanca* (L. Lat. *phalanga*) for a pole used to carry loads on the shoulders of two bearers (called in Sp. *palanquinos*); a method of transport more common in the south than in England, though even in old English the thing has a name, viz. 'a cowlestaff' (see *N.E.D.*). It is just possible that this word (though we do not find it in the Portuguese dictionaries) may have influenced the form in which the early Portuguese visitors to India took up the word.

The thing appears already in the *Rāmāyana*. It is spoken of by Ibn Batuta and John Marignolli (both c.

1350), but neither uses this Indian name; and we have not found evidence of *pālki* older than Akbar (see *Elliot*, iv. 515, and *Atn*, i. 254).

As drawn by Linschoten (1597), and as described by Grose at Bombay (c. 1760), the palanquin was hung from a bamboo which bent in an arch over the vehicle; a form perhaps not yet entirely obsolete in native use. Williamson (*V. M.*, i. 316 seqq.) gives an account of the different changes in the fashion of palankins, from which it would appear that the present form must have come into use about the end of the 18th century. Up to 1840-50 most people in Calcutta kept a palanquin and a set of bearers (usually natives of Orissa—see *OORISA*), but the practice and the vehicle are now almost, if not entirely, obsolete among the better class of Europeans. Till the same period the palanquin, carried by relays of bearers, laid out by the post-office, or by private *chowdries* (q.v.), formed the chief means of accomplishing extensive journeys in India, and the elder of the present writers has undergone hardly less than 8000 or 9000 miles of travelling in going considerable distances (excluding minor journeys) after this fashion. But in the decade named, the palanquin began, on certain great roads, to be superseded by the *dark-garry* (a *Palkoe-garry* or palankin-carriage, horsed by ponies posted along the road, under the post-office), and in the next decade to a large extent by railway, supplemented by other wheel-carriage, so that the palanquin is now used rarely, and only in out-of-the-way localities.

c. 1310. — "Some time afterwards the pages of the *Mistres of the Universe* came to me with a *dika*. . . . It is like a bed of state . . . with a pole of wood above . . . this is curved, and made of the Indian cane, solid and compact. Eight men, divided into two relays, are employed in turn to carry one of these; four carry the palanquin whilst four rest. These vehicles serve in India the same purpose as donkeys in Egypt; most people use them habitually in going and coming. If a man has his own slaves, he is carried by them; if not he hires men to carry him. There are also a few found for hire in the city, which stand in the bazars, at the Sultan's gate, and also at the gates of private citizens." — *Ibn Batuta*, iii. 386.

c. 1350. — "Et cecum homines et mulieres portant super scapulas in locis de quibus in Canticles: *ferculum fecit sibi Salomon de*

^{*} In *Canticis*, iii. 9, the "*ferculum quod fecit sibi rex Salomon de lignis Libani*" is in the Hebrew *aypārōn*, which has by some been supposed to be Greek *φασγών*; highly improbable, as the latter came to Greece from the East. Is it possible that the word can be in some way taken from *paryāṅka*? The R.V. has *palanquin*. [See the discussion in *Encyclopædia Biblica*, iii. 2801 seq.].

lignis Libani, id est lectulum portatilem sicut portabatur ego in Zayton in India."—*Marignolli* (see *Cathay*, &c., p. 331).

1515.—"And so assembling all the people made great lamentation, and so did throughout all the streets the women, married and single, in a marvellous way. The captain lifted him (the dead Alboquerque), seated as he was in a chair, and placed him on a palanquin, so that he was seen by all the people, and João Mendes Botelho, a knight of Afonso d'Alboquerque's making (who was) his Ancient, bore the banner before the body."—*Correia*, *Lendas*, II. i. 460.

1563.—"... and the branches are for the most part straight except some . . . which they twist and bend to form the canes for palanquins and portable chairs, such as are used in India."—*Gureau*, f. 191.

1567.—"... with eight Falchines (*Jackins*), which are hired to carry the palanquines, eight for a Palanquine (*palanquin*), four at a time"—*C. Frederic*, in *Hall*, ii. 319.

1593.—"... after them followeth the boys between two *Correres*, each in their Palamkin, which is most costly made."—*Lincolnton*, 56; (*Hak. Soc.* i. 196).

1606.—"The palanquins covered with curtains, in the way that is usual in this Province, are occasion of very great offence against God our Lord . . . (the Synod therefore urges the Viceroy to prohibit them altogether, and) . . . enjoins on all ecclesiastical persons, on penalty of sentence of excommunication, and of forfeiting 100 *paras* to the church court * not to use the said palanquins, made in the fashion above described."—11th Act of 5th Council of Goa, in *Archiv. Port. Orient.*, fasc. 1. (See also under **BOY**.)

The following is the remonstrance of the city of Goa against the ecclesiastical action in this matter, addressed to the King.

1606.—"Last year this City gave your Majesty an account of how the Archbishop Primate proposed the issue of orders that the women should go with their palanquins uncovered, or at least half uncovered, and how on this matter were made to him all the needful representations and remonstrances on the part of the whole community, giving the reasons against such a proceeding, which were also sent to Your Majesty. Nevertheless in a Council that was held this last summer, they dealt with this subject, and they agreed to petition Your Majesty to order that the said palanquins should travel in such a fashion that it could be seen who was in them.

"The matter is of so odious a nature, and of such a description that Your Majesty should grant their desire in no shape whatever, nor give any order of the kind, seeing this place is a frontier fortress. The reasons

* "*Pagos do aljube*." We are not sure of the meaning.

for this have been written to Your Majesty; let us beg Your Majesty graciously to make no new rule; and this is the petition of the whole community to Your Majesty."—*Certa, que a Cidade de Goa escreveu a Sua Magestade, o anno de 1606*. In *Archiv. Port. Orient.*, fasc. p. 24. Edição, 24, Parte, 146.

1609-9.—"If coming forth of his Pallace, hee (*Jahingie*) get vp on a Horso, it is a signe that he goeth for the Warres; but if he be vp vpon an Elephant or Palanke, it will bee but an hunting Voyage."—*Hawkins*, in *Purchas*, i. 219.

1616.—"... *Aldala Chan*, the great governour of *Awadana*, being sent for to Court in disgrace, coming in Pilgrim's Clothes with fortie servants on foote, about sixtie miles in counterfeit humiliation, finished the rest in his Palanke."—*Sir T. Roe*, in *Purchas*, i. 532; (*Hak. Soc.* ii. 278, which reads *Palanke*, with other minor variances).

In Terry's account, in *Purchas*, ii. 1475, we have a *Pallanke*, and (p. 1481) *Palanka*; in a letter of Tom Corryate's (1615) *Palankeen*.

1623.—"In the territories of the Portuguese in India it is forbidden to men to travel in palankin (*Palanquina*) as in good sooth too effeminate a proceeding; nevertheless as the Portuguese pay very little attention to their laws, as soon as the rains begin to fall they commence getting permission to use the palankin, either by favour or by bribery, and so, gradually, the thing is relaxed, until at last nearly everybody travels in that way, and at all seasons."—*P. della Valle*, i. 611; (*comp. Hak. Soc.* i. 31).

1639.—"The designing rascal (*Siraj*) . . . conciliated *Afzal Khān*, who fell into the snare . . . Without arms he mounted the palki, and proceeded to the place appointed under the fortress. He left all his attendants at the distance of a long arrow-shot. . . . *Siraj* had a weapon, called in the language of the *Dakhin bich'd* (i.e. 'scorpion'), on the fingers of his hand, hidden under his sleeve. . . ."—*Khafī Khān*, in *Ellis*, vii. 259. See also p. 509.

c. 1660.—"... From *Goleonda* to *Maslipatan* there is no travelling by waggons. . . . But instead of *Coches* they have the convenience of *Pallekies*, wherein you are carried with more speed and more ease than in any part of India."—*Tavernier*, I.T. ii. 70; (*ed. Hall*, i. 175). This was quite true up to our own time. In 1810 the present writer was carried on that road, a stage of 25 miles in little more than 5 hours, by 12 bearers, relieving each other by sixes.

1672. The word occurs several times in *Baldass* as *Palankin*. *Tavernier* writes *Palleki* and sometimes *Pallanquin* (*Hall*, i. 45, 176, 390, 392); *Bernier* has *Paleky* [*ed. Constable*, 211, 283, 372].

1673.—"... ambulating after these a great pace, the Palankeen-boys support them four of them, two at each end of a *Bumbo*,

which is a long hollow Cane . . . arched in the middle . . . where hangs the Palankeen, as big as an ordinary Couch, broad enough to tumble in. . . .—*Fryer*, 31.

1678.—“The permission you are pleased to give us to buy a Pallakes on the Company's Acct. Shall make use off as Soone as can possibly meet wth one y^t may be fitt for y^e purpose. . . .”—*MS. Letter from Factory at Bussanre to the Council (of Fort. St. George), March 9, in India Office.*

1682.—Joan Nieuhof has Palakijn. *Zee en Land-Reis*, ii. 78.

[] “The Agent and Council . . . allowed him (Mr. Clarke) 2 page^s p. mon^{ey} more towards the defraying his palanquin charges, he being very crazy and much weaken'd by his sickness.”—*Pringle, Diary Pt. St. Geo.* 1st ser. i. 31.]

1720.—“I desire that all the free Merchants of my acquaintance do attend me in their palenkeens to the place of burial.”—*Will of Charles Darcers, Merchant, in Wheeler*, ii. 310.

1726.—“ . . . Palangkyn dragers” (palanquin-bearers).—*Valentin, Ceylon*, 45.

1730.—“Palanquin, a kind of chaise or chair, borne by men on their shoulders, much used by the Chinese and other Eastern peoples for travelling from place to place.”—*Hailley's Diet.* 2nd ed.

1750-52.—“The greater nobility are carried in a palokee, which looks very like a hammock fastened to a pole.”—*Touren's Voyage to Suralle, China, &c.*, ii. 201.

1754-59.—In the former year the Court of Directors ordered that Writers in their Service should “lay aside the expence of either horse, chair, or Palankeen, during their Writership.” The Writers of Fort William (4th Nov. 1756) remonstrated, begging “to be indulged in keeping a Palankeen for such months of the year as the excessive heats and violent rains make it impossible to go on foot without the utmost hazard of their health.” The Court, however, replied (11 Feb. 1756): “We very well know that the indulging Writers with Palankeens has not a little contributed to the neglect of business we complain of, by affording them opportunities of rambling”; and again, with an obduracy and fervour too great for grammar (March 3, 1758): “We do most positively order and direct (and will admit of no representation for postponing the execution of) that no Writer whatsoever be permitted to keep either palankeen, horse, or chaise, during his Writership, on pain of being immediately dismissed from our service.”—*In Long*, pp. 64, 71, 130.

1780.—“The Nawab, on seeing his condition, was struck with grief and compassion; but . . . did not even bend his eyebrow at the sight, but lifting up the curtain of the Palkee with his own hand, he saw that the eagle of his (Ali Ruza's) soul, at one flight had winged its way to the gardens of Paradise.”—*H. of Hydr.* p. 420.

1781.—

“The Sun in gaudy palanqueen
Curtain'd with purple, fring'd with gold,
Firing no more heav'n's vault serene,
Retir'd to sup with Ganges old.”

Plassy Plain, a ballad by Sir W. Jones; in *Life and Works*, ed. 1807, ii. 503.

1801.—“Give orders that a palanquin may be made for me; let it be very light, with the pannels made of canvas instead of wood, and the poles fixed as for a dooley. Your Bongally palanquins are so heavy that they cannot be used out of Calcutta.”—*Wellington (to Major Shaw), June 20.*

The following measures a change in ideas. A palankin is now hardly ever used by a European, even of humble position, much less by the opulent:

1808.—“Palkee. A litter well known in India, called by the English Palankeen. A Guzerat punster (aware of no other) hazards the Etymology *Pa-lakher* (*pal-lakhi*) a thing requiring an annual income of a quarter lack to support it and corresponding luxuries.”—*H. Drummond, Illustrations*, &c.

“The conveyances of the island (Madeira) are of three kinds, viz.: horses, mules, and a litter, cycloped a palanquin, being a chair in the shape of a bathing-tub, with a pole across, carried by two men, as doolees are in the east.”—*Welsh, Reminiscences*, i. 232.

1809.—

“Woe! Woe! around their palankeen,
As on a bridal day
With symphony and dance and song,
Their kindred and their friends come on,
The dance of sacrifice! The funeral song!”
Kehama, i. 6.

c. 1830.—“Un curieux indiscret regut un galet dans la tête; on l'emporta baigné de sang, couché dans un palanquin.”—*Jacquemont, Corr.* i. 67.

1880.—“It will amaze readers in these days to learn that the Governor-General sometimes condescended to be carried in a Palanquin—a mode of conveyance which, except for long journeys away from railroads, has long been abandoned to portly Baboons, and Eurasian clerks.”—*Sat. Rev.*, Feb. 14.

1881.—“In the great procession on Corpus Christi Day, when the Pope is carried in a palanquin round the Piazza of St. Peter, it is generally believed that the cushions and furniture of the palanquin are so arranged as to enable him to bear the fatigue of the ceremony by sitting whilst to the spectator he appears to be kneeling.”—*Dean Stanley, Christian Institutions*, 231.

PALAVERAM, n.p. A town and cantonment 11 miles S.W. from Madras. The name is *Pallavaram* probably *Palla-puram*, *Pallavapura*

the 'town of the Pallas'; the latter a caste claiming descent from the Pallava who reigned at Conjevaram (*Seshagiri Sastri*). [The *Madras Gloss.* derives their name from Tam. *pullam*, 'low land,' as they are commonly employed in the cultivation of wet lands.]

PALE ALE. The name formerly given to the beer brewed for Indian use. (See **BEER**.)

1781. — "London Porter and Pale Ale, light and excellent, Sixeen Rupees 150 per hhd."—*Advt. in Seton-Karr*, i. 39.

1793. — "For sale . . . Pale Ale (per hhd.) . . . Rs. 60."—*Bombay Courier*, Jan. 19.

1801. — "1. Pale Ale; 2. strong ale; 3. small beer; 4. brilliant beer; 5. strong porter; 6 light porter; 7. brown stout."—*Advt. in Carey, Good Old Days*, i. 147.]

1818. — "Constant dinners, tiffin, pale ale, and claret, the prodigious labour of butchery, and the refreshment of brandy pawnee, which we were forced to take there, had this effect upon Waterloo Scilly."—*Vanity Fair*, ed. 1867, ii. 258.

1853. — "Parmi les cafés, les cabarets, les gargotes, l'on rencontre çà et là une taverne anglaise placardée de sa pancarte de porter simple et double, d'old Scotch ale, d'*Last India Pale beer*."—*Th. Gautier, Constantinople*, 22.

1867. —

"Pain bis, galetto ou panaton,
Fromage à la pie ou Stilton,
Cidre ou pale-ale de Burton,
Vin de bre, ou branne-mouton."

Th. Gautier à Ch. Garnier.

PALEMPORE, s. A kind of chintz bed-cover, sometimes made of beautiful patterns, formerly made at various places in India, especially at Sadras and Masulipatam, the importation of which into Europe has become quite obsolete, but under the greater appreciation of Indian manufactures has recently shown some tendency to revive. The etymology is not quite certain,—we know no place of the name likely to have been the eponymic,—and possibly it is a corruption of a hybrid (Hind. and Pers.) *palang-posh*, 'a bed-cover,' which occurs below, and which may have been perverted through the existence of *Salempore* as a kind of stuff. The probability that the word originated in a perversion of *palang-posh*, is strengthened by the following entry in *Bluteau's Dict.* (*Suppl.* 1727.)

"CHAUDUS or CHAUREUS são huns panos grandes, que servem para cobrir camas o

outras cousas. São pintados de cores muy vistosas, e alguns mais finos, a que chamão palangapuzes. Fabricação-se de algodão em Bengala e Choromandel,"—i.e. "*Chaudus* ou *Chareus*" (this I cannot identify, perhaps the same as *Choutar* among Piece-goods) "are a kind of large cloths serving to cover beds and other things. They are painted with gay colours, and there are some of a finer description which are called *palang-poshes*," &c.

[For the mode of manufacture at Masulipatam, see *Journ. Ind. Art.* iii. 14. Mr. Pringle (*Madras Selections*, 4th ser. p. 71, and *Diary Ft. St. Geo.* 1st ser. iii. 173) has questioned this derivation. The word may have been taken from the State and town of *Pallanpur* in Guzerat, which seems to have been an emporium for the manufactures of N. India, which was long noted for chintz of this kind.]

1618. — "Int Governo van *Raja mandraga* . . . werden veel . . . *Salamporij* . . . gemacekt."—*Van den Broeke*, 87.

1673. — "Staple commodities (at Masulipatam) are calicut white and painted, *Palempores*, Carpets."—*Fryer*, 34.

1813. —

"A stain on every bush that bore
A fragment of his *palampore*,
His breast with wounds unnumber'd riven,
His back to earth, his face to heaven . . ."
Byron, The Giaour.

1814. — "A variety of tortures were inflicted to extort a confession; one was a sofa, with a platform of tight cordage in network, covered with a *palampore*, which concealed a bed of thorns placed under it: the collector, a corpulent Kanian, was then stripped of his *jama* (see *JAMMA*), or muslin robe, and ordered to lie down."—*Forbes, Or. Mem.* ii. 420; [2nd ed. ii. 54].

1817. — ". . . these cloths . . . serve as coverlids, and are employed as a substitute for the Indian *palampore*."—*Rayles, Java*, 171; [2nd ed. i. 101].

[1855. —

"The jewelled amoun of thy *zemzem* is bare,
And the folds of thy *palampore* wave in the air."

Don Gaultier, Eastern Serenade.]

1862. — "Bala posh, or *Palang posh*, quilt or coverlet, 300 to 1000 rupees."—*Punjab Trade Report*, App. p. xxviii.

1880. — ". . . and third, the celebrated *palampores*, or 'bed-covers,' of Masulipatam, Fatehgarh, Shikarpur, Hazara, and other places, which in point of art decoration are simply incomparable."—*Birdwood, The Industrial Arts of India*, 280.

PALI, s. The name of the sacred language of the Southern Buddhists, in fact, according to their apparently

ends in a vowel, and that all harsh conjunctions are softened down by assimilation, omission, or crasis, while on the other hand both lend themselves easily to the expression of sublime and vigorous thought."—*Critters, Preface to Pali Dict.* pp. xiii-xiv.

PALKEE-GARRY, s. A 'palankin-coach,' as it is termed in India; i.e. a carriage shaped somewhat like a palankin on wheels; Hind. *paliki-gatī*. The word is however one formed under European influences. ["The system of conveying passengers by palkee carriages and trucks was first established between Cawnpore and Allahabad in May 1843, and extended to Allyghur in November of the same year; Delhi was included in June 1845, Agra and Meerut about the same time; the now-going line not being, however, ready till January 1846" (*Carey, Good Old Days*, ii. 91).]

1878.—"The Governor-General's carriage . . . may be jolted by the hired 'palki-garry,' with its two wretched ponies, rattle-horned, nearly naked driver, and whois whose anxious motions impress one with the idea that they must come off at the next revolution."—*Life in the Mofessil*, i. 23.

This description applies rather to the *cranchee* (q.v.) than to the palkee-garry, which is (or used to be) seldom so wretchedly equipped. [Mr. Kipling's account of the Calcutta *palki-gari* (*Heart and Map*, 1922) is equally uncomplimentary.]

PALMYRA, s. The fan-palm (*Borassus flabelliformis*), which is very commonly cultivated in S. India and Ceylon (as it is also indeed in the Ganges valley from Farrukhabad down to the head of the Delta), and hence was called by the Portuguese *palmeira* or 'the palm-tree.' Sir J. Hooker writes: "I believe this palm is nowhere wild in India; and have always suspected that it, like the tamarind, was introduced from Africa." [So *Watt, Econ. Dict.* i. 501.] It is an important tree in the economy of S. India, Ceylon, and parts of the Archipelago as producing jaggery (q.v.) or 'palm-sugar'; whilst the wood affords rafters and laths, and the leaf gives a material for thatch, mat, umbrellas, fans, and a substitute for paper. Its minor uses are many: indeed it is supposed to supply nearly all the wants of man, and a Tamil proverb ascribes to it 801 uses (see Ferguson's *Palmyra-Palm of Ceylon*, and Tennent's

Ceylon, i. 111, ii. 519 *seqq.*; also see **DRAB**).

1563.—" . . . A ilha do Crisco . . . ha muitas palmeiras."—*Garcia*, ff. 65-66.

1673.—"Their Buildings suit with the Country and State of the inhabitants, being mostly contrived for Convenience; the People are made of Ropes and oars of the Palmeroen."—*Fryer*, 169.

1718.—" . . . Leaves of a Tree called Palmeira."—*Prop. of the Gospel in the East*, iii. 85.

1759.—"The interval was planted with rows of palmeira, and coco-nut trees."—*Croze*, ii. 19, ed. 1803.

1869.—"Here, too, the beautiful palmyra palm, which abounds over the north of the island, begins to appear."—*Tennent's Ceylon*, ii. 51.

PALMYRA POINT, n.p. Otherwise called Pt. Pedro, (a corruption of the Port. *Punta das Pedras*, 'the rocky cape,' a name descriptive of the natural features of the coast (*Tennent*, ii. 535)). This is the N.E. point of Ceylon, the high palmyra trees on which are conspicuous.

PALMYRAS, POINT, n.p. This is a headland on the Orissa coast, quite low, but from its prominence at the most projecting part of the combined Mahāndi and Brāhmāni delta an important landmark, especially in former days, for ships bound from the south for the mouth of the Hooghly, all the more for the dangerous shoal off it. A point of the Mahāndi delta, 24 miles to the south-west, is called *Fate Point*, from its liability to be mistaken for P. Palmyras.

1553.—" . . . o Cabo Segógora, a que os ne os chamam das Palmeiras por humas que alli estam, as quales os navegantes notam por lhe dar conhecimento da terra. E deste cabo . . . fazemos fim do Reyno Oriz."—*Bernes*, I. ix. 1.

1598.—" . . . 2 miles (Dutch) before you come to the point of Palmerias, you shall see certaine blacke houses standing upon a land that is higher than all the land thereabouts, and from thence to the Point it becometh againe to be low ground and . . . you shall see some small (but not over white) randle Downes . . . you shall finde being right against the point do Palmerias . . . that upon the point there is neither tree nor bush, and although it hath the name of the Point of Palm-tree, it hath notwithstanding right forth, but one Palme tree."—*Liens loten*, 3d Book, ch. 12.

[c. 1665.—"Even the Portuguese of Orizli (see **HOOGLY**), in *Benagale*, purchased

without scruple these wretched captives, and the horrid traffic was transacted in the vicinity of the island of *Galles*, near Cape das Palmas."—*Bernier*, ed. *Constable*, 176.]

1823.—"It is a large delta, formed by the mouths of the Maha-Nuddes and other rivers, the northernmost of which insulates Cape Palmas."—*Holer*, ed. 1811, i. 88.

[PAMBRE, *c.* An article of dress which seems to have been used for various purposes, as a scarf, and perhaps as a turban. Mr. Yusuf Ali (*Monograph on Silk Fabrics*, 81) classifies it among 'fabrics which are simply wrapped over the head and shoulders by men and women'; and he adds: "The Pamri is used by women and children, generally amongst Hindus." His specimens are some 3 yards long by 1 broad, and are made of pure silk or silk and cotton, with an ornamental border. The word does not appear in the Hind. dictionaries, but Molesworth has *Mahr. pamari*, 'a sort of silk cloth.'

[1616. "He covered my head with his Pambre."—*Foster, Letters*, iv. 311.]

For some of the following quotations and notes I am indebted to Mr. W. Foster.

[1617.—"Antelopes and ranshellor,* which bear the finest wool in the world, with which they make very delicate mantles, called *Pawramorya*."—*Jeph. Silliman to the U. India Co.*, Agra, Nov. 22, 1617; *India Office Records*, O. C., No. 568.

[1627.—"Lon y (Kashmir) travaille au plusieurs *Vomeris* (misprint for *Pomeris*, which he elsewhere mentions as a stuff from Kashmir and Lahore), qui sont des pieces d'estoffes longues de trois aulnes, et larges de deux, faite de laine de moutons, qui croit au derriere de ces betes, et qui est aussi fine que de la soye; on tient ces estoffes exposees au froid pendant l'hyver: elles ont un beau lustre, semblables aux tabis de nos cartiers."—*François Pelout, in Les notes Relations de divers Voyages*, vol. i. pt. 2.

[1631.—A letter in the India Office of Dec. 29 mentions that the Governor of Surat presented to the two chief Factors a horse and "a coat and *pamorine*" apiece.

[O. C., No. 1513A (I. O. Records) mentions the presentation to the President of Surat of a "coat and *pamorine*."

[1673.—"A couple of *pamerins*, which are fine mantles."—*Foster's New Account*, p. 79; also see 177; in 112 *pamerin*.

1766.—"... a *lunges* (see **LOONGHEE**) or clout, barely to cover their nakedness,

* Query (i.) *mirza* (Hind.) or *mir* (Lashk.) *chall* (the *rua* (special variety of goat)-coat; (ii.) or is *Sallank*, mixing *rua*-*chall* (goat-hair), the product, with the name of the animal producing the raw material?

and a *pamree* or loose mantle to throw over their shoulders, or to lay on upon the ground."—*Grove*, 2nd ed. ii. 81.]

PANCHĀNGAM, *s.* Skt. = 'quinque-partite.' A native almanac in S. India is called so, because it contains information on five subjects, viz. Solar Days, Lunar Days, Asterisms, Yogas and *karanas* (certain astrological divisions of the days of a month). *Panchanga* is used also, at least by Buchmann below, for the Brahman who keeps and interprets the almanac for the villagers. [This should be Skt. *pañcāṅgi*.]

1612.—"Every year they make new almanacs for the eclipses of the Sun and of the Moon, and they have a perpetual one which serves to pronounce their auguries, and thus they call *Panchangio*."—*Couto*, V. vi. 1.

1651.—"The Bramins, in order to know the good and bad days, have made certain writings after the fashion of our Almanacks, and these they call *Panjangam*."—*Rogers*, 55. This author gives a specimen (pp. 63-69).

1690.—"No one without consulting the *Panchanga*, or almanac kept, knows when he is to perform the ceremonies of religion."—*Buchanan's Memoirs*, &c., i. 231.

PANDAL, PENDAUL, *s.* A shed. Tamil. *pental*, [Skt. *bandh*, 'to bind'].

1651.—"... it is the custom in this country when there is a bride in the house to set up before the door certain stakes somewhat taller than a man, and these are covered with lighter sticks on which foliage is put to make a shade. . . . This arrangement is called a *Pandal* in the country speech."—*Rogers*, 12.

1717.—"Water-Bandels, which are little sheds for the Convenience of drinking Water."—*Phillips's Account*, 19.

1745.—"Je suivis la procession d'un peu loin, et arrivai aux sépultures, j'y vis un *pandal* ou tente de paille, sur la fosse du défunt; elle était ornée de branches de figuier, de toiles peintes, &c. L'intérieur était garni de petites lampes allumées."—*Norbert, Mémoires*, iii. 32.

1781.—"Les gens riches font construire devant leur porte un autre *pandal*."—*Sennarut*, ed. 1782, i. 131.

1809.—"I told the farmer that, as I meant to make him pay his full rent, I could not take his fowl and milk without paying for them; and that I would not enter his *pundul*, because he had not paid the labourers who made it."—*Letter of Sir T. Munro*, in *Life*, i. 283.

1811.—"There I beheld, assembled in the same *pandal*, or repository under the friendly banian-tree, the *Goumies* (see

GOSAIN) in a state of nudity, the *Yogee* (see JOGEE) with a lark or paroquet his sole companion for a thousand miles."—*Forbes, Or. Mem.* ii. 465; [2nd ed. ii. 72. In ii. 109 he writes Penda].

1815.—"Pandaules were erected opposite the two principal fords on the river, where under my medical superintendence skilful natives provided with cau-de-luce and other remedies were constantly stationed."—*Dr. M'Kenzie, in Asiatic Researches*, xii. 329.

PANDĀRAM, s. A Hindu ascetic mendicant of the (so-called) Śūdra, or even of a lower caste. A priest of the lower Hindu castes of S. India and Ceylon. Tamil, *paṇḍāram*. C. P. Brown says the *Paṇḍāram* is properly a Vaiṣṇava, but other authors apply the name to Śaiva priests. [The *Madras Gloss.* derives the word from Skt. *paṇḍu-ranga*, 'white-coloured.' Messrs. Cox and Stuart (*Man of N. Arcot*, i. 199) derive it from Skt. *bhāṇ-dugāra*, 'a temple-treasury,' wherein were employed those who had renounced the world. "The Pandārams seem to receive numerous recruits from the Śaivite Śūdra castes, who choose to make a profession of piety and wander about begging. They are, in reality, very lax in their modes of life, often drinking liquor and eating animal food furnished by any respectable Śūdra. They often serve in Śiva temples, where they make up garlands of flowers to decorate the lingam, and blow brass trumpets when offerings are made or processions take place" (*ibid.*).]

1711.—". . . But the destruction of 50 or 60,000 pagodas worth of grain . . . and killing the Pandarrum; these are things which make his demands really carry too much justice with them."—Letter in *Traveler*, ii. 163.

1717.—". . . Bramans, Pantarongal, and other holy men."—*Phillips's Account*, 18. The word is here in the Tamil plural.

1718.—"Abundance of Bramanes, Pantares, and Poets . . . flocked together."—*Propm. of the Gospel*, ii. 18.

1745.—"On voit ici quelquefois les Pandarams ou Penitens qui ont été en pèlerinage à Bengale; quand ils retournent ils apportent ici avec grand soin de l'eau du Gange dans des pots ou vases bien formés."—*Nobert, Mém.* iii. 28.

c. 1760.—"The Pandarams, the Mahometan priests, and the Bramins themselves yield to the force of truth."—*Grose*, i. 252.

1781.—"Les Pandarons ne sont pas moins révévés que les *Saniass*. Ils sont de la secte de Chiven, se barbouillent toute la

figure, la poitrine, et les bras avec des cendres de bouze de vache," &c.—*Sonnerat*, 8vo ed., ii. 113-114.

1798.—"The other figure is of a Pandaram or Senasey, of the class of pilgrims to the various pagodas."—*Pennant's View of Hindostan*, preface.

1800.—"In Chera the *Pājāris* (see PŌO-JAREE) or priests in these temples are all Pandarams, who are the *Śāstras* dedicated to the service of Śiva's temples. . . ."—*Buchanan's Mysore*, &c., ii. 338.

1809.—"The chief of the pagoda (Rameswaram), or Pandaram, waiting on the beach."—*Ld. Valentin*, i. 338.

1860.—"In the island of Nainativoe, to the south-west of Jafna, there was till recently a little temple, dedicated to the goddess Naga Tambirān, in which consecrated serpents were tenderly reared by the Pandarams, and daily fed at the expense of the worshippers."—*Tennent's Ceylon*, i. 373.

PANDARĀNI, n. p. The name of a port of Malabar of great reputation in the Middle Ages, a name which has gone through many curious corruptions. Its position is clear enough from Varthema's statement that an uninhabited island stood opposite at three leagues distance, which must be the "Sacrifice Rock" of our charts. [The *Madras Gloss.* identifies it with Collam.] The name appears upon no modern map, but it still attaches to a miserable fishing village on the site, in the form Pantalāni (approx. lat. 11° 26'), a little way north of Kollandi. It is seen below in Ibn Batuta's notice that Pandarāni afforded an exceptional shelter to shipping during the S.W. monsoon. This is referred to in an interesting letter to one of the present writers from his friend Col. (now Lt.-Gen.) R. H. Sankey, C.B., R.E., dated Madras, 13th Feby., 1881: "One very extraordinary feature on the coast is the occurrence of mud-banks in from 1 to 6 fathoms of water, which have the effect of breaking both surf and swell to such an extent that ships can run into the patches of water so sheltered at the very height of the monsoon, when the elements are raging, and not only find a perfectly still sea, but are able to land their cargoes. . . . Possibly the smugness of some of the harbours frequented by the Chinese junks, such as Pandarāni, may have been mostly due to banks of this kind? By the way, I suspect your 'Pandarani' was nothing but the roadstead of Coulete (Coulandi or

Quelande of our Atlas). The Master Attendant who accompanied me, appears to have a good opinion of it as an anchorage, and as well sheltered." [See *Logan, Malabar*, i. 72.]

c. 1150.—"Fandarina is a town built at the mouth of a river which comes from *Manikar* (see *MALABAR*), where vessels from India and Sind cast anchor. The inhabitants are rich, the markets well supplied, and trade flourishing."—*Idrisi*, in *Elliot*, i. 60.

1296.—"In the year (1296) it was prohibited to merchants who traded in fine or costly products with *Maparh* (Ma'bar or *Coromandel*), *Poi-nan* (?) and *Fantalaina*, three foreign kingdoms, to export any one of them more than the value of 50,000 *tung* in paper money."—*Chinese Annals of the Mongol Dynasty*, quoted by *Pauthier, Marc Pol*, 532.

c. 1300.—"Of the cities on the shore the first is *Sindabur*, then *Faknir*, then the country of *Manjarir*, then the country of *Hill*, then the country of (Fandaraina*)." —*Rashiduddin*, in *Elliot*, i. 68.

c. 1321.—"And the forest in which the pepper growth extendeth for a good 18 days' journey, and in that forest there be two cities, the one whereof is called *Flandrina*, and the other (*Gugila*)" (see *SHINKALI*). — *Friar Odoric*, in *Cuthay*, &c., 75.

c. 1343.—"From *Bodifattan* we proceeded to *Fandaraina*, a great and fine town with gardens and bazars. The Muslims there occupy three quarters, each having its mosque. . . . It is at this town that the ships of China pass the winter" (i.e. the S.W. monsoon). — *Ibn Batuta*, iv. 88. (Compare *Notre* below.)

c. 1412.—"The humble author of this narrative having received his order of dismissal departed from Calicut by sea, after having passed the port of *Bendinanzh* (read *Bandarannah*, and see *MANGALORE*, a) situated on the coast of *Malabar*, (he) reached the port of *Mangalore*. . . ." — *Abdurrazzakh*, in *India in XVth Cent.*, 20.

1493.—" . . . hum lugar que so chama Pandarany . . . por que alli estava bom porto, e que alli nos amarramosos . . . e que era costume que os navios que vinham a esta terra poucassem alli por estarem seguros. . . ." — *Notre de Vasco da Gama*, 53.

1503.—"Da poi feceno vela et in vn porto do dicto lta chammato Fundarane amazzorno molta gente co' artelaria et deliberorno andare verso il regno de Cuchin. . . ." — *Letter of King Emanuel*, p. 5.

c. 1506.—"Questo capitano si trovò nave 17 de mercadanti Mori in uno porto se chiama Pandarani, e combattè con questo lo quali se mescono in terra; per modo che questo capitano mandò tutti li soi copani ben armati con un baril de polvere per

cadann copano, e mise fuoco dentro detto navi de Mori; e tutto quello brasollo, con tutto quello spozitorio che erano carge per la Mecha, e s'intende ch' erano molto ricche. . . ." — *Leonardo Cu' Masser*, 20-21.

1510.—"Here we remained two days, and then departed, and went to a place which is called *Pandarani*, distant from this one day's journey, and which is subject to the King of Calicut. This place is a wretched affair, and has no port." — *Vartema*, 153.

1516.—"Further on, south south-east, is another Moorish place which is called *Pandarani*, in which also there are many ships." — *Barbosa*, 152.

In Rowland-on's Translation of the *Tuhfat-ul-Mughidin* (Or. Transl. Fund., 1833), the name is habitually mis-read *Pendrerah* for *Fundaraina*.

1536.—"Martim Afonso . . . ran along the coast in search of the *peruos*, the galleys and caravels keeping the sea, and the foists hugging the shore. And one morning they came suddenly on *Cunhalemarear* with 25 *partes*, which the others had sent to collect rice; and on catching sight of them as they came along the coast towards the Isles of *Fandarane*, *Diogo de Roynoso*, who was in advance of our foists, . . . and his brother . . . set off to engage the Moors, who were numerous and well armed. And *Cunhale*, when he knew it was *Martim Afonso*, laid all pressure on his ears to double the Point of *Tiracole*. . . ." — *Correa*, iii. 775.

PANDY, s. The most current colloquial name for the Sepoy mutineer during 1857-58. The surname *Pandye* [Skt. *Pandita*] was a very common one among the high-caste Sepoys of the Bengal army, being the title of a *Jot* [got, gotra] or subdivisional branch of the Brahmins of the Upper Provinces, which furnished many men to the ranks. "The first two men hung" (for mutiny) "at Barrackpore were *Pandies* by caste, hence all sepoys were *Pandies*, and ever will be so called" (*Bourchier*, as below). "In the Bengal army before the Mutiny, there was a person employed in the quarter-guard to strike the gong, who was known as the *gunga Pandy*" (*M.-G. Keatinge*). *Ghanid*, 'a gong or bell.'

1857.—"As long as I feel the entire confidence I do, that we shall triumph over this iniquitous combination, I cannot feel gloom. I leave this feeling to the *Pandies*, who have sacrificed honour and existence to the ghost of a delusion." — *H. Grattard*, *Letters during the Siege of Delhi*, 99.

"We had not long to wait before the line of guns, howitzers, and mortar carts,

* This is the true reading, see note at the place, and *J. R. As. Soc. N.S.*

chiefly drawn by elephants, soon hove in sight. . . . Poor Pandey, what a pounding was in store for you! . . . —*Bonrekin, Eight Months' Campaign against the Bengal Sepoy Army*, 47.

PANGARA, PANGAIA, s. From the quotations, a kind of boat used on the E. coast of Africa. [Pyrard de Laval (i. 53, Hak. Soc.) speaks of a "kind of raft called a panguaye," on which Mr. Gray comments: "As Rivara points out, Pyrard mistakes the use of the word *panguaye*, or, as the Portuguese write it, *pangato*, which was a small sailing canoe. . . . Rivara says the word is still used in Portuguese India and Africa for a two-masted barge with lateen sails. It is mentioned in Lancaster's *Voyage* (Hak. Soc. pp. 5, 6, and 26), where it is described as being like a barge with one mat sail of coco-nut leaves. 'The barge is sowed together with the rindes of trees, and pinned with wooden pinnes.' See also *Alb. Comm.* Hak. Soc. iii. p. 60, note; and Dr. Burnell's note to Linschoten, Hak. Soc. i. p. 32, where it appears that the word is used as early as 1605, in Dom Manoel's letter.]"

[1513.—Pandejada and Panguagada are used for a sort of boat near Malacca in D'Andrade's Letter to Albuquerque of 22 Feb'y; and we have "a Pandejada laden with supplies and arms" in India Office MS. *Corpus Chronologicum*, vol. i.]

1591.—". . . divers Pangaras or boates, which are pinned with wooden pinnes, and sowed together with Palmato corde." —*Barker, in Halliwell*, ii. 588.

1698.—"In this fortress of Sofala the Captaine of *Mozambique* hath a factor, and twice or thrice every yere he sendeth certaine boats called Pangaiois, which saile along the shore to fetch gold, and bring it to *Mossambique*. These Pangaiois are made of light planks, and rowed together with corde, without any nailes." —*Linschoten*, ch. 4; [Hak. Soc. i. 32].

1616.—"Each of these bars, of Quilimano, Cumama, and Lunbo, allows of the entrance of vessels of 100 tons, viz., galleots and pangaiois, loaded with cloth and provisions; and when they enter the river they discharge cargo into other light and very long boats called almadias. . . ." —*Boerhaave, Decada*, 631.

[1766.—"Their larger boats, called panguays, are raised some feet from the sides with reeds and branches of trees, well bound together with small-cord, and afterwards made water-proof, with a kind of bitumen, or resinous substance." —*Tross*, 2nd ed. ii. 13.]

PANGOLIN, s. This book-name for the *Manis* is Malay *Pangulany*, 'the creature that rolls itself up.' [Scott says: "The Malay word is *peng-guling*, transcribed also *peng-guling*; Katingan *pengiling*. It means 'roller,' or, more literally, 'roll up.' The word is formed from *guling*, 'roll, wrap,' with the denominative prefix *pr-*, which takes before *g* the form *peng*." Mr. Skeat remarks that the modern Malay form is *teng-giling* or *senggiling*, but the latter seems to be used, not for the *Manis*, but for a kind of centipede which rolls itself up. "The word *pangolin*, to judge by its form, should be derived from *guling*, which means to 'roll over and over.' The word *panguling* or *peng-guling* in the required sense of *Manis*, does not exist in standard Malay. The word was either derived from some out-of-the-way dialect, or was due to some misunderstanding on the part of the Europeans who first adopted it." Its use in English begins with Pennant (*Synopsis of Quadrupeds*, 1771, p. 329). Adam Burt gives a dissection of the animal in *Asiat. Res.* ii. 353 *seqq.* It is the *Manis pentadactyla* of Linn.; called in Hind. *bajrak* (i.e. Skt. *vajrak* 'adamant reptile'). We have sometimes thought that the *Manis* might have been the creature which was shown as a gold-digging ant (see *Busbeck* below); was not this also the creature that Bertrandon de la Broquerie met with in the desert of Gaza? When pursued, "it began to cry like a cat at the approach of a dog. Pierre de la Vaudreil struck it on the back with the point of his sword, but it did no harm, from being covered with scales like a sturgeon." A.D. 1432. (*T. Wright's Early Travels in Palestine*, p. 290) (Bohn). It is remarkable to find the statement that these ants were found in the possession of the King of Persia recurring in Herodotus and in Busbeck, with an interval of nearly 2000 years! We see that the suggestion of the *Manis* being the gold-digging ant has been anticipated by Mr. Blakesley in his *Herodotus*. ["It is now understood that the gold-digging ants were neither, as anciently supposed, an extraordinary kind of real ants, nor, as many learned men have since supposed, large animals mistaken for ants, but Tibetan miners who, like their descendants of the

present day, preferred working their mines in winter when the frozen soil stands well and is not likely to trouble them by falling in. The Sanskrit word *pīṇika* denotes both an ant and a particular kind of gold" (*McCrindle, Ancient India, its Invasion by Alexander the Great*, p. 341 seq.)

c. a.c. 415.—"Here in this desert, there live amid the sand great ants, in size somewhat less than dogs, but bigger than foxes. The Persian King has a number of them, which have been caught by the hunters in the land whereof we are speaking. . . ."—*Herod.* iii. 102 (*Ravenson's tr.*).

1562.—Among presents to the G. Turk from the King of Persia: "in his invasiōe generis animantez, quoniam monum dictum fuisse nallam formicam Indiarum mediocris canis magnitudine, mordacem admodum et sacram."—*Burbequi Opera, Etzer.*, 1633, p. 313.

PANICALE, s. This is mentioned by Bluteau (vi. 223) as an Indian disease, a swelling of the feet. *Côte* is here probably the Tamil *kal*, 'leg.' [*Anakkal* is the Tamil name for what is commonly called *Cochin Leg*.]

PANIKAR, PANYCA, &c., s. *Malayāl. panikan*, 'a fencing-master, a teacher' [*Mal. payi*, 'work,' *karan*, 'doer']; but at present it more usually means 'an astrologer.'

1518.—"And there are very skillful men who teach this art (fencing), and they are called *Panikars*."—*Barlow*, 128.

1553.—"And when (the Nairo) comes to the age of 7 years he is obliged to go to the fencing-school, the master of which (whom they call *Panical*) they regard as a father, on account of the instruction he gives them."—*Barro*, I. ix. 3.

1551.—"To the panical (in the Factory at Cochin) 200 *reis* a month, which are for the year 3600 *reis*."—*S. Baltho, Tombo*, 21.

1555.—". . . aho Rei arina cauallero ho *Panica* ñ ho ensinou."—*D. de Goca, Chron.* 51.

1583.—"The masters which teach them, the graduates in the weapons which they teach, and they are called in their language *Panycaes*."—*Costatista* (by N. L.), f. 36v.

1599.—"L'Archiducere pour assurer sa personne fit appeller quelques-uns des principaux Maîtres d'Armes de sa Nation. On appelloe ces gens-là *Panicaes*. . . Ilz sont extrêmement redoutez."—*La Croix*, 101.

1601.—"The deceased *Panical* had engaged in his pay many *Nayres*, with obligation to die for him."—*Guerrero, Relacion*, 90.

1600.—"*Paniquals* is the name by which the same *Malanuros* call their masters of fence."—*Gouvea*, f. 28.

1641.—"To the cost of a *Panical* and 4 *Nayres* who serve the factory in the conveyance of the pepper on rafts for the year 12,960 *reis*."—*Bocarro, MS.* 316.

PANTHAY, PANTHÉ, s. This is the name applied of late years in Burma, and in intelligence coming from the side of Burma, to the Mahomedans of Yunnan, who established a brief independence at Tahaifu, between 1867 and 1873. The origin of the name is exceedingly obscure. It is not, as Mr. Baber assures us, used or known in Yunnan itself (*i.e.* by the *Chinese*). It must be remarked that the usual Burmese name for a Mahomedan is *Pathi*, and one would have been inclined to suppose *Panthé* to be a form of the same; as indeed we see that Gen. Fyche has stated it to be (*Burma, Past and Present*, ii. 297-8). But Sir Arthur Phayre, a high authority, in a note with which he has favoured us, observes: '*Panthé*, I believe, comes from a Chinese word signifying 'native or indigenous.' It is quite a modern name in Burma, and is applied exclusively to the Chinese Mahomedans who come with caravans from Yunnan. I am not aware that they can be distinguished from other Chinese caravan traders, except that they do not bring *hams* for sale as the others do. In dress and appearance, as well as in drinking *samsu* (see *SAMSHOO*) and gambling, they are like the others. The word *Pu-thi* again is the old Burmese word for 'Mahomedan.' It is applied to all Mahomedans other than the Chinese *Panthé*. It is in no way connected with the latter word, but is, I believe, a corruption of *Pārsi* or *Fārsi*, *i.e.* Persian." He adds—"The Burmese call their own indigenous Mahomedans '*Pathi-Kulā*,' and Hindus '*Hindu-Kulā*,' when they wish to distinguish between the two" (see *KULā*). The last suggestion is highly probable, and greatly to be preferred to that of M. Jacquet, who supposed that the word might be taken from *Pasai* in Sumatra, which was during part of the later Middle Ages a kind of metropolis of Islam, in the Eastern Seas.*

We may mention two possible origins for *Panthé*, as indicating lines for enquiry:—

* See *Journ. As.*, Ser. II., tom. viii. 352.

a. The title *Pathi* (or *Passi*, for the former is only the Burmese lispings utterance) is very old. In the remarkable Chinese Account of Camboja, dating from the year 1296, which has been translated by Abel-Rémusat, there is a notice of a sect in Camboja called *Pa-see*. The author identifies them in a passing way, with the *Tao-see*, but that is a term which Fuh-hian also in India uses in a vague way, apparently quite inapplicable to the Chinese sect properly so called. These *Pa-see*, the Chinese writer says, "wear a red or white cloth on their head, like the head-dress of Tartar women, but not so high. They have edifices or towers, monasteries, and temples, but not to be compared for magnitude with those of the Buddhists. . . . In their temples there are no images . . . they are allowed to cover their towers and their buildings with tiles. The *Pa-see* never eat with a stranger to their sect, and do not allow themselves to be seen eating; they drink no wine," &c. (Rémusat, *Nouv. Mém. As.*, i. 112). We cannot be quite sure that this applies to Mahomedans, but it is on the whole probable that the name is the same as the *Pathi* of the Burmese, and has the same application. Now the people from whom the Burmese were likely to adopt a name for the Yunnan Mahomedans are the Shans, belonging to the great Siamese race, who occupy the intermediate country. The question occurs:—Is *Panthé* a Shan term for Mahomedan? If so, is it not probably only a dialectic variation of the *Pa-see* of Camboja, the *Pathi* of Burma, but entering Burma from a new quarter, and with its identity thus disguised? (Cushing, in his *Shan Dict.* gives *Pasi* for Mahomedan. We do not find *Panthé*). There would be many analogies to such a course of things.

["The name Panthay is a purely Burmese word, and has been adopted by us from them. The Shan word Pang-hso is identical, and gives us no help to the origin of the term. Among themselves and to the Chinese they are known as Hui-hui or Hui-tzu (Mahomedans)."]—*J. G. Scott, Gazetteer Upper Burma*, i. i. 606.]

b. We find it stated in Lient. Garnier's narrative of his great expedition to Yunnan that there is a hybrid Chinese race occupying part of the plain of Tali-fu, who are called

Pen-ti (see Garnier, *L'op. d'Expl.* i. 518). This name again, it has been suggested, may possibly have to do with *Panthé*. But we find that *Pen-ti* ('root-soil') is a generic expression used in various parts of S. China for 'aborigines'; it could hardly then have been applied to the Mahomedans.

PANWELL. n.p. This town on the mainland opposite Bombay was in pre-railway times a usual landing-place on the way to Poona, and the English form of the name must have struck many besides ourselves. [Hamilton (*Descr.* ii. 151) says it stands on the river *Pan*, whence perhaps the name]. We do not know the correct form; but this one has substantially come down to us from the Portuguese: c.g.

1611.—"This Island of Cananja is quite near, almost frontier-place, to six cities of the Moors of the Kingdom of the Melique, viz. *Cananah, Dregu, Pene, Sabaya, Abitta, and Panoel*."—*Bosario*, MS. f. 227.

1801.—"P.S. Tell Mrs. Waring that notwithstanding the debate at dinner, and her recommendation, we propose to go to Bombay, by Panwell, and in the balloon!"—*Wellington*, from "Candolla," March 8.

PAPAYA, PAPAW, s. This word seems to be from America like the insipid, not to say nasty, fruit which it denotes (*Carica papaya*, L.). A quotation below indicates that it came by way of the Philippines and Malacca. [The Malay name, according to Mr. Skeat, is *betil*, which comes from the same Ar. form as *pateca*, though *papaya* and *kapaya* have been introduced by Europeans.] Though of little esteem, and though the tree's peculiar quality of rendering fresh meat tender which is familiar in the W. Indies, is little known or taken advantage of, the tree is found in gardens and compounds all over India, as far north as Delhi. In the N.W. Provinces it is called by the native gardeners *arand-kharbūza*, 'castor-oil-tree-melon,' no doubt from the superficial resemblance of its foliage to that of the *Palma Christi*. According to Moodeen Sheriff it has a Perso-Arabic name 'anbah-i-Hindi; in Canarea it is called *Parangi-hannyu* or *-mara* ('Frank or Portuguese fruit, tree'). The name *papaya* according to Orvedo

as quoted by Littré ("Oriedo, t. i. p. 333, Madrid, 1851,"—we cannot find it in *Ramusio*) was that used in Cuba, whilst the Carib name was *ababai*.* [Mr. J. Platt, referring to his article in 9th Ser. *Notes & Queries*, iv. 515, writes: "Malay *papaya*, like the Accra term *kpakpa*, is a European loan word. The evidence for Carib origin is, firstly, Oviedo's *Historia*, 1535 (in the ed. of 1851, vol. i. 323): 'Del arbol que en esta isla Española llaman *papaya*, y en la tierra firme los llaman los Españoles los higos del mastuerzo, y en la provincia de Nicaragua llaman a tal arbol *olocoton*.' Secondly, Breton, *Dictionnaire Caraïbe*, has: '*Ababai*, papayer.' Gilij, *Saggio*, 1782, iii. 146 (quoted in *N. & Q.*, u.s.), says the Otamic word is *pappai*."] Strange liberties are taken with the spelling. Mr. Robinson (below) calls it *popeya*; Sir L. Pelly (*J.R.G.S.* xxxv. 232), *poppoi* (ω ποροι!). *Papaya* is applied in the Philippines to Europeans who, by long residence, have fallen into native ways and ideas.

c. 1550.—"There is also a sort of fruit resembling figs, called by the natives *Papate* . . . peculiar to this kingdom" (Peru).—*Givrol, Benzoni*, 212.

1598.—"There is also a fruit that came out of the Spanish Indies, brought from beyond ye *Philippinas* or *Luzons* to *Malacca*, and frō thence to *India*, it is called *Papaïos*, and is very like a *Melton* . . . and will not grow, but always two together, that is male and female . . . and when they are diuided and set apart one from the other, then they yield no fruite at all. . . . This fruite at the first for the strangeness thereof was much esteemed, but now they account not of it."—*Lincolnton*, 97; [*Nak. Soc.* ii. 35].

c. 1630.—". . . *Pappaes*, *Cocoos*, and *Plantains*, all sweet and delicious. . . ."—*Sir T. Herbert*, ed. 1665, p. 350.

c. 1635.—

"The *Palma Christi* and the fair *Papaw*
Now but a seed (preventing Nature's Law)
In half the circle of the harty year,
Project a shade, and lovely fruits do
wear."

Walter, Battle of the Summer Islands.

1658.—"*Utrunque Pinoguanu* (mas. et femina), *Mamocira Lusitanis dicta*, vulgō *Papay*, ejus fructum *Mamam* vocant a figura, quia mammae instar pendet in arbore . . . carne lutea instar melonum, sed sapore ignobiliori. . . ."—*Gul. Pisonis*. . . de *Indiæ utriusque Re Naturali et Medicâ*, Libri xiv. 159-160.

1673.—"Here the flourishing *Papaw* (in Taste like our *Melons*, and as big, but

growing on a Tree leaf'd like our Fig-tree. . . ."—*Fryer*, 10.

1705.—"Il y a aussi des ananas, des *Papées*. . . ."—*Luttlir*, 33.

1761.—

"Thy temples shaded by the tremulous-palm,
Or quick *papaw*, whose top is necklaced round

With numerous rows of particoloured fruit."
Grainger, Sugar Cane, iv.

[1773.—"*Faw Faw*. This tree rises to 20 feet, sometimes single, at other times it is divided into several bodies."—*Ives*, 480.]

1878.—". . . the rank *popeyas* clustering beneath their coronal of stately leaves."—*Ph. Robinson*, *In My Indian Garden*, 50.

PAPUA, n.p. This name, which is now applied generically to the chief race of the island of New Guinea and resembling tribes, and sometimes (improperly) to the great island itself, is a Malay word *papuah*, or sometimes *puwah-puwah*, meaning 'frizzle-haired,' and was applied by the Malays to the people in question.

1523.—"And as the wind fell at night the vessel was carried in among the islands, where there are strong currents, and got into the Sea of the Strait of *Magalhães*," where he encountered a great storm, so that but for God's mercy they had all been lost, and so they were driven on till they made the land of the *Papuas*, and then the east wind began to blow so that they could not sail to the *Moluccas* till May 1527. And with their stay in these lands much people got ill and many died, so that they came to *Molucca* much shattered."—*Corrao*, iii. 173-174.

1553.—(Referring to the same history.) "Thence he went off to make the islands of a certain people called *Papuas*, whom many on account of this visit of Don Jorge (de Menezes) call the islands of Don Jorge, which he east of the *Moluccas* some 200 leagues. . . ."—*Burros*, IV. i. 6.

PARABYKE, s. Burmese *para-brik*; the name given to a species of writing book which is commonly used in *Burma*. It consists of paper made from the bark of a spec. of *daphne*, which is agglutinated into a kind of pasteboard and blackened with a paste of charcoal. It is then folded, screen-fashion, into a note-book and written on with a slate-pencil. The same mode of writing has long been used in *Canara*; and from *La Loubère* we see

* "*F. soy dar no gollam do estreito do Magalhães*." I cannot explain the use of this name. It must be applied here to the Sea between *Banda* and *Timor*.

* See also *De Candolle, Plantes Cultivées*, p. 231.

that it is or was used also in Siam. The Camara books are called *lulabum*, and are described by Col. Wilks under the name of *cudduttum*, *carruttum*, or *carrut* (*Hist. Sketches*, Pref. I. xii.) They appear exactly to resemble the Burmese *para-bek*, except that the substance blackened is cotton cloth instead of paper. "The writing is similar to that on a slate, and may be in like manner rubbed out and renewed. It is performed by a pencil of the *lulapum* [Cin. *lulapa*] or *lupar collaris*; and this mode of writing was not only in ancient use for records and public documents, but is still universally employed in Mysore by merchants and shopkeepers. I have even seen a bond, regularly witnessed, entered in the *cudduttum* of a merchant, produced and received in evidence."

"This is the word *karat*, (translated 'palm-leaf' (of course conjecturally) in Mr. Crisp's translation of Tipu's regulations. The Sultan prohibited its use in recording the public accounts; but altho' liable to be expunged, and affording facility to permanent entries, it is a much more durable material and record than the best writing on the best paper. . . . It is probable that this is the linen or cotton cloth described by Arrian, from Nearchus, on which the Indians wrote." (*Strabo*, XV. i. 67.)

1688.—"The Sumese make Paper of old Cotton rags, and likewise of the bark of a Tree named *Tay* . . . but these Papers have a great deal less Equality, Body and Whiteness than ours. The Sumese cease not to write thereon with China Ink. Yet most frequently they black them, which renders them smoother, and gives them a greater body; and then they write thereon with a kind of Charcoal, which is made only of a clayish earth dry'd in the Sun. Their Books are not bound, and consist only in a very long Leaf . . . which they fold in and out like a Fan, and the way which the Lines are wrote, is according to the length of the folds. . . ."—*De la Louëre, Mémoires*, II. p. 12.

1835.—"Booths for similar goods are arrayed against the corner of the palace palisades, and at the very gate of the Palace is the principal mart for the stationers who deal in the para-bekks (or black books) and statite pencils, which form the only ordinary writing materials of the Burmese in their transactions."—*Trile, Mission to Ava*, 139.

PARANGHEE, s. An obstinate chronic disease endemic in Ceylon. It has a superficial resemblance to

sypphilis; the whole body being covered with ulcers, while the sufferer rapidly declines in strength. It seems to arise from insufficient diet, and to be analogous to the *pellagra* which causes havoc among the peasants of S. Europe. The word is apparently *firanghee*, 'European,' or (in S. India) 'Portuguese'; and this would point perhaps to a connection with sypphilis.

PARBUTTY, s. This is a name in parts of the Madras Presidency for a subordinate village officer, a writer under the *patel*, sometimes the village-crier, &c., also in some places a superintendant or manager. It is a corruption of Telug. and Canarese *par-patti*, *par-patti*, *par-patti*, *par-patti*, *par-patti*, *par-patti*, *par-patti*, from Skt. *paravatti*, 'employment.' The term frequently occurs in old Port. documents in such forms as *par-patti*, &c. We presume that the first Duke (and his son *par-patti*) has used it in the Anglified form at the head of this article; for though we cannot find it in his Despatches, Gurwood's *Explanation of Indian Terms* gives "Parbutty, writer to the Patell." (See below.)

1567.—" . . . That an unbelieve shall serve as scrivener, shroff (*par-patti*), modcadum, naique (see *NAIK*), peon, parpatrim, collector (*par-patti*), constable (*par-patti*) interpreter, procurator, or solicitor in court, nor in any other case or charge by which they may in any way whatever exercise authority over Christians. . . ."—*Decree of the Sacred Council of Goa*, in Arch. Port. Decret. lxx. 4.

1599.—"In case of failure in the payment of the instalments, the crops are seized, and sold by the Parputty or accountant of the division."—*Buchanan's Mysore*, ii. 1512. The word is elsewhere explained by Buchanan, as "the head person of a *Halla* in Mysore." A *Halla* (Canarese and Malay. *halah*) is a sub-division of a talook (i. 270).

[1603.—"Neither has any one a right to compel any of the inhabitants, much less the particular servants of the government, to attend him about the country, as the soulahdar (see *SOUBADAR*) obliged the parbutty and patel (see *PATEL*) to do, running before his horse."—Wellington, *Desp.* i. 323. (*Novis. Dict.*.)

1878.—"The staff of the village officials . . . in most places comprises the following members . . . the crier (*par-patti*). . . ."—*Funera, Sketch of Goa*, 21-22.

PARDAO, s. This was the popular name among the Portuguese of a gold coin from the native mints of Western

India, which entered largely into the early currency of Goa, and the name of which afterwards attached to a silver money of their own coinage, of constantly degenerating value.

There could hardly be a better word with which to associate some connected account of the coinage of Portuguese India, as the *pardao* runs through its whole history, and I give some space to the subject, not with any idea of weaving such a history, but in order to furnish a few connected notes on the subject, and to correct some flagrant errors of writers to whose works I naturally turned for help in such a special matter, with little result except that of being puzzled and misled, and having time occupied in satisfying myself regarding the errors alluded to. The subject is in itself a very difficult one, perplexed as it is by the rarity or inaccessibility of books dealing with it, by the excessive rarity (it would seem) of specimens, by the large use in the Portuguese settlements of a variety of native coins in addition to those from the Goa mint,* by the frequent shifting of nomenclature in the higher coins and constant degeneration of value in the coins that retained old names. I welcomed as a hopeful aid the appearance of Dr. Gerson D'Acunha's *Contributions to the Study of Indo-Chinese Numismatics*. But though these contributions afford some useful facts and references, on the whole, from the rarity with which they give data for the intrinsic value of the gold and silver coins, and from other defects, they seem to me to leave the subject in utter chaos. Nor are the notes which Mr. W. de G. Birch appends, in regard to monetary values, to his translation of Albuquerque, more to be commended. Indeed Dr. D'Acunha, when he goes astray, seems sometimes to have followed Mr. Birch.

The word *pardao* is a Portuguese (or perhaps an indigenous) corruption of Skt. *pratāpa*, 'splendour, majesty,' &c., and was no doubt taken, as Dr.

D'Acunha says, from the legend on some of the coins to which the name was applied, e.g. that of the Raja of Ikkeri in Canara: *Sri Pratāpa krishna-rāja*.

A little doubt arises at first in determining to what coin the name *pardao* was originally attached. For in the two earliest occurrences of the word that we can quote—on the one hand Abdurrazzāk, the Envoy of Shāh Rukh, makes the *partāh* (or *pardāo*) half of the *Varāha* ('boar,' so called from the Boar of Vishnu figured on some issues), *hān*, or what we call *pagoda*;— whilst on the other hand, Ludovico Varthema's account seems to identify the *pardao* with the *pagoda* itself. And there can be no doubt that it was to the *pagoda* that the Portuguese, from the beginning of the 16th century, applied the name of *pardao d'ouro*. The money-tables which can be directly formed from the statements of Abdurrazzāk and Varthema respectively are as follows: *

ABDURRAZZAK (A.D. 1413).

3 <i>Jitals</i> (copper) . . .	1 <i>Tar</i> (silver).
6 <i>Tars</i> . . .	1 <i>Fannam</i> (gold).
10 <i>Fannams</i> . . .	1 <i>Partāb</i> .
2 <i>Partābs</i> . . .	1 <i>Varāha</i> .

And the *Varāha* weighed about 1 *Mihlāl* (see MISCALL), equivalent to 2 *dinārs Koppā*.

VARTHEMA (A.D. 1501-5).

18 <i>Cas</i> (see CASH) . . .	1 <i>Tare</i> (silver).
16 <i>Tars</i> . . .	1 <i>Fannam</i> (gold).
20 <i>Fannams</i> . . .	1 <i>Pardao</i> .

And the *Pardao* was a gold ducat, smaller than the *seraphim* (see XERAPHINE) of Cairo (gold dinār), but thicker.

The question arises whether the *varāha* of Abdurrazzāk was the double *pagoda*, of which there are some examples in the S. Indian coinage, and his *partāh* therefore the same as Varthema's, i.e. the *pagoda* itself; or whether his *varāha* was the *pagoda*, and his *partāh* a half-*pagoda*. The weight which he assigns to the *varāha*, "about one *mihlāl*," a weight which may be taken at 73 grs., does not well suit either one or the other. I find the mean weight of 27 different issues of the (single) *hān* or *pagoda*, given in Princeps's *Tables*, to be 43 grs., the

* Antonio Nunes, "Controlador da Casa del Rey novo Senhor," who in 1554 compiled the *Libro das Peças da Yndia e das Medidas e Moedas, reis de Dia* in particular.

"The moneys here exhibit such variations and such differences, that it is impossible to write any thing certain about them; for every month, & very 8 days indeed, they rise and fall in value, according to the money that enters the place" (p. 25).

* I insert the similar table given by Dr. Badger in his notes to Varthema's.

maximum being 45 grs. And the fact that both the Envoy's *varāha* and the Italian traveller's *pardao* contain 20 fanams is a strong argument for their identity.*

In further illustration that the *pardao* was recognised as a half *hān* or pagoda, we quote in a foot-note "the old arithmetical tables in which accounts are still kept" in the south, which Sir Walter Elliot contributed to Mr. E. Thomas's excellent *Chronicles of the Pathan Kings of Delhi, illustrated*, &c.†

Moreover, Dr. D'Acunha states that in the "New Conquests," or provinces annexed to Goa only about 100 years ago, "the accounts were kept until lately in *sanvoy* and *mizane* pagodas, each of them being divided into 2 *pratāps* . . ." &c. (p. 46, note).

As regards the value of the *pardao d'ouro*, when adopted into the Goa currency by Albuquerque, Dr. D'Acunha tells us that it "was equivalent to 370 *reis*, or 1s. 6½d. † English." Yet he accepts the identity of this *pardao d'ouro* with the *hān* current in Western India, of which the Madras pagoda was till 1818 a living and unchanged representative, a coin which was, at the time of its abolition, the recognised equivalent of 3½ rupees, or 7 shillings. And doubtless this, or a few pence more, was the intrinsic value of the *pardao*. Dr. D'Acunha in fact has made his calculation from the present value of the (imaginary) *rei*. Seeing that a *milrei* is now reckoned equal to a dollar, or 50d., we have a single *rei*=½d., and 370 *reis*=1s. 6½d. It seems not to have occurred to the author that the *rei* might have degenerated in value as well as every other denomination of money with which he has to do, every other in fact of which we can at this moment remember anything, except the pagoda,

the Venetian sequin, and the dollar.* Yet the fact of this degeneration everywhere stares him in the face. Correa tells us that the *cruzado* which Albuquerque struck in 1510 was the just equivalent of 420 *reis*. It was undoubtedly the same as the *cruzado* of the mother country, and indeed A. Nunez (1554) gives the same 420 *reis* as the equivalent of the *cruzado d'ouro de Portugal*, and that amount also for the Venetian sequin, and for the *sultani* or Egyptian gold dinār. Nunez adds that a gold coin of Cambaya, which he calls *Madraxao* (q.v.), was worth 1260 to 1440 *reis*, according to variations in weight and exchange. We have seen that this must have been the gold-mohr of Muzaffar-Shāh II. of Guzarat (1511-1526), the weight of which we learn from E. Thomas's book.

From the Venetian sequin (content of pure gold 52.27 grs. value 111d.†) the value of the *rei* at 111d. will be 261d.

From the Muzaffar Shāhi mohr (weight 185 grs. value, if pure gold, 392.52d.) value of *rei* at 1440 0.272d.

Mean value of *rei* in 1513 0.268d. i.e. more than five times its present value.

Dr. D'Acunha himself informs us (p. 56) that at the beginning of the 17th century the Venetian was worth 690 to 720 *reis* (mean 705 *reis*), whilst

* Even the pound sterling, since it represented a pound of silver sterling, has come down to one-third of that value; but if the value of silver goes on dwindling as it has done lately, our pound might yet justify its name again!

† I have remarked elsewhere: "Everybody seems to be tickled at the notion that the Scotch Pound or *Livre* was only 20 pence. Nobody finds it funny that the French or Italian *Livre* or Pound is only 20 halfpence or less!" I have not been able to trace how high the *rei* began, but the *maravedi* entered life as a gold piece, equivalent to the Saracen *mithqāl*, and ended—

† I calculate all gold values in this paper at those of the present English coinage.

Besides the gradual depreciation of the Portugal *rei*, so prominently noticed in this paper, there was introduced in Goa a reduction of the *rei* locally below the *rei* of Portugal in the ratio of 15 to 8. I do not know the history or understand the object of such a change, nor do I see that it affects the calculations in this article. In a table of values of coins current in Portuguese India, given in the *Annaes Maritimos* of 1844, each coin is valued both in *Reis* of Goa and in *Reis* of Portugal, bearing the above ratio. My kind correspondent, Dr. J. N. Fonseca, author of the capital *History of Goa*, tells me that this was introduced in the beginning of the 17th century, but that he has yet found no document throwing light upon it. It is a matter quite apart from the secular depreciation of the *rei*.

* The issues of fanams, q.v. have been infinite; but they have not varied much in weight, though very greatly in alloy, and therefore in the number reckoned to a pagoda.

† "2 *gunjās*=1 *gunja*

2 *gunjās*=1 *chavula* (=the panam or fanam),

2 *chavalas*=1 *hona* (=the *pratapa*, *māda*, or half *pagoda*),

2 *honas*=1 *Varāha* (the *hūn* or pagoda").

"The *gunja* or unit (=½ fanam) is the *ratī*, or Sanskrit *raktika*, the seed of the *śruga*."—*Op. cit.* p. 224, note. See also Sir W. Elliot's *Coins of S. India*, p. 54.

† 860 *reis* is the equivalent in the authorities, so far as I know.

the pagoda was worth 570 to 600 *reis* (mean 585 *reis*).

These statements, as we know the intrinsic value of the sequin, and the approximate value of the pagoda, enable us to calculate the value of the *rei* of about 1600 at . . . 0.16*d*. Values of the *milrei* given in Milburn's *Oriental Commerce*, and in Kelly's *Cambist*, enable us to estimate it for the early years of the last century. We have then the progressive deterioration as follows :

Value of *rei* in the beginning of
the 16th century 0.268*d*.
Value of *rei* in the beginning of
the 17th century 0.16*d*.
Value of *rei* in the beginning of
the 19th century 0.06 to 0.066*d*.
Value of *rei* at present 0.06*d*.

Yet Dr. D'Acunha has valued the coins of 1510, estimated in *reis*, at the rate of 1880. And Mr. Birch has done the same.*

The Portuguese themselves do not seem ever to have struck gold *pardaos* or pagodas. The gold coin of Albuquerque's coinage (1510) was, we have seen, a *crúzado* (or *manuel*), and the next coinage in gold was by Garcia de Sá in 1548-9, who issued coins called *San Thomé*, worth 1000 *reis*, say about £1, 2*s*. 4*d*.; with halves and quarters of the same. Neither, according to D'Acunha, was there silver money of any importance coined at Goa from 1510 to 1550, and the coins then issued were silver *San Thomés*, called also

patacões (see *PATACA*). Nunez in his *Tables* (1554) does not mention these by either name, but mentions repeatedly *pardaos*, which represented 5 silver *tangas*, or 300 *reis*, and these D'Acunha speaks of as silver *coins*. Nunez, as far as I can make out, does not speak of them as coins, but rather implies that in account so many *tangas* of silver were reckoned as a *pardao*. Later in the century, however, we learn from Balbi (1580), Barrett* (1584), and Linschoten (1583-89), the principal currency of Goa consisted of a silver coin called *xerafin* (see *XERA-FINE*) and *pardao-xerafin*, which was worth 5 *tangas*, each of 60 *reis*. (So these had been from the beginning, and so they continued, as is usual in such cases. The scale of sub-multiples remains the same, whilst the value of the divisible coin diminishes. Eventually the lower denominations become infinitesimal, like the *maravedis* and the *reis*, and either vanish from memory, or survive only as denominations of account). The data, such as they are, allow us to calculate the *pardao* or *xerafin* at this time as worth 4*s*. 2*d*. to 4*s*. 6*d*.

A century later, Fryer's statement of equivalents (1676) enables us to use the stability of the Venetian sequin as a gauge; we then find the *tanga* gone down to 6*d*. and the *pardao* or *xerafin* to 2*s*. 6*d*. Thirty years later Lockyer (1711) tells us that one rupee was reckoned equal to 1½ *perdo*. Calculat-

* Thus Albuquerque, returning to Europe in 1504, gives a "Moorish" pilot, who carried him by a new course straight from Cannanore to Mozambique, a backshish of 50 *crúzados*; this is explained as £4—a mild munificence for such a feat. In truth it was nearly £24, the *crúzado* being about the same as the sequin (see i. p. 17).

The mint at Goa was farmed out by the same great man, after the conquest, for 600,000 *reis*, amounting, we are told, to £125. It was really £670 (iii. 41).

Albuquerque demands as ransom to spare Muscat "10,000 *xerafins* of gold." And we are told by the translator that this ransom of a wealthy trading city like Muscat amounted to £225. The coin in question is the *ashraf*, or gold *dirâh*, as much as, or more than the sequin in value, and the sum more than £5000 (i. p. 82).

In the note to the first of these cases it is said that the *crúzado* is "a silver coin (formerly gold), now equivalent to 480 *reis*, or about 2*s*. English money, but probably worth much more relatively in the time of Albuquerque." "Much more relatively" means of course that the 2*s*. had much more purchasing power.

This is a very common way of speaking, but it is often very fallaciously applied. The change in purchasing power in India generally till the beginning of last century was probably not very great. There is a curious note by Gen. Briggs in his translation of Firishhta, comparing the amount

stated by Firishhta to have been paid by the Bâhmani King, about A.D. 1470, as the annual cost of a body of 500 horse, with the cost of a British corps of irregular horse of the same strength in Briggs's own time (say about 1815). The Bâhmani charge was 350,000 *Rs*.; the British charge 219,000 *Rs*. A corps of the same strength would now cost the British Government, as near as I can calculate, 287,300 *Rs*.

The price of an Arab horse imported into India (then a great traffic) was in Marco Polo's time about three times what it was in our own, up to 1850.

The salary of the Governor at Goa, c. 1550, was 8000 *crúzados*, or nearly £4000 a year; and the salaries of the commandants of the fortresses of Goa, of Malacca, of Diu, and of Bassain, 600,000 *reis*, or about £670.

The salary of Ibn Batuta, when Judge of Delhi, about 1340, was 1000 silver *tankas* or *dirâhs* as he calls them (practically 1000 rupees) a month, which was in addition to an assignment of villages bringing in 5000 *tankas* a year. And yet he got into debt in a very few years to the tune of 55,000 *tankas*—say £5,500!

* Dr. D'Acunha has not this English traveller down to 1684, and introduces a quotation from him in illustration of the coinage of the later period, in his quasi-chronological notes, a new element in the confusion of his readers.

ing the Surat Rupee, which may have been probably his standard, still by help of the Venetian (p. 262) at about 2s. 3d., the *pardao* would at this time be worth 1s. 6d. It must have depreciated still further by 1728, when the Goa mint began to strike rupees, with the effigy of Dom João V., and the half-rupee appropriated the denomination of *pardao*. And the half-rupee, till our own time, has continued to be so styled. I have found no later valuation of the Goa Rupee than that in *Prinsep's Tables* (Thomas's ed p. 55), the indications of which, taking the Company's Rupee at 2s., would make it 21d. The *pardao* therefore would represent a value of 10½d., and there we leave it.

[On this Mr. Whiteway writes: "Should it be intended to add a note to this, I would suggest that the remarks on coinage commencing at page 67 of my *Rise of the Portuguese Power in India* be examined, as although I have gone to Sir H. Yule for much, some papers are now accessible which he does not appear to have seen. There were two *pardaos*, the *pardao d'ouro* and the *pardao de tanga*, the former of 360 *reals*, the latter of 300. This is clear from the *Foal* of Goa of Dec. 18, 1768 (India Office MSS. *Conselho Ultramarino*), which passage is again quoted in a note to Fasc. 5 of the *Archiv. Port. Orient.* p. 326. Apparently *patecoons* were originally coined in value equal to the *pardao d'ouro*, though I say (p. 71) their value is not recorded. The *patecoon* was a silver coin, and when it was tampered with, it still remained of the nominal value of the *pardao d'ouro*, and thus was the cause of the outcry and of the injury the people of Goa suffered. There were monies in Goa which I have not shown on p. 69. There was the *tanga branca* used in revenue accounts (see *Nunes*, p. 31), nearly but not quite double the ordinary *tanga*. This money of account was of 4 *barganims* (see BARGANY) each of 24 *bazarucos* (see BUDGEBOOK), that is rather over 111 reals. The whole question of coinage is difficult, because the coins were continually being tampered with. Every ruler, and they were numerous in those days, stamped a piece of metal at his pleasure, and the trader had to calculate its value, unless as a subject

of the ruler he was under compulsion."]

1144. — "In this country (Vijayanagar) they have three kinds of money, made of gold mixed with alloys: one called *varahah* weighs about one *mithkal*, equivalent to two *dinars lopeki*; the second, which is called *partab*, is the half of the first; the third, called *fanom*, is equivalent in value to the tenth part of the last-mentioned coin. Of these different coins the *fanom* is the most useful. . . ."—*Abdurrazak*, in *India in the XVth Cent.* p. 26.

c. 1504-5; *pudb.* 1510. — "I departed from the city of Dabuli aforesaid, and went to another island, which . . . is called Goga (Goa) and which pays annually to the King of Decan 19,000 gold ducats, called by them *pardai*. These *pardai* are smaller than the *seraphim* of Cairo, but thicker, and have two devils stamped on one side, and certain letters on the other."—*Varthema*, pp. 115-116.

" . . . his money consists of a *pardao*, as I have said. He also coins a silver money called *tare* (see TARA), and others of gold, twenty of which go to a *pardao*, and are called *fanom*. And of these small ones of silver, there go sixteen to a *fanom*. . . ."—*Ibid.* p. 130.

1510. — "Meanwhile the Governor (Albuquerque) talked with certain of our people who were goldsmiths, and understood the alligation of gold and silver, and also with goldsmiths and money-changers of the country who were well acquainted with that business. There were in the country *pardaos* of gold, worth in gold 360 *reys*, and also a money of good silver which they call *barganyim* (see BARGANY) of the value of 2 *uintens*, and a money of copper which they call *bazarucos* (see BUDGEBOOK), of the value of 2 *reis*. Now all these the Governor sent to have weighed and assayed. And he caused to be made *cruzados* of their proper weight of 420 *reys*, on which he figured on one side the cross of Christ, and on the other a sphere, which was the device of the King Dom Manuel, and he ordered that this *cruzado* should pass in the place (Goa) for 480 *reis*, to prevent their being exported . . . and he ordered silver money to be struck which was of the value of a *bargany*; on this money he caused to be figured on one side a Greek A, and on the other side a sphere, and gave the coin the name of *Espeta*; it was worth 2 *uintens*; also there were half *esperas* worth one *uintem*, and he made *bazarucos* of copper of the weight belonging to that coin, with the A and the sphere; and each *bazaruco* he divided into 4 coins which they called *cepayguas* (see SAPECA), and gave the *bazarucos* the name of *taes*. And in changing the *cruzado* into these smaller coins it was reckoned at 480 *reis*."—*Correa*, n. 76-77.

1516. — "There are current here (in Baticala—see BATCUL) the *pardaos*, which are a gold coin of the kingdom, and it is worth here 360 *reys*, and there is another coin of silver, called *dana*, which is worth 20 *reis*. . . ."—*Barbosa*, Lisbon ed. p. 293.

1516.—“There is used in this city (Bisnagar) and throughout the rest of the Kingdom much pepper, which is carried hither from Malabar on oxen and asses; and it is all bought and sold for pardaos, which are made in some places of this Kingdom, and especially in a city called Hora (1), whence they are called *horados*.”—*Barbosa*, Lisbon ed. p. 297.

1552.—“*Hic Sinam mercatorem indies exspecto, quo cum, propter atrocis poenas propositas his qui advenam sine fide publica introduxerint, Pirdais ducentis transegi, ut me in Cantonem trajiciat.*”—*Scti. Franc. Xaverii Epist.*, Prague, 1667, IV. xiv.

1553.—

“R. Let us mount our horses and take a ride in the country, and as we ride you shall tell me what is the meaning of *Nizamora* (see NIZAMALUGO), as you have frequently mentioned such a person.

“O. I can tell you that at once; it is the name of a King in the Bagalat (read Balagat, Balaghaut), whose father I often attended, and the son also not so often. I received from him from time to time more than 12,000 pardaos; and he offered me an income of 40,000 *piradas* if I would pay him a visit of several months every year, but this I did not accept.”—*Garcia*, l. 33r.

1584.—“For the money of Goa there is a kind of money made of lead and tin mingled, being thick and round, and stamped on the one side with the sphere or globe of the world, and on the other side two arrows and five rounds; * and this kind of money is called *basaruchi*, and 16 of them make a vinton of naughty money, and 5 *vintons* make a tanga, and 4 *vintons* make a tanga of base money . . . and 5 tangas make a xeraphine of gold† (read ‘of silver’), which in merchandize is worth 6 tangas good money: but if one would change them into *basaruchies*, he may have 5 tangas, and 16 *basaruchies*, which matter they call *crasfaggio*, and when the bargain of the pardao is gold, each *pardaur* is meant to be 6 tangas good money,‡ but in merchandize, the use is not to demand *pardaurs* of gold in Goa, except it be for jewels and horses, for all the rest they take of xeraphins of silver, per aduiso. . . . The duet of gold is worth 9 tangas and a halfe good money, and yet not stable in price, for that when the ships depart from Goa to Cochim, they pay them at 9 tangas and 3 fourth partes, and 10 tangas, and that is the most that they are worth. . . .”—*W. Barret*, in *Hall*. ii. 410. I retain this for the old

English, but I am sorry to say that I find it is a mere translation of the notes of Gaspari Balbi, who was at Goa in 1580. We learn from Balbi that there were at Goa *tangas* not only of good money worth 75 *basaruchi*, and of bad money worth 60 *basaruchi*, but also of another kind of bad money in buying wood, worth only 50 *basaruchi*!

1598.—“The principall and commonest money is called *Pardaus Xeraphins*, and is silver, but very base (read ‘base’), and is coined in Goa. They have Saint Sebastian on the one side, and three or four arrows in a bundle on the other side, which is as much as three Testones, or three hundred *Rois* Portugall money, and riseth or falleth little lesse or more, according to the exchange. There is also a kind of money which is called *Tangas*, not that there is any such coined, but are so named onely in telling; five *Tangas* is one *Pardaw* or *Xeraphin*, badde money, for you must understande that in telling they have two kinds of money, good and badde. . . . Wherefore when they buy and sell, they bargain for good or badde money,” &c. — *Linschoten*, ch. 35; [*Hak. Soc.* i. 241, and for another version see XERAPHINE].

“They have a kind of money called *Pagodes* which is of Gold, of two or three sortes, and are above 8 tangas in value. They are Indian and Heathenish money, with the senturo of a Devil upon them, and therefore they are called *Pagode*. There is another kind of gold money, which is called *Penculander*; some of Venice, and some of Turkish come, and are commonly (worth) 2 *Pardaw* Xeraphins. There is yet another kind of golde called S. Thomas, because Saint Thomas is figured thereon and is worth about 7 and 8 *Tangas*. There are likewise *Rialles* of 8 which are brought from Portugall, and are *Pardawes de Rial*, . . . They are worth at their first coming out 430 *Reyes* of Portugall; and after are mysed by exchange, as they are sought for when men travell for China. . . . They use in Goa in their buying and selling a certaine maner of reckoning or telling. There are *Pardawes Xeraphins*, and these are silver. They name likewise *Pardawes* of Gold, and those are not in kind or in coine, but onely so named in telling and reckoning: for when they buy and sell Pearles, stones, golde, silver and horses, they name but so many *Pardawes*, and then you must understand that one *Pardaw* is sixe *Tangas*: but in other ware, when you make not your bargain before hand, but plainly name *Pardawes*, they are *Pardawes Xeraphins* of 5 *Tangas* the peece. They use also to say a *Pardaw* of *Lorins* (see LARIN), and so five *Lorins* for every *Pardaw*. . . .”—*Ibid.* [*Hak. Soc.* i. 187].

This extract is long, but it is the completest picture we know of the Goa currency. We gather from the passage (including a part that we have omitted) that in the latter part of the 16th century there were really no national coins there used intermediate between the *basaruchi*, worth at this time 0.1321, and the *pardao xeraphin*

* “a pogue” in Balbi.

† “*Seraphino di argento*” (*Ibid.*).

‡ “*Quanto si parla di pardau d'oro s'intende, tangas 6, di buona moneta*” (Balbi). This does not mean the old *pardao d'ouro* or golden pagoda, a sense which apparently had now become obsolete, but that in dealing in jewels, &c., it was usual to settle the price in *pardaos* of 6 good tangas instead of 5 (as we give doctors guineas instead of pounds). The actual *pardaos* of gold are also mentioned by Balbi, but these were worth, now ones 7½ and old ones 8 tangas of good money.

worth 60L.* The *recoits* and *timars* that were nominally interposed were mere notices for certain quantities of luxuries, or rather of *res* represented by luxuries. And our interpretation of the statement about payment of gold in a note above is here expressly confirmed.

[1599. — "Perdau." See under TAEI.]

c. 1629. — "The gold coin, struck by the rîs of Bijanagar and Teling, is called *pari* and *pariah*." — *Facile*, quoted by *Q. Soc. Ind.*, in *Journal Ind.*, vii, 391.

1643. — "Le tant certain de prix avec lui & se perdus et d'eny par ti tant pour mon sture que pour le d'eny." — *Ms. par.*, 2-1.

PARELL, n.p. The name of a northern suburb of Bombay where stands the residence of the Governor. The statement in the *Asiatic Researches* that Mr. W. Hornby (1776) was the first Governor who took up his residence at Parell requires examination, as it appears to have been occupied in Groux's time. The 2nd edition of Groux, which was issued 1772, but he appears to have left India about 1763. It seems probable that in the following passage Niebuhr speaks of 1763-4, the date of his stay at Bombay, but as the book was not published till 1771, there is not absolutely certain. Evidently Parell was occupied by the Governor long before 1776.

"Les Jesuites avoient autrefois un beau couvent au pied du Village de Parell au radeau de Male, mais il y a déjà plusieurs années, qu'elle est devenue la maison de campagne du Gouverneur, et l'Eglise est actuellement une simple chapelle à manger et de dîner, qu'en n'en trouve point de pareille en toutes les Indes." — *Niebuhr*, *Trav.*, ii, 12.

[Mr. Douglas (*Bombay and Her India*, ii, 7, note) writes: "High up and outside the dining room, and which was the chapel when Parell belonged to the Jesuits, is a plaque on which is printed: — 'Built by Honourable Hornby, 1771.'"]

1554. — Parell is mentioned as one of 4 aldres, "Parell, Varella, Varel, and Sira, attached to the *Karrah* (Cavalry) — *CUS. BAH* of Malin." — *Hotellu*, *Turks*, 157, in *Subdial*.

c. 1750-60. — "A place called Parell, where the Governor has a very agreeable country-house, which was originally a

Hindish chapel belonging to the Jesuits, but consecrated about the year 1719, for some foul practices; and the English interested." — *Trav.*, i, 16; [1st ed. 1757, p. 72].

PARIAH, PARRIAR, &c., &c.

a. The name of a low caste of Hindus in Southern India, constituting one of the most numerous castes, if not the most numerous, in the Tamil country. The word in its present shape means properly 'a drummer,' Tamil *parai* is the large drum, beaten at certain festivals, and the hereditary name of it is called (sing.) *paraiyer*, (pl.) *paraiyars*. [Dr. Oppert's theory (*Orig. Indolatrie*, 32 seq.) that the word is a form of *Polaris*, 'a mountaineer' is not probable.] In the city of Madras this caste forms one fifth of the whole population, and from it come (unfortunately) most of the domestic in European service in that part of India. As with other caste-low in rank they are also low in habits, frequently eating carrion and other obnoxious food, and addicted to drink. From their coming into contact with and under observation of Europeans, more habitually than any similar caste, the name *Pariah* has come to be regarded as applicable to the whole body of the lower caste, or even to denote out-caste or people without any caste. But this is hardly a correct use. There are several castes in the Tamil country considered to be lower than the *Paraiyars*, and the lowest caste of washermen. And the *Paraiyars* deals out the same disparaging treatment to those that he himself receives from higher castes. The *Paraiyars* "constitute a well-defined, distinct, ancient caste, which has 'subdivisions' of its own, its own peculiar usages, its own traditions, and its own jealousy of the encroachments of the castes which are above it and below it. They constitute, perhaps, the most numerous caste in the Tamil country. In the city of Madras they number 21 per cent. of the Hindu people." — *Dr. Caldwell*, *n. i.*, p. 515. Sir Walter Elliot, however, in the paper referred to further on includes under the term *Paraiyars* all the servile class not recognised by Hindus of caste as belonging to their community.

A very interesting, though not con-

* No doubt, however, foreign coins were used to make up sums, and reduce the bulk of small change.

clusive, discussion of the ethnological position of this class will be found in Bp. Caldwell's *Dravidian Grammar* (pp. 540-554). That scholar's deduction is, on the whole, that they are probably Dravidians, but he states, and recognises force in, arguments for believing that they may have descended from a race older in the country than the proper Dravidian, and reduced to slavery by the first Dravidians. This last is the view of Sir Walter Elliot, who adduces a variety of interesting facts in its favour, in his paper on the *Characteristics of the Population of South India*.*

Thus, in the celebration of the Festival of the Village Goddess, prevalent all over Southern India, and of which a remarkable account is given in that paper, there occurs a sort of Saturnalia in which the Pariahs are the officiating priests, and there are several other customs which are most easily intelligible on the supposition that the Pariahs are the representatives of the earliest inhabitants and original masters of the soil. In a recent communication from this venerable man he writes: 'My brother (Col. C. Elliot, C.B.) found them at Taipur, to be an important and respectable class of cultivators. The Pariahs have a sacerdotal order amongst themselves.' [The view taken in the *Madras Gloss*, is that "they are distinctly Dravidian without fusion, as the Hinduized castes are Dravidian with fusion."]

The mistaken use of *pariah*, as synonymous with out-caste, has spread in English parlance over all India. Thus the lamented Prof. Blochmann, in his *School Geography of India*: "Outcasts are called pariahs." The name first became generally known in Europe through Sonnerat's *Travels*

(pub. in 1782, and soon after translated into English). In this work the Parias figure as the lowest of castes. The common use of the term is however probably due, in both France and England, to the appearance in the Abbé Raynal's famous *Hist. Philosophique des Établissements dans les Indes*, formerly read very widely in both countries, and yet more perhaps to its use in Bernardin de St. Pierre's preposterous though once popular tale, *La Chaumière Indienne*, whence too the misplaced halo of sentiment which reached its acme in the drama of Casimir Delavigne, and which still in some degree adheres to the name. It should be added that Mr. C. P. Brown says expressly: "The word *Paria* is unknown" (in our sense?) "to all natives, unless as learned from us."

b. See PARIAH-DOG.

1516.—"There is another low sort of Gentiles, who live in desert places, called *Parreas*. These likewise have no dealings with anybody, and are reckoned worse than the devil, and avoided by everybody; a man becomes contaminated by only looking at them, and is excommunicated. . . . They live on the *umane* (*umane*, i.e. yams), which are like the root of *uca* or *batate* found in the West Indies, and on other roots and wild fruits."—*Barbosa*, in *Ramusio*, i. f. 310. The word in the Spanish version transl. by Lord Stanley of Alderley is *Parani*, in the Portuguese of the Lisbon Academy, *Parrens*. So we are not quite sure that *Parreas* is the proper reading, though this is probable.

1626.—" . . . The *Parreas* are of worse esteeme."—(W. Melhoid, in) *Purchas, Pilgrimage*, 553.

" . . . the worst whereof are the abhorred *Piriawes* . . . they are in publique Justice the hateful executioners, and are the basest, most stinking, ill-favored people that I have seene."—*Ibid.* 993-9.

1618.—" . . . the servants of the factory even will not touch it (beef) when they put it on the table, notwithstanding there is a caste called *Parreyas* (they are the most contemned of all, so that if another Gentoo touches them, he is compelled to be dipt in the water) who eat it freely."—*Tan de Broecke*, 82.

1672.—"The *Parreas* are the basest and vilest race (accustomed to remove dung and all uncleanness, and to eat mice and rats), in a word a contemned and stinking vile people."—*Baldaens* (Gorm. ed.), 410.

1711.—"The Company allow two or three *Peons* to attend the Gate, and a *Farrear* Fellow to keep all clean."—*Lockyer*, 20.

"And there . . . is such a resort of basket-makers, Scavengers, people that look after the buffaloes, and other *Parrriars*,

* Sir W. Elliot refers to the Aśoka Inscription (Edict II.) as bearing *Palaya* or *Paraya*, named with *Choda* (or *Chola*), *Kemla*, &c., as a country or people "in the very centre of the Dravidian group . . . a reading which, if it holds good, supplies a satisfactory explanation of the origin of the *Paria* name and nation" (in *J. Ethnol. Soc. N.S.*, 1869, p. 103). But apparently the reading has not held good, for M. Sonart reads the name *Pūndya* (see *Ind. Ant.* ix. 287). (Mr. V. A. Smith writes: "The Girnar text is very defective in this important passage, which is not in the Dhauli text; that text gives only 11 out of the 14 edicts. The capital of the *Pūmāyān* Kingdom was Madura. The history of the kingdom is very imperfectly known. For a discussion of it see *Smith, Hist. of Antiquities, Madras*, vol. II. Of course it has nothing to do with *Parias*.")

to drink Toddy, that all the Punch-houses in Madras have not half the noise in them."—*Wheeler*, ii. 126.

1716.—"A young lad of the Left-hand Caste having done hurt to a Pariah woman of the Right-Hand Caste (big with child), the whole caste got together, and came in a tumultuous manner to demand justice."—*Ibid.* 230.

1717.—" . . . Barrier, or a sort of poor people that eat all sort of Flesh and other things, which others deem unclean."—*Phillips, Account, &c.*, 127.

1726.—"As for the separate generations and sorts of people who embrace this religion, there are, according to what some folks say, only 4; but in our opinion they are 5 in number, viz.:

- a. The Bramins.
- β. The Settrea.
- γ. The Weynyas or Veynsyas.
- δ. The Sudras.

e. The Perrias, whom the High-Dutch and Danes call Barriars."—*Valentyn, Ochrom.* 73.

1745.—"Les Parreas . . . sont regardés comme gens de la plus vile condition, exclus de tous les honneurs et prérogatives. Jusques-là qu'on ne saurait les souffrir, ni dans les Pagodes des Gentils, ni dans les Eglises des Jésuites."—*Norbert*, i. 71.

1750.—"K. Es ist der Mist von einer Kuh, denselben nehmen die Parreyer-Weiber, machen runde Kuchen daraus, und wenn sie in der Sonne genug getrocknet sind, so verkaufen sie dieselben (see OOPLAH). Fr. O Wunder! Ist das das Feuerwerk, das ihr hier halt?"—*Madras, &c., Halle*, p. 14.

1770.—"The fate of these unhappy wretches who are known on the coast of Coromandel by the name of Parias, is the same even in those countries where a foreign dominion has contributed to produce some little change in the ideas of the people."—*Raynal, Hist. &c.*, see ed. 1783, i. 63.

"The idol is placed in the centre of the building, so that the Parias who are not admitted into the temple may have a sight of it through the gates."—*Raynal* (tr. 1777), i. p. 57.

1780.—"If you should ask a common cooly, or porter, what cast he is of, he will answer, 'the same as master, pariar-cast.'"—*Munro's Narrative*, 28-9.

1787.—" . . . I cannot persuade myself that it is judicious to admit Parias into battalions with men of respectable casts. . . ."—*Col. Fullerton's View of English Interests in India*, 222.

1791.—"Le masaléhi y courut pour allumer un flambeau; mais il revient un peu après, pris d'haleine, criant: 'N'approchez pas d'ici; il y a un Paria!' Aussitôt la troupe effrayée cria: 'Un Paria! Un Paria!' Le docteur, croyant que c'était quelque animal féroce, mit la main sur ses pistolets. 'Qu'est ce que qu'un Paria?' demanda-t-il à son porte-flambeau."—*B. de St. Pierre, La Chaudière Indienne*, 48.

1800.—"The Parriar, and other impure tribes, comprising what are called the *Punchum Bundum*, would be beaten, were they to attempt joining in a Procession of any of the gods of the Brahmins, or entering any of their temples."—*Duchanan's Mysore*, i. 20.

c. 1805-6. — "The Dubashes, then all powerful at Madras, threatened loss of cast and absolute destruction to any Brahmin who should dare to unveil the mysteries of their language to a Pariar *Frengi*. This reproach of Pariar is what we have tamely and strangely submitted to for a long time, when we might with a great facility have assumed the respectable character of *Chatriya*."—*Letter of Leyden, in Morton's Memoir*, ed. 1819, p. lxvi.

1809.—"Another great obstacle to the reception of Christianity by the Hindoos, is the admission of the Parias in our Churches. . . ."—*Ld. Valentia*, i. 246.

1821.—

"Il est sur ce rivage une race stérile,
Une race étrangère au sein de sa patrie.
Sans abri protecteur, sans temple hospitalier,
Abominable, impie, horrible au peuple entier.

Les Parias; le jour à regret les éclaire,
La terre sur son sein les porte avec coltre.

Eh bien! mais je frémis; tu vas me fuir
peut-être;

Je suis un Paria. . . ."

Casimir Delavigne, Le Paria,
Acte 1. Sc. 1.

1843.—"The Christian Pariah, whom both sects curse, Does all the good he can and loves his brother."—*Forster's Life of Dickens*, ii. 31.

1873.—"The Tamils hire a Pariya (i.e. drummer) to perform the decapitation at their Badra Kūh sacrifices."—*Kittel, in Ind. Ant.* ii. 170.

1878.—"L'hypothèse la plus vraisemblable, en tout cas la plus heureuse, est celle qui suppose que le nom propre et spécial de cette race [i.e. of the original race inhabiting the Deccan before contact with northern invaders] était le mot 'paria'; ce mot dont l'orthographe correcte est *pareiya*, dérivé de *pari*, 'bruit, tambour,' et à très-bien, pu avoir le sens de 'parleur, doué de la parole' (1)—*Hovelacque et Vinson, Etudes de Linguistique, &c.*, Paris, 67.

1872.—

"Fifine, ordained from first to last,
In body and in soul
For one life-long debauch,
The Pariah of the north,
The European naught."

Browning, Fifine at the Fair.

Very good rhyme, but no reason. See under NAUTCH.

The word seems also to have been adopted in Java, e.g.:

1860.—"We Europeans . . . often . . . stand far behind compared with the poor pariahs."—*Max Havelaar*, ch. vii.

PARIAH-ARRACK, s. In the 17th and 18th centuries this was a name commonly given to the poisonous native spirit commonly sold to European soldiers and sailors. [See **FOOL'S RACK**.]

1671-72.—"The unwholesome liquor called **Parrier-arrack**. . . ."—*Sir W. Langhorne*, in *Wheeler*, iii. 422.

1711.—"The Tobacco, Beetle, and **Pariar Arrack**, on which such great profit arises, are all expended by the Inhabitants."—*Lockyer*, 13.

1764.—"I should be very glad to have your order to bring the ship up to Calcutta . . . the people cannot here have the opportunity of intoxicating and killing themselves with **Pariar Arrack**."—*In Long*, 51.

PARIAH-DOG, s. The common ownerless yellow dog, that frequents all inhabited places in the East, is universally so called by Europeans, no doubt from being a low-bred casteless animal; often elliptically '**pariah**' only.

1789.—". . . A species of the common cur, called a **pariar-dog**."—*Munro*, *Narr.* p. 36.

1810.—"The nuisance may be kept circling for days, until forcibly removed, or until the **pariah dogs** swim in, and draw the carcass to the shore."—*Williamson*, *V. M.* ii. 261.

1821.—"The other beggar was a **Pariah dog**, who sneaked down in much bodily fear to our bivouac."—*Heber*, ed. 1844, i. 79.

1876.—"Le Musulman qui va prier à la mosquée, maudit les **parias** honnis."—*Rev. des Deux Mondes*, April, 539.

[1893.—"**Paraya Dogs** are found in every street."—*T. V. Rev. Mun. of Tanjore Dist.* 101.]

PARIAH-KITE, s. The commonest Indian kite, *Milvus Govinda*, Sykes, notable for its great numbers, and its impudence. "They are excessively bold and fearless, often snatching morsels off a dish *en route* from kitchen to hall, and even, according to Adams, seizing a fragment from a man's very mouth" (*Jerdon*). Compare quotation under **BRAHMINY KITE**.

[1880.—"I had often supposed that the scavenger or **Pariah Kites** (*Milvus govinda*), which though generally to be seen about the tanks, are not common in the jungles, must follow the camp for long distances, and today I had evidence that such was the case. . . ."—*Ball*, *Jungle Life*, 655.]

PARSEE, n.p. This name, which distinguishes the descendants of those emigrants of the old Persian stock, who left their native country, and, retaining their Zoroastrian religion, settled in India to avoid Mahomedan persecution, is only the old form of the word for a Persian, viz., *Parsi*, which Arabic influences have in more modern times converted into *Farsi*. The Portuguese have used both *Parseo* and *Perseo*. From the latter some of our old travellers have taken the form *Persee*; from the former doubtless we got *Parsee*. It is a curious example of the way in which different accidental mouldings of the same word come to denote entirely different ideas, that Persian, in this form, in Western India, means a Zoroastrian fire-worshipper, whilst *Pathi* (see **PANTHAY**), a Burmese corruption of the same word, in Burma means a Mahomedan.

c. 1323.—"There be also other pagan-folk in this India who worship fire; they bury not their dead, neither do they burn them, but cast them into the midst of a certain rootless tower, and there expose them totally uncovered to the fowls of heaven. These believe in two First Principles, to wit, of Evil and of Good, of Darkness and of Light."—*Frar Jordanus*, 21.

1552.—"In any case he dismissed them with favour and hospitality, showing himself glad of the coming of such personages, and granting them protection for their ships as being (*Parseos*) Persians of the Kingdom of Ormuz."—*Barros*, I. viii. 9.

" . . . especially after these were induced by the Persian and Guzernati Moors (*Mouros, Parseos e Guzernatis*) to be converted from heathen (*Gentios*) to the sect of Mahamed."—*Ibid.* II. vi. i.

[1563.—"There are other herb-sellers (*mercadores de boticas*) called Coaris, and in the Kingdom of Cambay they call them *Esparels*, and we Portuguese call them Jews, but they are not, only Hindus who came from Persia and have their own writing."—*Garcia*, p. 213.]

1616.—"There is one sect among the Gentiles, which neither burns nor interro their dead (they are called *Parsees*) who incircle pieces of ground with high stone walls, remote from houses or Road-ways, and therein lay their Carcasses, wrapped in Sheetes, thus having no other Tombs but the gorges of mucous Powles."—*Terry*, in *Purchas*, ii. 1479.

1630.—"Whilst my observation was bestowed on such inquiry, I observed in the town of Suratt, the place where I resided, another Sect called the *Parsees*. . . ."—*Lord*, *The Forraigne Sects*.

1638.—"Ontre les Benjans il y a encore vne autre sorte de Payens dans le royaume de *Gusuratte*, qu'ils appellent *Parsis*. Ce sont des Perses de Fars, et de Chorusan."—*Mandelslo* (Paris, 1659), 213.

1648.—"They (the Persians of India, i.e. *Parsees*) are in general a fast-gripping and avaricious nation (not unlike the Benjans and the Chineso), and very fraudulent in buying and selling."—*Tan Trist*, 48.

1653.—"Les Ottomans appellent *gueuvre* vne secte de Payens, que nous connoissons sous le nom d'adorateurs du feu, les Persans sous celui d'*Ateckpers*, et les Indous sous celui de *Parsi*, terme dont ils se nomment eux-mêmes."—*De la Boullay-le-Gouz*, ed. 1657, p. 200.

1672.—"Non tutti ancora de' Gentili sono d' vna medesima fede. Alcuni descendono dalli *Persiani*, li quali si conocono dal colore, ed adorano il fuoco. . . . In *Suratte* ne trouai molti. . . ."—*P. F. Vincenzo Maria*, *l'aggio*, 234.

1673.—"On this side of the Water are people of another Offspring than those we haue yet mentioned, these be called *Parseys*. . . . these are somewhat white, and I think nastier than the *Gentues*. . . ."—*Fryer*, 117.

"The *Parsies*, as they are called, are of the old Stock of the Persians, worship the Sun and Adore the Elements; are known only about *Surat*."—*Ibid.* p. 197.

1689.—". . . the *Persies* are a Sect very considerable in India. . . ."—*Orington*, 376.

1726.—". . . to say a word of a certain other sort of Heathen who haue spread in the City of *Suratte* and in its whole territory, and who also maintain themselves in *Agra*, and in various places of *Persia*, especially in the Province of *Kerman*, at *Yezd*, and in *Isphahan*. They are commonly called by the Indians *Persees* or *Parsis*, but by the Persians *Gours* or *Gelberts*, and also *Ateck Perses* or adorers of Fire."—*Valentyn*, iv (*Suratte*) 153.

1727.—"The *Parsees* are numerous about *Surat* and the adjacent Countries. They are a remnant of the ancient Persians."—*A. Hamilton*, ch. xiv; [ed. 1744, i. 159]

1877.—". . . on se levant, le *Parsi*, après s'être lavé les mains et la figure avec l'urine du taureau, met sa ceinture en disant: 'Souverain soit Ormuzd, abattu soit Ahrimân.'"—*Darmesteter*, *Ormuzd et Ahriman*, p. 2.

PARVOE, PURVO, s. The popular name of the writer-caste in Western India, *Prabhā* or *Parbhā*, 'lord or chief' (Skt. *prabhu*), being an honorific title assumed by the caste of *Kāyasth* or *Kīyastha*, one of the mixt castes which commonly furnished writers. A Bombay term only.

1548.—"And to the *Parvu* of the *Tenadar* Mor 1800 reis a year, being 3 *pardaos* a month. . . ."—*S. Botelho*, *Tombo*, 211.

[1567.—See *Paibus* under **CASIS**.

[1676-7.—". . . the same guards the *Purvos* y^e look after y^e Customes for the same charge can receive y^e passage boats rent. . . ."—*Forrest*, *Bombay Letters*, *Home Series*, i. 125.

[1773.—"Conucopola (see **CONICOPOLY**). . . . At Bombay he is stiled *Purvo*, and is of the Gentoo religion."—*Ires*, 49 seq.]

1809.—"The Bramins of this village speak and write English; the young men are mostly *parvoes*, or writers."—*Maria Graham*, 11.

1813.—"These writers at Bombay are generally called *Purvoes*; a faithful diligent class."—*Forbes*, *Or. Mem.* i. 156-157; [2nd ed. i. 100].

1833.—"Every native of India on the Bombay Establishment, who can write English, and is employed in any office, whether he be a Brahman, Goldsmith, Parvary, Portuguese, or of English descent, is stiled a *Purvoe*, from several persons of a caste of Hindoos termed *Prubhoes* having been among the first employed as English writers at Bombay."—*Macintosh on the Tribe of Ramoosies*, p. 77.

PASADOE, s. A marlin-spike. Sea-Hind., from Port. *passador*.—*Roebuck*.

PASEI, PACEM, n.p. The name of a Malay State near the N.E. point of Sumatra, at one time predominant in those regions, and reckoned, with Malacca and Majapahit (the capital of the Empire of Java), the three greatest cities of the Archipelago. It is apparently the *Basma* of Marco Polo, who visited the coast before Islam had gained a footing.

c. 1292.—"When you quit the kingdom of Ferlec you enter upon that of *Basma*. This also is an independent kingdom, and the people have a language of their own; but they are just like beasts, without laws or religion."—*Marco Polo*, Bk. iii. ch. 9.

1511.—"Next day we departed with the plunder of the captured vessel, which also we had with us; we took our course forward until we reached another port in the same island *Trapobana* (Sumatra), which was called *Pazze*; and anchoring in the said port we found at anchor there several junks and ships from divers parts."—*Empoli*, p. 53.

1553.—"In the same manner he (Diogo Lopes) was received in the kingdom of *Pacem*. . . . and as the King of *Pedir* had given him a cargo of popper . . . he did not think well to go further . . . in case . . . they should give news of his coming at Malacca, those two ports of *Pedir* and *Pacem* being much frequented by a multitude of ships that go there for cargoes."—*Barros*, II. iv. 31.

1726.—“Next to this and close to the East-point of Sumatra is the once especially famous city Pasi (or Pacem), which in old times, next to Magapahit and Malakka, was one of the three greatest cities of the East . . . but now is only a poor open village with not more than 4 or 500 families, dwelling in poor bamboo cottages.”—*Valentijn*, (v.) *Sumatra*, 10.

1727.—“And at Pissang, about 10 Leagues to the Westward of Diamond Point, there is a fine deep River, but not frequented, because of the treachery and bloody disposition of the Natives.”—*A. Hamilton*, ii. 125; [ed. 1744].

PÂT, s. A can or pot. Sea-Hind. from English.—*Rosbuck*.

PATACA, PATACON, s. Ital. *putacco*; Provenc. *patuc*; Port. *putaca* and *patação*; also used in Malayalam. A term, formerly much diffused, for a dollar or piece of eight. Littré connects it with an old French word *putard*, a kind of coin, “du reste, origine inconnue.” But he appears to have overlooked the explanation indicated by Volney (*Voyage en Egypte*, &c., ch. ix. note) that the name *abūṭāka* (or corruptly *bātāka*, see also *Dozy & Eng. s.v.*) was given by the Arabs to certain coins of this kind with a scutcheon on the reverse, the term meaning ‘father of the window, or niche’; the scutcheon being taken for such an object. Similarly, the pillar-dollars are called in modern Egypt *abū medfa*, ‘father of a cannon’; and the Maria Theresa dollar *abū tēra*, ‘father of the bird.’ But on the Red Sea, where only the coinage of one particular year (or the modern imitation thereof, still struck at Trieste from the old die), is accepted, it is *abū nulāt*, ‘father of dots,’ from certain little points which mark the right issue.

[1528.—“Each of the men engaged in the attack on Purakkat received no less than 800 gold Pattaks (ducats) as his share.”—*Logan, Malabar*, i. 329.

[1550.—“And afterwards while Viceroy Dom Alfonso Noronha ordered silver coins to be made, which were patecoons (patecoes).”—*Arch. Port. Orient.*, Fasc. ii. No. 51 of 1569.]

PATCH, s. “Thin pieces of cloth at Madras” (*Indian Vocabulary*, 1788). Wilson gives patch as a vulgar abbreviation for Telug. *pacḥchadamu*, ‘a particular kind of cotton cloth, generally 24 cubits long and 2 broad; two cloths joined together.’

[1667.—“Pray if can procure a good Pallenkeen bambo and 2 patch of ye finest with what colours you thinke handsome for my own wear, chockoloes and susses (see **SOOSIE**).”—In *Pule, Hedges' Diary*, Hak. Soc. ii. colxii.]

PATCHARÉE, PATCHERRY, PARCHERY, s. In the Bengal Presidency, before the general construction of ‘married quarters’ by Government, *patcharée* was the name applied in European corps to the cottages which used to form the quarters of married soldiers. The origin of the word is obscure, and it has been suggested that it was a corruption of Hind. *picheḥ'hāri*, ‘the rear,’ because these cottages were in rear of the barracks. But we think it most likely that the word was brought, with many other terms peculiar to the British soldier in India, from Madras, and is identical with a term in use there, *parcherry* or *patcherry*, which represents the Tam. *parash'hēri*, *paraiṣṣeri*, ‘a Pariah village,’ or rather the quarter or outskirts of a town or village where the Pariahs reside. Mr. Whitworth (s.v. *Patcherry*) says that “in some native regiments the term denotes the married sepoys’ quarters, possibly because Pariah sepoys had their families with them, while the higher castes left them at home.” He does not say whether Bombay or Madras sepoys are in question. But in any case what he states confirms the origin ascribed to the Bengal Presidency term *Patcharée*.

1747.—“*Patcheree Point*, mending Platforms and Gunports . . . (Pgs.) 4 : 21 : 48.”—*Account from Ft. St. David*, under Feb. 21. MS. Records, in India Office.

1781.—“*Leurs maisons (c. à d. des Parias) sont des cahutes où un homme peut à peine entrer, et elles forment de petits villages qu'on appelle Parotheris.*”—*Sonnenet*, ed. 1782, i. 98.

1878.—“During the greater portion of the year extra working gangs of scavengers were kept for the sole purpose of going from *Farcherry* to *Farcherry* and cleaning them.”—*Report of Madras Municipality*, p. 24.

c. 1880. — “Experience obtained in Madras some years ago with reconstructed *parcherries*, and their effect on health, might be imitated possibly with advantage in Calcutta.”—*Report by Army Sanitary Commission*.

PATCHOULI, PATCH-LEAF, also **PATCH** and **PATCHA-LEAF**, s. In Beng. *patchapāt*; Deccani Hind.

pacholi. The latter are trade names of the dried leaves of a labiate plant allied to mint (*Pogostemon patchouly*, Pelletier). It is supposed to be a cultivated variety of *Pogostemon Heyneanus*, Benth., a native of the Deccan. It is grown in native gardens throughout India, Ceylon, and the Malay Islands, and the dried flowering spikes and leaves of the plant, which are used, are sold in every bazar in Hindustan. The *pacha-pât* is used as an ingredient in tobacco for smoking, as hair-scent by women, and especially for stuffing mattresses and laying among clothes as we use lavender. In a fluid form *patchouli* was introduced into England in 1844, and soon became very fashionable as a perfume.

The origin of the word is a difficulty. The name is alleged in Drury, and in Forbes Watson's *Nomenclature* to be Bengali. Littré says the word *patchouli* is *patchey-elley*, 'feuille de patchey'; in what language we know not; perhaps it is from Tamil *pachcha*, 'green,' and *éla, élam*, an aromatic perfume for the hair. [The *Madras Gloss.* gives Tamil *paççilai, paççai*, 'green,' *elai*, 'leaf.']

1673.—"Note, that if the following Goods from Achen hold out the following Rates, the Factor employed is no further responsible.

Patch Leaf, 1 Bahar Maunds 7 20 sear.—Fryer, 209.

PATECA, s. This word is used by the Portuguese in India for a water-melon (*Citrullus vulgaris*, Schrader; *Cucurbita Citrullus*, L.). It is from the Ar. *al-battikh* or *al-bitikh*. F. Johnson gives this 'a melon, musk-melon. A pumpkin; a cucurbitaceous plant.' We presume that this is not merely the too common dictionary looseness, for the chaos of cucurbitaceous nomenclature, both vulgar and scientific, is universal (see A. De Candolle, *Origine des Plantes cultivées*). In Lane's *Modern Egyptians* (ed. 1837, i. 200) the word *butteekh* is rendered explicitly 'water-melon.' We have also in Spanish *albadeca*, which is given by Dozy and Eng. as 'espèce de melon'; and we have French *pastèque*, which we believe always means a water-melon. De Candolle seems to have no doubt that the water-melon was cultivated in ancient Egypt, and believes it to have been introduced into the Graeco-Roman world about

the beginning of our era; whilst Hehn carries it to Persia from India, 'whether at the time of the Arabian or of the Mongol domination, (and then) to Greece, through the medium of the Turks, and to Russia, through that of the Tartar States of Astrakan and Kazan.'

The name *pateca*, looking to the existence of the same word in Spanish, we should have supposed to have been Portuguese long before the Portuguese establishment in India; yet the whole of what is said by Garcia de Orta is inconsistent with this. In his *Colloquio XXXVI.* the gist of the dialogue is that his visitor from Europe, Ruano, tells how he had seen what seemed a most beautiful melon, and how Garcia's housekeeper recommended it, but on trying it, it tasted only of mud instead of melon! Garcia then tells him that at Diu, and in the Balaghât, &c., he would find excellent melons with the flavour of the melons of Portugal but "those others which the Portuguese here in India call *patecas* are quite another thing—huge round or oval fruits, with black seeds—not sweet (*douce*) like the Portugal melons, but bland (*suave*), most juicy and cooling, excellent in bilious fevers, and congestions of the liver and kidneys, &c." Both name and thing are represented as novelties to Ruano. Garcia tells him also that the Arabs and Persians call it *batiec indi*, i.e. melon of India (F. Johnson gives '*bitikh-i-hindî*, the citrul'; whilst in Persian *hinducana* is also a word for water-melon) but that the real Indian country name was (*calangari* Mahr. *kalingar*, [perhaps that known in the N.W.P. as *kalinda*, 'a water-melon']). Ruano then refers to the *budiecas* of Castille of which he had heard, and queries if these were not the same as these Indian *patecas*, but Garcia says they are quite different. All this is curious as implying that the water-melon was strange to the Portuguese at that time (1563; see *Colloquios*, f. 141v. *segg.*).

[A friend who has Burnell's copy of Garcia De Orta tells me that he finds a note in the writing of the former on *bateca*: "i.e. the Arabic term. As this is used all over India, water-melons must have been imported by the Mahomedans." I believe it to be a mistake that the word is in use

all over India. I do not think the word is ever used in Upper India, nor is it (in that sense) in either Shakespear or Fallon. [Platts gives: A. *bittikh*, s.m. The melon (*Kharbūza*); the water-melon, *Cucurbita citrullus*.] The most common word in the N.W.P. for a water-melon is Pers. *turbūz*, whilst the musk-melon is Pers. *kharbūza*. And these words are so rendered from the *Ain* respectively by Blochmann (see his E.T. i. 66, "melons. . . water-melons," and the original i. 67, "*kharbūza*. . . *turbūz*"). But with the usual chaos already alluded to, we find both these words interpreted in F. Johnson as "water-melon." And according to Hehn the latter is called in the Slav tongues *arbutz* and in Mod. Greek *aprotēza*, the first as well as the last probably from the Turkish *Arbutz*, which has the same meaning, for this hard *k* is constantly dropt in modern pronunciation.—H. Y.]

We append a valuable note on this from Prof. Robertson-Smith:

"(1) The classical form of the Ar. word is *bittikh*. *Battikh* is a widely-spread vulgarism, indeed now, I fancy, universal, for I don't think I ever heard the first syllable pronounced with an *i*.

"(2) The term, according to the law-books, includes all kinds of melons (*Jane*); but practically it is applied (certainly at least in Syria and Egypt) almost exclusively to the water-melon, unless it has a limiting adjective. Thus "the wild *bittikh*" is the colocynth, and with other adjectives it may be used of very various cucurbitaceous fruits (see examples in Dozy's *Suppl.*)

"(3) The biblical form is *abattikh* (e.g. Numbers xi. 5, where the E.V. has 'melons'). But this is only the 'water-melon'; for in the Mishna it is distinguished from the sweet melon, the latter being named by a mere transcription in Hebrew letters of the Greek *μυρσάνου*. Low justly concludes that the Palestinians (and the Syrians, for their name only differs slightly) got the sweet melon from the Greeks, whilst for the water-melon they have an old and probably true Semitic word. For *battikh* Syriac has *patikh*, indicating that in literary Arabic the *a* has been changed to *i*, only to agree with rules of grammar. Thus popular pronunciation seems

always to have kept the old form, as popular usage seems always to have used the word mainly in its old specific meaning. The Bible and the Mishna suffice to refute Hehn's view (of the introduction of the water-melon from India). Old Kimhi, in his *Miklol*, illustrates the Hebrew word by the Spanish *budicus*."

1598.—" . . . ther is an other sort like Melons, called Patecas or Angurias, or Melons of India, which are outwardlie of a darke greene colour; inwardlie white with blacke kernels; they are verie waterish and hard to byte, and so moyest, that as a man eateth them his mouth is full of water, but yet verie sweet and verie cold and fresh meat, wherefore manie of them are eaten after dinner to coole men."—*Linschoten*, 97; [Hak. Soc. ii. 35].

c. 1610.—"Toute la campagne est couverte d'arbres fruitiers . . . et d'arbres de coton, de quantité de melons et de pateques, qui sont espèces de citrouilles de prodigieuse grosseur. . . ."—*Pyrande de Laval*, ed. 1679, i. 286; [Hak. Soc. i. 389, and see i. 33].

" A few pages later the word is written *Pasteques*.—*Ibid.* 301; [Hak. Soc. i. 417].

[1663.—"Pateques, or water-melons, are in great abundance nearly the whole year round: but those of *Dello* are soft, without colour or sweetness. If this fruit be ever found good, it is among the wealthy people, who import the seed and cultivate it with much care and expence."—*Bernier*, ed. *Constable*, 250.]

1673.—"From hence (Elephanta) we sailed to the *Pattichur*, a Garden of Melons (*Puttacho* being a Melon) were there not wild Rats that hinder their growth, and so to *Bombaim*."—*Fryer*, 76.

PATEL, POTAIL, s. The headman of a village, having general control of village affairs, and forming the medium of communication with the officers of Government. In *Mahr.* *patil*, Hind. *patel*. The most probable etym. seems to be from *pat*, *Mahr.* 'a roll or register,' Skt.—Hind. *paṭṭa*. The title is more particularly current in territories that are or have been subject to the *Mahrattas*, "and appears to be an essentially Marāṭhi word, being used as a respectful title in addressing one of that nation, or a *Sūdra* in general" (*Hilson*). The office is hereditary, and is often held under a Government grant. The title is not used in the Gangetic Provinces, but besides its use in Central and W. India it has been commonly employed in S. India, probably as a Hindustani word, though *Monigar* (see **MONEGAR**)

(*Maniyaldram*), *adhikdri* (see **ADIGAR**), &c., are appropriate synonyms in Tamil and Malabar districts.

1535.—"The Tanadars began to come in and gavo in their submission, bringing with them all the patels (patels) and renters with their payments, which they paid to the Governor, who ordered fresh records to be prepared."—*Costa*, Dec. IV. Bk. ix. ch. 2 (description of the commencement of Portuguese rule in Bassem).

1614.—"I perceive that you are troubled with a bad commodity, wherein the desert of Patall and the rest appeareth."—*Foster, Letters*, ii. 231.]

1801.—"The Patel of Betteulgaum, in the usual style of a Mahratta patel, keeps a band of plunderers for his own profit and advantage. You will inform him that if he does not pay for the horses, bullocks, and articles plundered, he shall be hanged also."—*Wellington*, March 27.

1809.—" . . . Pattels, or headmen."—*Lord Valentia*, i. 115.

1814.—"At the settling of the *jamna-bunder*, they pay their proportion of the village assessment to government, and then dispose of their grain, cotton, and fruit, without being accountable to the patell."—*Forbes, Or. Mem.* ii. 419; [2nd ed. ii. 41].

1819.—"The present system of Police, as far as relates to the villagers may easily be kept up; but I doubt whether it is enough that the village establishment be maintained, and the whole put under the Mamlutdar. The Potall's respectability and influence in the village must be kept up."—*Elphinstone*, in *Lyt.* ii. 51.

1820.—"The Potall holds his office direct of Government, under a written obligation . . . which specifies his duties, his rank, and the ceremonies of respect he is entitled to; and his perquisites, and the quantity of freehold land allotted to him as wages."—*T. Coats*, in *Tr. Bo. Lat. Soc.* iii. 183.

1823.—"The heads of the family . . . have purchased the office of Potall, or headman."—*Malcolm*, *Central India*, i. 99.

1826.—"The potall offered me a room in his own house, and I very thankfully accepted it."—*Pandurang Hari*, ed. 1877, p. 241; [ed. 1873, ii. 45].

1851.—"This affected humility was in fact one great means of effecting his elevation. When at Poonah he (Madhajeo Sindia) . . . instead of arrogating any exalted title, would only suffer himself to be called Potall. . . ."—*Fraser*, *Mil. Mem. of Skinner*, i. 33.

1870.—"The Potall accounted for the revenue collections, receiving the perquisites and percentages, which were the accustomed dues of the office."—*Systems of Land Tenure* (Cobden Club), 163.

PATNA, n.p. The chief city of Bahar; and the representative of the

Patibothru (*Pataliputra*) of the Greeks. Hind. *Patana*, "the city." [See quotation from D'Anville under **ALLAHABAD**.]

1586.—"From Binnarus I went to Patenaw downe the river of Ganges. . . . Patenaw is a very long and a great towne. In times past it was a kingdom, but now it is vnder Zolabdin Echebar, the great Mogor. . . . In this towne there is a trade of cotton, and cloth of cotton, much sugar, which they carry from hence to Bengah and India, very much Opium, and other commodities."—*R. Fitch*, in *Hall*, ii. 383.

1616.—"Bengala, a most spacious and fruitful Province, but more properly to be called a kingdom, which hath two very large Provinces within it, *Purb* (see **POORUB**) and *Patan*, the one lying on the east, and the other on the west side of the River Ganges."—*Terry*, ed. 1635, p. 37.

1620.—"Patna is one of the largest towns in India, on the margin of the Ganges, on its western side, and it is not less than two *coss* in length."—*Tavernier*, ed. *Bibl.* i. 121 seq.]

1673.—"Sir William Langham . . . is Superintendent over all the Factories on the coast of *Coromandel*, as far as the Bay of *Bengala*, and up Hugly River . . . viz. *Fort St. George*, alias *Muloru*, *Pattipol*, *Mechlapatan*, *Gurdore*, *Madapallon*, *Bahoor*, *Bengala*, *Hugly*, *Castle Buzzer*, *Pattana*."—*Fryer*, 38.

1723.—"If you go higher up the Ganges to the N. W. you come to the great and famous trading city of *Pattana*, capital of the Kingdom of Behar, and the residence of the Vice-roy."—*Valentijn*, v. 161.

1727.—"Patana is the next Town frequented by Europeans . . . for Saltpetre and raw Silk. It produces also so much Opium, that it serves all the Countries in India with that commodity."—*A. Hamilton*, ii. 21; [ed. 1741].

PATOLA, s. Canarese and Malayal. *patlada*, 'a silk-cloth.' In the fourth quotation it is rather misapplied to the Ceylon dress (see **COMBOY**).

1516.—"Coloured cottons and silks which the Indians call patola."—*Barbosi*, 181.

1522.—" . . . Patolos of silk, which are cloths made at Cambay that are highly prized at Malacca."—*Correa*, *Lendas*, ii. 271.

1545.—" . . . homens . . . enchachados com patolas de seda."—*Pinto*, ch. clx. (Cogan, p. 219).

1552.—"They go naked from the waist upward, and below it they are clothed with silk and cotton which they call patolas."—*Custanbeda*, ii. 78.

1605.—"Pattala."—*Birdwood*, *Letter Book*, 74.]

1614.—" . . . Patollas. . ."—*Peyton*, in *Purchas*, i. 530.

PATTAMAR, PATIMAR, &c.
This word has two senses:

a. A foot-runner, a courier. In this use the word occurs only in the older writers, especially Portuguese.

b. A kind of lateen-rigged ship, with one, two, or three masts, common on the west coast. This sense seems to be comparatively modern. In both senses the word is perhaps the Konkani *path-mār*, 'a courier.' (C. P. Brown, however, says that *patta-mar*, applied to a vessel, is Malayāḷ, signifying "goose-wing." Molesworth's *Mahr. Dict.* gives both *patamāri* and *phatamāri* for "a sort of swift-sailing vessel, a *patymar*," with the etym. "tidings-bringer." *Patta* is 'tidings' but the second part of the word so derived is not clear. Sir. J. M. Campbell, who is very accurate, in the *Bo. Gazetteer* writes of the vessel as *pattimar*, though identifying, as we have done, both uses with *pathmār*, 'courier.' The Moslem, he says, write *phatamāri* quasi *fath-mār*, 'snake of victory' (?). [The *Madras Gloss.* gives Mal. *pattamāri*, Tam. *pattimār*, from *patār*, Hind. 'tidings,' (not in Platts), *māri*, Mahr. 'carrier.'] According to a note in *Notes and Extracts*, No. 1 (Madras, 1871), p. 27, under a Ft. St. Geo. Consultation of July 4, 1673, *Pattamar* is therein used "for a native vessel on the Coromandel Coast, though now confined to the Western Coast." We suspect a misapprehension. For in the following entry we have no doubt that the parenthetical gloss is wrong, and that *couriers* are meant:

"A letter sent to the President and Council at Surat by a Pair of *Pattamars* (native craft) express, . . ."—*Op. cit.* No. ii. p. 8. [On this word see further Sir H. Yule's note on *Linschoten*, Hak. Soc. ii. 165.]

a.—

1592.—". . . But Lorenzo de Brito, seeing things come to such a pass that certain Captains of the King (of Cananor) with troops chased him to the gates, he wrote to the Viceroy of the position in which he was by *Patamares*, who are men that make great journeys by land."—*De Barros*, II. i. 5.

The word occurs repeatedly in *Correio*, *Leitão*, e.g. III. i. 108, 149, &c.

1593.—". . . There are others that are called *Patamares*, which serve on foot for Messengers or Posts, to carry letters from place to place by land in winter-time when men cannot travel by sea."—*Linschoten*, 78; [Hak. Soc. i. 260, and see ii. 165].

1606.—"The eight and twentieth, a *Pattemar* told that the Governor was a friend to us only in show, wishing the *Portugalls* in our room; for we did no good in the Country, but brought Wares which they were forced to buy. . . ."—*Roger Haues*, in *Purchas*, i. 605.

[1616.—"The *Patammar* (for so in this country they call poor footmen that are letter-bearers). . . ."—*Foster*, *Letters*, iv. 227.]

1663.—"Tranquelar, qui est éloigné de Saint Thomé de cinq journées d'un Courrier à pié, qu'on appelle *Patamar*."—*Theriot*, v. 275.

1673.—"After a month's Stay here a *Patamar* (a Foot Post) from *Fort St. George* made us sensible of the Dutch being gone from thence to Ceylon."—*Fryer*, 36.

[1681.—"The *Patamars* that went to Cudaloor by reason of the deepness of the Rivers were forced to Return. . . ."—*Pringle*, *Thurs. Pl. St. Geo.* 1st ser. iii. 133.]

1689.—"A *Pattamar*, i.e. a Foot Messenger, is generally employ'd to carry them (letters) to the remotest Bounds of the Empire."—*Oughlton*, 251.

1705.—"Un *Patemaro* qui est un homme du Pais; c'est ce que nous appellons un exprès. . . ."—*Leclerc*, 43.

1758.—"Yesterday returned a *Pattamar* or express to our Jew merchant from Aleppo, by the way of the Desert. . . ."—*Iris*, 267.

c. 1769.—"Between Bombay and Surat there is a constant intercourse preserved, not only by sea . . . but by *Patamars*, or foot-messengers overland."—*Grove*, i. 119. This is the last instance we have met of the word in this sense, which is now quite unknown to Englishmen.

b.—

1600.—". . . Escrivã quo hum barco pequeno, dos quo chamam *patamares*, o meteria. . . ."—*Lorenço*, *Vida do P. F. Xavier*, 155.

[1822.—"About 12 o'clock on the same night they embarked in *Paddimars* for Cochin."—*Wallace*, *Fifteen Years*, 205.]

1831.—A description of the *Patamars*, with a plate, is given in Mr. John Edye's paper on Indian coasting vessels, in vol. i. of the *R. As. Soc. Journal*.

1867.—"Among the vessels at anchor lie the dows (see *DHOW*) of the Arabs, the *petamares* of Malabar, and the dhonies (see *DONEY*) of Coromandel."—*Tenney's Ceylon*, ii. 103.

PATTELLO, PATELLEE, &c. A large flat-bottomed boat on the Ganges; Hind. *pateld*. [Mr. Grierson gives among the Behar boats "the *pateli* or *putali*, also called in Sīran *latrā*, on which the boards forming the sides overlap and are not joined edge to edge," with an illustration (*Bihar Peasant Life*, 42).]

[1680.—“The Patella; the boats that come down from Pattana with Saltpeeter or other goods, built of an Exceeding Strength and are very flat and burthensome.”—*Pule, Hedges' Diary*, Hak. Soc. ii. 15.]

1685.—“We came to a great *Godorne*, where . . . this Nabob's Son has laid in a vast quantity of Salt, here we found divers great *Patellos* taking in their lading for Pattana.”—*Ibid.* Jan 6; [Hak. Soc. i. 175].

1860.—“The *Putelee* (or *Kutura*), or Baggage-boat of Hindostan, is a very large, flat-bottomed, clinker-built, unwieldy-looking piece of rusticity of probably . . . about 35 tons burthen; but occasionally they may be met with double this size.”—*Colesworthy Grant, Rural Life in Bengal*, p. 6.

PAULIST, n.p. The Jesuits were commonly so called in India because their houses in that country were formerly always dedicated to St. Paul, the great Missionary to the Heathen. They have given up this practice since their modern re-establishment in India. They are still called *Paolotti* in Italy, especially by those who don't like them.

c. 1567.—“ . . . o vi sono assai Chiese dei padri di San Paolo i quali fanno in quei luoghi gran profitto in conuertire quei popoli.”—*Federic, in Ramusio*, in. 390.

1623.—“I then went to the College of the Jesuit Fathers, the Church of which, like that at Daman, at Bassaim, and at almost all the other cities of the Portuguese in India, is called *San Paolo*; whence it happens that in India the said Fathers are known more commonly by the name of *Paolisti* than by that of *Jesuits*.”—*P. della Valle*, April 27; [iii. 135].

c. 1650.—“The *Jesuits* at *Goa* are known by the name of *Paulists*; by reason that their great Church is dedicated to *St. Paul*. Nor do they wear Hats, or Corner-Caps, as in *Europe*, but only a certain Bonnet, resembling the Skull of a Hat without the Brims.”—*Tacerner, E.T.* 77; [ed. *Ball*, i. 197].

1672.—“There was found in the fortress of Oranganor a handsome convent, and Church of the *Paulists*, or disciples and followers of *Ignatius Loyola*. . . .”—*Daldaeus, Germ.*, p. 110. In another passage this author says they were called *Paulists* because they were first sent to India by Pope Paul III. But this is not the correct reason.

1673.—“*St. Paul's* was the first Monastery of the *Jesuits* in *Goa*, from whence they receive the name *Paulistins*.”—*Fryer*, 150.

[1710.—See quotation under **COBRA DE CAPELLO**.]

1760.—“The *Jesuits*, who are better known in India by the appellation of *Paulists*, from their head church and convent of *St. Paul's* in *Goa*.”—*Grove*, i. 50.

PAUNCHWAY, s. A light kind of boat used on the rivers of Bengal; like a large dingy (q.v.), with a tilted roof of matting or thatch, a mast and four oars. Beng. *pansī*, and *pansoi*. [Mr. Grierson (*Peasant Life*, 43) describes the *pansūhi* as a boat with a round bottom, but which goes in shallow water, and gives an illustration.]

[1757.—“He was then beckoning to his servant that stood in a Pansy above the Gaut.”—*A. Grant, Account of the Loss of Calcutta*, ed. by Col. Temple, p. 7.]

c. 1760.—“*Pansways*, Guard-boats.”—*Grose* (Glossary).

1780.—“The *Paunchways* are nearly of the same general construction (as *budge-rows*), with this difference, that the greatest breadth is somewhat further aft, and the stern lower.”—*Hodges*, 39-40.

1790.—“Mr. Bridgwater was driven out to sea in a common *paunchway*, and when every hope forsook him the boat floated into the harbour of Masulipatam.”—*Calcutta Monthly Review*, i. 40.

1823.—“ . . . A *panchway*, or passage-boat . . . was a very characteristic and interesting vessel, large and broad, shaped like a snuffer-dish; a deck fore-and-aft, and the middle covered with a roof of palm-branches. . . .”—*Heber*, ed. 1844, i. 21.

1860.—“ . . . You may suppose that I engage neither pinnace nor *buja* (see **BUDGEROW**), but that comfort and economy are sufficiently obtained by hiring a small *bhoutiya* (see **BOLIAH**) . . . what is more likely at a fine weather season like this, a small native *punssee*, which, with a double set of hands, or four oars, is a lighter and much quicker boat.”—*C. Grant, Rural Life in Bengal*, 10 [with illustration].

PAWL, s. Hind. *pāl*, [Skt. *pātala*, ‘a roof’]. A small tent with two light poles, and steep sloping sides; no walls, or ridge-pole. I believe the statement ‘no ridge-pole,’ is erroneous. It is difficult to derive from memory an exact definition of tents, and especially of the difference between *pawl* and *shooldarry*. A reference to India failed in getting a reply. The *shooldarry* is not essentially different from the *pawl*, but is trimmer, tauter, better closed, and sometimes has two flies. [The names of tents are used in various senses in different parts. The *Madras Gloss.* defines a *pawl* as “a small tent with two light poles, a ridge-bar, and steep sloping sides; the walls, if any, are very short, often not more than 6 inches high. Sometimes a second

ridge above carries a second roof over the first; this makes a common shooting tent." Mr. G. R. Danprier writes: "These terms are, I think, used rather loosely in the N.W.P. *Sholdāri* generally means a servant's tent, a sort of *tente d'abri*, with very low sides: the sides are generally not more than a foot high; there are no doors only flaps at one end. *Pāl* is generally used to denote a sleeping tent for Europeans; the roof slopes on both sides from a longitudinal ridge-pole; the sides are much higher than in the *sholdāri*, and there is a door at one end; the *fly* is almost invariably single. The *Raoti* (see *ROWTEE*) is incorrectly used in some places to denote a sleeping *pāl*; it is, properly speaking, I believe, a larger tent, of the same kind, but with doors in the side, not at the end. In some parts I have found they use the word *pāl* as equivalent to *sholdāri* and *biltan* (? *bell-tent*)."]

1785.—"Where is the great quantity of baggage belonging to you, seeing that you have nothing besides tents, pawls, and other such necessary articles?"—*Tippoo's Letters*, p. 40.

1793.—"There were not, I believe, more than two small Pauls, or tents, among the whole of the deputation that escorted us from Patna."—*Kirlepatrick's Nepal*, p. 118.

[1809.—"The shops which compose the Bazar, are mostly formed of blankets or coarse cloth stretched over a bamboo, or some other stick for a ridge-pole, supported at either end by a forked stick fixed in the ground. These habitations are called *pals*."—*Broughton, Letters*, ed. 1892, p. 20.]

1827.—"It would perhaps be worth while to record . . . the matériel and personnel of my camp equipment; an humble captain and single man travelling on the most economical principles. One double-poled tent, one routee (see *ROWTEE*), or small tent, a *pāl* or servants' tent, 2 elephants, 6 camels, 4 horses, a pony, a buggy, and 21 servants, besides mahouts, servants or camel-drivers, and tent-pitchers."—*Mundy, Journal of a Tour in India*, [3rd ed., p. 5]. We may note that this is an absurd exaggeration of any equipment that, even seventy-five years since, would have characterized the march of a "humble captain travelling on economical principles," or any one under the position of a highly-placed civilian. Captain Mundy must have been enormously extravagant.

[1849.—" . . . we breakfasted merrily under a paul (a tent without walls, just like two cards leaning against each other)."—*Mrs. Mackenzie, Life in the Mission*, II. 111.]

PAWN, s. The betel-leaf (q.v.)
Hind. *palu*, from Skt. *paripa*, 'a leaf.'

It is a North Indian term, and is generally used for the combination of betel, areca-nut, lime, &c., which is politely offered (along with otto of roses) to visitors, and which intimates the termination of the visit. This is more fully termed *pawn-sooparie* (*supāri*, [Skt. *supriya*, 'pleasant,'] is Hind. for areca). "These leaves are not used to be eaten alone, but because of their bitterness they are eaten with a certain kind of fruit, which the *Malabars* and *Portugalls* call *Areca*, the *Gusurates* and *Decanijns* *Suparijs*. . . ." (In *Purchas*, ii. 1781).

1616.—"The King giving mee many good words, and two pieces of his *Pawne* out of his Dish, to cate of the same he was eating. . . ."—*Sir T. Roe, in Purchas*, i. 576; [Hak. Soc. ii. 453].

[1623.—" . . . a plant, whose leaves resemble a Heart, call'd here *paw*, but in other parts of India, *Bottle*."—*P. della Valle, Hak. Soc.* i. 36.]

1673.—" . . . it is the only Indian entertainment, commonly called *Fawn*."—*Figier*, p. 140.

1809.—"On our departure *pawn* and roses were presented, but we were spared the *attar*, which is every way detestable."—*Ld. Valentia*, i. 101.

PAWNEE, s. Hind. *pāni*, 'water.' The word is used extensively in Anglo-Indian compound names, such as *bilayutee pawnee*, 'soda-water,' *brandy-pawnee*, *Kush-bo pawnee* (for European scents), &c., &c. An old friend, Gen. J. T. Boileau, R.E. (Bengal), contributes from memory the following Hindi ode to Water, on the Pindarie theme *अपारम मेव उदप*, or the Thaletic one *अप्यं दे रौं वारिण उदप*!

"*Pāni kūt, pāni tāt*;
Pāni āta, pāni dāt;
Pāni bigh, pāni ramāt;
Pāni Gangā, pāni Jumnā;
Pāni hanstī, pāni rotī;
Pāni jagtā, pāni sotī;
Pāni hap, pāni mā;
Barā nām *Pāni kūt*!"

Thus rudely done into English:

"Thou, Water, stor'st our Wells and Tanks,
Thou fillest Gunga's, Jumna's banks;
Thou Water, send'st daily food,
And fruit and flowers and needful wood;
Thou, Water, laugh'st, thou, Water,
weep'st;
Thou, Water, wak'st, thou, Water,
sleep'st;
—Father, Mother, in thee blent,—
Hail, O glorious element!"

PAWNEE, KALLA, s. Hind. *kālā pānī*, i.e. 'Black Water'; the name of dread by which natives of the interior of India designate the Sea, with especial reference to a voyage across it, and to transportation to penal settlements beyond it. "Hindu servants and sepoy used to object to cross the Indus, and called that the *kālā pānī*. I think they used to assert that they lost caste by crossing it, which might have induced them to call it by the same name as the ocean,—or possibly they believed it to be part of the river that flows round the world, or the country beyond it to be outside the limits of *Aryavarta*" (Note by Lt.-Col. J. M. Trotter).

1823.—"An agent of mine, who was for some days with Cheetoo" (a famous Pindāri leader), "told me he raved continually about *Kālā Pānee*, and that one of his followers assured him when the Pindāri chief slept, he used in his dreams to repeat these dreaded words aloud."—*Sir J. Malcolm, Central India* (2nd ed.), i. 446.

1833.—"*Kālā Pāny*, dark water, in allusion to the Ocean, is the term used by the Natives to express transportation. Those in the interior picture the place to be an island of a very dreadful description, and full of malevolent beings, and covered with snakes and other vile and dangerous nondescript animals."—*Mackintosh, Acc. of the Tribe of Ramooses*, 41.

PAYEN-GHAUT, n.p. The country on the coast below the Ghauts or passes leading up to the table-land of the Deccan. It was applied usually on the west coast, but the expression *Carnatic Payen-ghaut* is also pretty frequent, as applied to the low country of Madras on the east side of the Peninsula, from Hind. and Mahr. *ghāt*, combined with Pers. *pāin*, 'below.' [It is generally used as equivalent to *Talaghāt*, "but some Musalmans seem to draw the distinction that the *Payin-ghāt* is nearer to the foot of the Ghāts than the *Talaghāt*" (*Le Fanu, Man. of Salem*, ii. 338).]

1629-30.—"But ('Azam Khān) found that the enemy having placed their elephants and baggage in the fort of Dhārūr, had the design of descending the *Payin-ghāt*."—*Abdūl Hamīd Lahorī*, in *Elliot*, vii. 17.

1784.—"Peace and friendship . . . between the said Company and the Nabob Tipoo Sultan Bahauder, and their friends and allies, particularly including therein the Rajahs of Tanjore and Travencore, who are friends and allies to the English and the

Carnatic Payen Ghaut."—*Treaty of Mangalore*, in *Murray's Narr.*, 232.

1785.—"You write that the European taken prisoner in the *Payen-ghaut* . . . being skilled in the mortar practice, you propose converting him to the faith. . . It is known (or understood)."—*Letters of Tipoo*, p. 12.

PAZEND, s. See for meaning of this term s.v. *Pahlavi*, in connection with *Zend*. (See also quotation from *Maḡādi* under latter.)

PECUL, PIKOL, s. Malay and Javanese *pikul*, 'a man's load.' It is applied as the Malay name of the Chinese weight of 100 *latís* (see **CATTY**), called by the Chinese themselves *shih*, and = 133½ lb. avoird. Another authority states that the *shih* = 120 *kin* or *latís*, whilst the 100 *kin* weight is called in Chinese *tan*.

1534.—"In China 1 *tael* weigh 7½ *tanga* *larins* of silver, and 16 *taels* = 1 *caté* (see **CATTY**); 100 *catés* = 1 *pieo* = 35 *tangas* of silver weigh 1 *mark*, and therefore 1 *pieo* = 133½ *armatels* (see **ROTTLE**)."—*A. Nunes*, 41.

"And in China anything is sold and bought by *catés* and *pieos* and *taels*, provisions as well as all other things."—*Ibid.* 42.

1613.—"Bantam pepper vngarbled . . . was worth here at our coming tenne *Tayes* the *Peccull* which is one hundred *cattées*, making one hundred thirtie pound *English* subtile."—*Saris*, in *Purchas*, i. 369.

[1616.—"The wood we have sold at divers prices from 21 to 23 *mas* per *Picoll*."—*Foster, Letters*, iv. 259.]

PEDIR, n.p. The name of a port and State of the north coast of Sumatra. Barros says that, before the establishment of Malacca, *Pedir* was the greatest and most famous of the States on that island. It is now a place of no consequence.

1493.—It is named as *Pater* in the *Roteiro* of Vasco da Gama, but with very incorrect information. See p. 113.

1510.—"We took a junk and went towards Sumatra, to a city called *Pider*. . . In this country there grows a great quantity of pepper, and of long pepper which is called *Molaga*. . . in this port there are laden with it every year 18 or 20 ships, all of which go to Cathai."—*Varthema*, 233.

1511.—"And having anchored before the said *Pedir*, the Captain General (Albuquerque) sent for me, and told me that I should go ashore to learn the disposition of the people . . . and so I went ashore in the evening, the General thus sending me into

a country of enemies,—people too whose vessels and goods we had seized, whose fathers, sons, and brothers we had killed;—into a country where even among themselves there is little justice, and treachery in plenty, still more as regards strangers; truly he acted as caring little what became of me! . . . The answer given me was this: that I should tell the Captain Major General that the city of Pedir had been for a long time noble and great in trade . . . that its port was always free for every man to come and go in security . . . that they were men and not women, and that they could hold for no friend one who seized the ships visiting their harbours; and that if the General desired the King's friendship let him give back what he had seized, and then his people might come ashore to buy and sell."—Letter of *Giov. da Empoli*, in *Archiv. Stor. Ital.* 54.

1516.—"The Moors live in the seaports, and the Gentiles in the interior (of Sumatra). The principal kingdom of the Moors is called Pedir. Much very good pepper grows in it, which is not so strong or so fine as that of Malabar. Much silk is also grown there, but not so good as the silk of China."—*Barbosa*, 196.

1538.—"Furthermore I told him what course was usually held for the fishing of seed-pearl between *Pullo Tiquos* and *Pullo Quentim*, which in time past were carried by the *Bataas* to *Pacem* (see *FASEI*) and *Pedir*, and exchanged with the *Turks* of the Strait of *Mecqua*, and the Ships of *Judaa* (see *JUDEA*) for such Merchandise as they brought from *Grand Cairo*."—*Pinto* (in *Cogan*), 25.

1553.—"After the foundation of Malacca, and especially after our entrance to the Indies, the Kingdom of *Pacem* began to increase, and that of *Pedir* to wane. And its neighbour of *Achem*, which was then insignificant, is now the greatest of all, so vast are the vicissitudes in States of which men make so great account."—*Barros*, iii. v. 1.

1615.—"Articles exhibited against John Oxwicke. That since his being in *Peedere* 'he did not entreat' anything for *Priaman* and *Tecoos*, but only an answer to King James's letter. . . ."—*Sainsbury*, i. 411.

„ "Pedearo."—*Ibid.* p. 415.

PEEÁDA. See under **PEON**.

PEENUS, s. Hind. *pīnas*; a corruption of Eng. *pinnace*. A name applied to a class of budgerow rigged like a brig or brigantine, on the rivers of Bengal, for European use. Roebuck gives as the marine Hind. for pinnace, *pīnecz*. [The word has been adopted by natives in N. India as the name for a sort of palankin, such as that used by a bride.]

[1615.—"See he sent out a *Penisse* to look out for them."—*Cock's Diary*, Hak. Soc. i. 22.]

1784.—"For sale . . . a very handsome *Pinnace* Budgerow."—In *Seton-Karr*, i. 45.

[1860.—"The *Pinnace*, the largest and handsomest, is perhaps more frequently a private than a hired boat—the property of the planter or merchant."—*C. Grant*, *Rural Life in Bengal*, 4 (with an illustration).]

PEEPUL, s. Hind. *pīpal*, Skt. *pīpāla*, *Ficus religiosa*, L.; one of the great fig-trees of India, which often occupies a prominent place in a village, or near a temple. The *Pīpal* has a strong resemblance, in wood and foliage, to some common species of poplar, especially the aspen, and its leaves with their long footstalks quaver like those of that tree. This trembling is popularly attributed to spirits agitating each leaf. And hence probably the name of 'Devil's tree' given to it, according to Rheede (*Hort. Mal.* i. 48), by Christians in Malabar. It is possible therefore that the name is identical with that of the poplar. Nothing would be more natural than that the Aryan immigrants, on first seeing this Indian tree, should give it the name of the poplar which they had known in more northern latitudes (*popul-us*, *pappel*, &c.). Indeed, in Kumāon, a true sp. of poplar (*Populus ciliata*) is called by the people *gar-pīpal* (qu. *ghar*, or 'house'-peepul? [or rather perhaps as another name for it is *pahārī*, from *gir*, *giri*, 'a mountain']¹). Dr. Stewart also says of this *Populus*: "This tree grows to a large size, occasionally reaching 10 feet in girth, and from its leaves resembling those of the *pīpal* . . . is frequently called by that name by plainmen" (*Punjab Plants*, p. 204). A young *peepul* was shown to one of the present writers in a garden at Palermo as *populo delle Indie*. And the recognised name of the *peepul* in French books appears to be *peuplier d'Inde*. Col. Tod notices the resemblance (*Rajasthan*, i. 80), and it appears that Vahl called it *Ficus populifolia*. (See also *Geograph. Magazine*, ii. 50). In Balfour's *Indian Cyclopaedia* it is called by the same name in translation, 'the poplar-leaved Fig-tree.' We adduce these facts the more copiously perhaps because the suggestion of the identity of the names *pīpāla* and *populus* was somewhat scornfully rejected by a very

learned scholar. The tree is peculiarly destructive to buildings, as birds drop the seeds in the joints of the masonry, which becomes thus penetrated by the spreading roots of the tree. This is alluded to in a quotation below. "I remember noticing among many Hindus, and especially among Hinduized Sikhs, that they often say *Pipal la jattā hān* ('I am going to the Peepul Tree'), to express 'I am going to say my prayers.'" (*Lt.-Col. John Trotter*) (See **BO TREE**).

c. 1550.—"His soul quivered like a pipal leaf."—*Rāmdāsa of Tulsi Dās*, by *Gracie* (1878), ii. 25.

[c. 1590—"In this place an arrow struck Sri Kishn and buried itself in a pipal tree on the bank of the *Sarasvati*."—*Ala*, ed. *Jarrett*, ii. 216.]

1801.—"Au sortir du village un pipal dressa sa tête mystérieuse. . . Sa ombreuse portente l'entourait au loin sur la plaine, telle qu'une armée de géants qui entraient fraternellement leurs bras enfoncés."—*Hauger*, i. 119. This writer seems to mean a *banyan*. The *peepul* does not drop roots in that fashion.

1817.—"In the second orchard, an excavation in the ground . . . is filled with a tree of pipal wood, into which the party must walk, barefoot, proving his guilt if he is burned, his innocence, if he escapes unhurt."—*Mall* (quoting from *Halhed*), ed. 1830, i. 2-9.

1826.—"A little while after this he arose, and went to a Peepul tree, a short way off, where he appeared busy about something, I could not well make out what."—*Pandurang Hari*, 26, [ed. 1873, i. 36, reading *Peepal*].

1836.—"It is not proper to allow the English, after they have made inde war, and peace has been settled, to remain in the city. They are accustomed to act like the Peepul tree. Let not Younger Brother therefore allow the English to remain in his country."—*Letter from Court of Chana to Court of Ara*. See *Fula*, *Mission to Ara*, p. 265.

1854.—"Je ne puis passer sous silence deux beaux arbres . . . ce sont le peuplier d'Inde à larges feuilles, arbre réputé sacré." . . ."—*Pallagon*, *Siam*, i. 140.

1861.—
" . . . Yonder crown of umbrage hoar
Shall shield her well; the Peepul whisper
a dirge
And Caryota drop her tearlike store
Of beads; whilst over all slim Casuarino
Points upwards, with her branchlets ever
green,
To that remaining Rest where Night and
Tears are o'er."
Barrackpore Parl, 18th Nov. 1861.

PEER, s. Pers. *pīr*, a Mahomedan Saint or *Deatus*. But the word is used

elliptically for the tombs of such personages, the circumstance pertaining to them which chiefly creates notoriety or fame of sanctity; and it may be remarked that *wālī* (or *Wely* as it is often written), *Imamzāda*, *Shaikh*, and *Murabbut* (see **ADJUTANT**), are often used in the same elliptical way in Syria, Persia, Egypt, and Barbary respectively. We may add that *Nabī* (Prophet) is used in the same fashion.

[1650.—See under **NUGGURCOTE**.

[1623.—"Within the Mosque (see **MOSQUE**) . . . is a kind of little Pyramid of Marble, and this they call *Pir*, that is *Wālī*, which they say is equivalent to Holy; I imagine it the Sepulchre of some one of their best accounted sūfīs."—*P. de la Vallée*, *Hak.* Soc. i. 69.]

1655.—"On the other side was the Garden and the chambers of the Mullahs, who with great convenience and delight spend their lives there under the shadow of the miraculous Sanctity of this *Pīr*, which they are not wanting to celebrate; but as I am always very unhappy on such occasions, he did no Miracle that day upon any of the sick."—*Brewer*, 121, [ed. 1846, 115]

1671.—"Hard by this is a *Peer*, or *Burying place* of one of the Prophets, being a possibly monument."—*Fryer*, 210.

1807.—"Certains pīrs sont tellement renommés, qu'ainsi qu'on le verra plus loin, le peuple à d'anciens leurs noms aux mois lundis on se trouvent placés les Pīrs qu'on célèbre en leur honneur."—*Gérard de Tassy*, *Rel. Musulm.* p. 18.

The following are examples of the parallel use of the words named:

Wālī:

1511.—"The highest part (of Hermon) crowned by the *Wely*, is towards the western end."—*Ribbles*, *Biblical Researches*, iii. 116.

"In many of the villages of Syria the Traveller will observe small domed buildings, with grated windows and surmounted by the crescent. These are the so called *Wellis*, mausolea of saints, or tombs of sheikhs."—*Baddeley's Egypt*, Eng. ed. Pt. i. 150.

Imamzāda:

1861.—"We rode on for three farsakhs, or fourteen miles, more to another *Imamzāda*, called *Kesh-giri*. . . ."—*Entick*, *Three Years' Residence in Persia*, ii. 40.

1853.—"The few villages . . . have numerous walled gardens, with rows of poplar and willow-trees and stunted mulberries, and the inevitable *Imamzadehs*."—*Col. Heresford Locell's Itinerary Notes of Route Surveys in N. Persia in 1851 and 1852*, *Proc. R.G.S. (N.S.)* v. 73.

Shaikh :

1817.—“Near the ford (on Jordan), half a mile to the south, is a tomb called ‘Sheikh Daoud,’ standing on an apparent round hill like a barrow.”—*Irbid and Manglest, Travels in Egypt, &c.*, 304.

Nabi :

1856.—“Of all the points of interest about Jerusalem, none perhaps gains so much from an actual visit to Palestine as the lofty-peaked eminence which fills up the north-west corner of the table-land. . . . At present it bears the name of Nebi-Samuel, which is derived from the Mussulman tradition—now perpetuated by a mosque and tomb—that here lies buried the prophet Samuel.”—*Stanley's Palestine*, 165.

So also Nabi-Yunus at Nineveh; and see Nebi-Mousa in *De Sauley*, ii. 73.

PEGU, n.p. The name which we give to the Kingdom which formerly existed in the Delta of the Irawadi, to the city which was its capital, and to the British province which occupies its place. The Burmese name is *Dagō*. This name belongs to the Talaing language, and is popularly alleged to mean ‘conquered by stratagem,’ to explain which a legend is given; but no doubt this is mere fancy. The form *Pegu*, as in many other cases of our geographical nomenclature, appears to come through the Malays, who call it *Paigā*. The first European mention that we know of is in Conti's narrative (c. 1440) where Poggio has Latinized it as *Pauco-nia*; but Fra Mauro, who probably derived this name, with much other new knowledge, from Conti, has in his great map (c. 1459) the exact Malay form *Paigu*. Nikitin (c. 1475) has, if we may depend on his translator into English, *Pegu*, as has Hieronimo di S. Stefano (1499). The *Roteiro* of Vasco da Gama (1498) has *Pegão*, and describes the land as Christian, a mistake arising no doubt from the use of the ambiguous term *Kāfir* by his Mahomedan informants (see under **CAFFER**). Varthema (1510) has *Pego*, and (Hov. da Empoli (1514) *Peci*; Barbosa (1516) again *Paigu*; but *Pegu* is the usual Portuguese form, as in Barros, and so passed to us.

1498.—“*Pegão* is a land of Christians, and the King is a Christian; and they are all white like us. This King can assemble 20,000 fighting men, i.e. 10,000 horsemen, as many footmen, and 400 war elephants; here is all the musk in the world . . . and on the main land he has many rubies and much gold, so that for 10 cruzado you can

buy as much gold as will fetch 25 in Calcut, and there is much lac (*lacra*) and benzoin. . . .”—*Roteiro*, 112.

1505.—“Two merchants of Cochín took on them to save two of the ships; one from Pegu with a rich cargo of lac (*lacra*), benzoin, and musk, and another with a cargo of drugs from Banda, nutmeg, mace, clove, and sandalwood; and they embarked on the ships with their people, leaving to chance their own vessels, which had cargoes of rice, for the value of which the owners of the ships bound themselves.”—*Corra*, i. 611.

1514.—“Then there is *Pecū*, which is a populous and noble city, abounding in men and in horses, where are the true mines of *linoni* (‘*di luoni o perfetti rubini*’, perhaps should be ‘*di buoni o perfetti*’) and perfect rubies, and these in great plenty; and they are fine men, tall and well limbed and stout; as of a race of giants. . . .”—*Empoli*, 80.

[1516.—“*Peigu*.” (See under **BURMA**.)]

1511.—“*Bagou*.” (See under **PEKING**.)

1512.—“ . . . and for all the goods which came from any other ports and places, viz. from *Pegua* to the said Port of Malacca, from the Island of Samatra and from within the Straits. . . .”—*Titolo of the Fortress and City of Malacca*, in *Tomba*, p. 105 in *Salsadiv*.

1568.—“Concludo che non è in terra Ro di poezia maggiore del Re di Pegu, per ciòche ha sotto di se venti Ro di corona.”—*Civ. Federici*, in *Ramusio*, iii. 321.

1572.—

“Olha o reino Arracão, olha o assento do Pegu, que já monstros povoaram, Monstros filhos do feo ajuntamento D'huma mulher e hum cão, que são os nchamam.”—*Cantiga*, x. 122.

By Burton :

“Arracan-realm behold, behold the seat of Pegu peopled by a monster-brood; monsters that gendered meeting most unmeet of whelp and woman in the lonely wood. . . .”

1597.—“ . . . I recommend you to be very watchful not to allow the Turks to export any timber from the Kingdom of Pegu nor yet from that of Achin (*do Dachen*); and with this view you should give orders that this be the subject of treatment with the King of Dachen since he shows so great a desire for our friendship, and is treating in that sense.”—*Despatch from the King to Goa*, 5th Feb. In *Archiv. Port. Orient.* Fasc. iii.

PEGU PONIES. These are in Madras sometimes termed elliptically *Pegus*, as Arab horses are universally termed *Arabs*. The ponies were much valued, and before the annexation of Pegu commonly imported into India; less commonly since, for the local demand absorbs them.

1880.—“For sale . . . also Bubble and Squeak, bay Pegues.”—*Madras Mail*, Feb. 18.

[1890.—“Ponies, sometimes very good ones, were reared in a few districts in Upper Burma, but, even in Burmese times, the supply was from the Shan States. The so-called Pegu Pony, of which a good deal is heard, is, in fact, not a Pegu pony at all, for the justly celebrated animals called by that name were imported from the Shan States.”—Report of *Capt. Evans*, in *Times*, Oct. 17.]

PEKING, n.p. This name means ‘North-Court,’ and in its present application dates from the early reigns of the Ming Dynasty in China. When they dethroned the Mongol descendants of Chinghiz and Kublar (1368) they removed the capital from Taitu or Khānbāligh (*Cambaluc* of Polo) to the great city on the Yangtze which has since been known as *Nan-King* or ‘South-Court.’ But before many years the Mongol capital was rehabilitated as the imperial residence, and became *Pe-King* accordingly. Its preparation for reoccupation began in 1409. The first English mention that we have met with is that quoted by Sainsbury, in which we have the subjects of more than one allusion in Milton.

1520.—“Thomé Pres, quitting this pass, arrived at the Province of Nanquij, at its chief city called by the same name, where the King dwelt, and spent in coming thither always travelling north, four months; by which you may take note how vast a matter is the empire of this gentile prince. He sent word to Thomé Pres that he was to wait for him at Pequij, where he would despatch his affair. This city is in another province so called, much further north, in which the King used to dwell for the most part, because it was on the frontier of the Tartars. . . .”—*Barros*, III. vi. 1.

1541.—“This City of Pequim . . . is so prodigious, and the things therein so remarkable, as I do almost repent me for undertaking to discourse of it. . . . For one must not imagine it to be, either as the City of Rome, or Constantinople, or Venice, or Paris, or London, or Seville, or Lisbon. . . . Nay I will say further, that one must not think it to be like to Grand Cairo in Egypt, Tauris in Persia, Amadaba (Amadabad, Avadavat) in Cambaya, Bianaga(r) in Narasinga, Goura (Gouro) in Bengala, Ava in Chalen, Timplan in Calumtinkam, Martaban (Martavão) and Bayou in Pegu, Guimpel and Tintau in Siammon, Odia in the Kingdom of Sornau, Passayan and Dena in the Island of Java, Pangor in the Country of the Leguiens (no Lequio) Usanga (Uzignè) in the Grand Cauchin, Lancama (Lacame) in Tartary, and Meaco (Micoo) in Jappun . . . for I dare well affirm that all those same

are not to be compared to the least part of the wonderful City of Pequim. . . .”—*Pinto* (in *Cogan*), p. 136 (orig. cap. cvii.).

[c. 1586.—“The King maketh always his abode in the great city Paehin, as much as to say in our language . . . the towne of the kingdome.”—*Reports of China*, in *Hakl.* ii. 546.]

1614.—“Richard Cocks writing from Forando understands there are great cities in the country of Corea, and between that and the sea mighty bogs, so that no man can travel there; but great waggons have been invented to go upon broad flat wheels, under sail as ships do, in which they transport their goods . . . the deceased Emperor of Japan did pretend to have conveyed a great army in these sailing waggons, to assail the Emperor of China in his City of Paquin.”—In *Sainsbury*, i. 343.

166*.—
“from the destined walls
Of Cambalu, sent of Cathaian Can,
And Samarchand by Oxus, Teme’s
throne,
To Paquin of Sinaean Kings. . . .”
Paradise Lost, xi. 387-390.

PELICAN, s. This word, in its proper application to the *Pelicanus onocrotalus*, L., is in no respect peculiar to Anglo-India, though we may here observe that the bird is called in Hindi by the poetical name *gagan-bher*, i.e. ‘Sheep of the Sky,’ which we have heard natives with their strong propensity to metathesis convert into the equally appropriate *Gangā-bher* or ‘Sheep of the Ganges.’ The name may be illustrated by the old term ‘Cape-sheep’ applied to the albatross.* But *Pelican* is habitually misapplied by the British soldier in India to the bird usually called *Adjutant* (q.v.). We may remember how Prof. Max Muller, in his Lectures on Language, tells us that the Tahitians show respect to their sovereign by ceasing to employ in common language those words which form part or the whole of his name, and invent new terms to supply their place. “The object was clearly to guard against the name of the sovereign being ever used, even by accident, in ordinary conversation.” 2nd ser. 1864, p. 35, [Fraser, *Golden Bough*, 2nd ed. i. 421 segg.]. Now, by an analogous process, it is possible that

* “ . . . great diversion is found . . . in firing balls at birds, particularly the albatross, a large species of the swan, commonly seen within two or three hundred miles round the Cape of Good Hope, and which the French call *Montons* (Montons) du Cap.”—*Munro’s Narrative*, 18. The confusion of genera here equals that mentioned in our article above.

some martinet, holding the office of adjutant, at an early date in the Anglo-Indian history, may have resented the ludicrously appropriate employment of the usual name of the bird, and so may have introduced the entirely inappropriate name of *pelican* in its place. It is in the recollection of one of the present writers that a worthy northern matron, who with her husband had risen from the ranks in the —th Light Dragoons, on being challenged for speaking of "the *pelicans* in the barrack-yard," maintained her correctness, conceding only that "some ca'd them *paylicans*, some ca'd them *audjutants*."

1829.—"This officer . . . on going round the yard (of the military prison) . . . discovered a large beef-bone recently dropped. The sergeant was called to account for this ominous appearance. This sergeant was a shrewd fellow, and he immediately said,—'Oh Sir, the *pelicans* have dropped it.' This was very plausible, for these birds will carry enormous bones; and frequently when fighting for them they drop them, so that this might very probably have been the case. The moment the dinner-trumpet sounds, whole flocks of these birds are in attendance at the barrack-doors, waiting for bones, or anything that the soldiers may be pleased to throw to them."—*Mem. of John Shipp*, ii. 25.

PENANG, n.p. This is the proper name of the island adjoining the Peninsula of Malacca (*Pulo*, properly *Pulau*, *Pinang*), which on its cession to the English (1786) was named 'Prince of Wales's Island.' But this official style has again given way to the old name. *Pinang* in Malay signifies an areca-nut or areca-tree, and, according to Crawford, the name was given on account of the island's resemblance in form to the fruit of the tree (*vulgo*, 'the betel-nut').

1592.—"Now the winter coming vpon vs with much contagious weather, we directed our course from hence with the Ilands of *Pulo Pinaou* (where by the way is to be noted that *Pulo* in the Malaiian tongue signifieth an Iland) . . . where we came to an anker in a very good harbororough betweene three Ilands. . . . This place is in 6 degrees and a halfe to the Northward, and some fve leagues from the maine betweene Malacca and Pegu."—*Barker*, in *Hall*, ii. 589-590.

PENANG LAWYER, s. The popular name of a handsome and hard (but sometimes brittle) walking-stick, exported from Penang and Singapore.

It is the stem of a miniature palm (*Licuala acutifida*, Griffith). The sticks are prepared by scraping the young stem with glass, so as to remove the epidermis and no more. The sticks are then straightened by fire and polished (*Balfour*). The name is popularly thought to have originated in a jocular supposition that law-suits in Penang were decided by the *lex baculina*. But there can be little doubt that it is a corruption of some native term, and *pinang liyar*, 'wild areca' [or *pinang liyor*, 'fire-dried areca,' which is suggested in *N.E.D.*], may almost be assumed to be the real name. [Dennys (*Descr. Dict.* s.v.) says from "*Liyor*, a species of cane furnishing the sticks so named." But this is almost certainly wrong.]

1883.—(But the book—an excellent one—is without date—more shame to the *Religious Tract Society* which publishes it). "Next morning, taking my 'Penang lawyer' to defend myself from dogs. . . ." The following note is added: "A Penang lawyer is a heavy walking-stick, supposed to be so called from its usefulness in settling disputes in Penang."—*Gilmour*, *Among the Mongols*, 14.

PENGUIN, s. Popular name of several species of birds belonging to the genera *Aptenodytes* and *Spheniscus*. We have not been able to ascertain the etymology of this name. It may be from the Port. *pingue*, 'fat.' See Littré. He quotes Clausius as picturing it, who says they were called a *pinguedine*. It is surely not that given by Sir Thomas Herbert in proof of the truth of the legend of Madoc's settlement in America; and which is indeed implied 60 years before by the narrator of Drake's voyage; though probably borrowed by Herbert direct from Selden.

1578.—"In these Islands we found greates relief and plenty of good victuals, for infinite were the number of fowle which the Welsh men named Penguin, and Magilanus tearmed them gesso. . . ."—*Drake's Voyage*, by F. Fletcher, Hak. Soc. p. 72.

1593.—"The penguin described."—*Hawkins*, *V. to S. Sea*, p. 111, Hak. Soc.

1608.—"The Pengwines bee as bigge as our greatest Capons we have in England, they have no winges nor cannot flye . . . they bee exceeding fatte, but their flesh is verie ranke. . . ."—*Middleton*, f. B. 4.

1609.—"Nous trouvâmes beaucoup do Chiés de Mer, et Oyseaux qu'on appelle Penguyns, dont l'Escueil en estait quasi couvert."—*Moutman*, p. 4.

c. 1610.—“... le resto est tout couvert
... d'une quantité d'Oyseaux nommez
pinguy, qui font là leurs oeufs et leurs
petits, et il y en a une quantité si prodigieuse
qu'on ne scauroit mettre ... le pied
en quelque endroit que ce soit sans toucher.”
—*Pyrard de Laval*, i. 73; [Hak. Soc. i. 97,
also see i. 16].

1612.—“About the year CIO. C.LXX.
Madoc brother to David ap Owen, prince of
Wales, made this sea voyage (to Florida);
and by probability these names of *Capo de
Briton* in *Norumbeg*, and *Pengwin* in part
of the Northern America, for a white rock,
and a white-headed bird, according to the
British, were relics of this discovery.”—
Selden, Notes on Drayton's Polyolbion, in
Works (ed. 1726), vi. col. 1802.

1616.—“The Island called Pen-guin Island,
probably so named by some Welshman,
in whose Language Pen-guin signifies
a white head; and there are many great
lazy fowls upon, and about, this Island,
with great cole-black bodies, and very white
heads, called Penguins.”—*Terry*, ed. 1605,
p. 334.

1638.—“... that this people (of the
Mexican traditions) were Welsh rather than
Spaniards or others, the Records of this
Voyage writ by many Bardhs and Genealogists
confirm it ... made more orthodoxall
by Welsh names given there to birds,
rivers, rocks, beasts, &c., as ... Pengwyn,
refer'd by them to a bird that has a white
head. ...”—*Herbert, Some Yeares Travels*,
&c., p. 360.

Unfortunately for this etymology the head
is precisely that part which seems in all
species of the bird to be black! But M.
Roulin, quoted by Littré, maintains the
Welsh (or Breton) etymology, thinking the
name was first given to some short-winged
sea-bird with a white head, and then transferred
to the penguin. And *Terry*, if to be
depended on, supports this view. [So Prof.
Skeat (*Concise Dict.*, s.v.): “In that case,
it must first have been given to another
bird, such as the auk (the puffin is common
in Anglesey), since the penguin's head is
black.”]

1674.—

“So Horses they affirm to be
Mere Engines made by Geometry,
And were invented first from Engins,
As *Andronicus* Britons were from Penguins.”
 Hudibras, Pt. I. Canto ii. 57.

[1869.—In Lombeck ducks “are very
cheap and are largely consumed by the
crews of the rice ships, by whom they are
called Baly-soldiers, but are more generally
known elsewhere as penguin-ducks.”—
Wallace, Malay Archip. ed. 1890, p. 135.]

PEON, s. This is a Portuguese word
peão (Span. *peon*); from *pe*, ‘foot,’ and
meaning a ‘footman’ (also a *pawn* at
chess), and is not therefore a corruption,
as has been alleged, of Hind.
piyāda, meaning the same; though

the words are, of course ultimately
akin in root. It was originally used
in the sense of ‘a foot-soldier’; thence
as ‘orderly’ or messenger. The word
Sepey was used within our recollection,
and perhaps is still, in the same sense
in the city of Bombay. The transition
of meaning comes out plainly in the
quotation from Ives. In the sense of
‘orderly,’ *peon* is the word usual in S.
India, whilst *chuprassy* (q.v.) is more
common in N. India, though *peon* is
also used there. The word is likewise
very generally employed for men on
police service (see *BURKUNDAUZE*).
[Mr. Skeat notes that *Piyun* is used in
the Malay States, and *Tambi* or *Tanby*
at Singapore]. The word had probably
become unusual in Portugal by 1600;
for Manoel Correa, an early commen-
tator on the *Lusiads* (d. 1613), thinks
it necessary to explain *piões* by ‘gente
de pé.’

1603.—“The Camorm ordered the
soldier (pião) to take the letter away,
and strictly forbade him to say anything about
his having seen it.”—*Correa, Lendas*, l. i. 421.

1610.—“So the Sabayo, putting much
trust in this (Rumi), made him captain
within the city (Goa), and outside of it put
under him a captain of his with two thousand
soldiers (piães) from the Balagate. ...”
—*Ibid.* II. i. 61.

1663.—“The pawn (pião) they call *Piada*,
which is as much as to say a man who travels
on foot.”—*García*, f. 37.

1675.—

“O Rey de Badajoz era alto Mouru
Con quatro mil cavallos furiosos,
Innumeros piães, darmas e de ouro,
Guarnecidos, guerreiros, e lustrosos.”
Camões, iii. 66.

By Burton :

“The King of Badajoz was a Moslem bold,
with horse four thousand, fierce and
furious knights,
and countless Peons, armed and dight
with gold,
whose polish surface glanceth lustrous
light.”

1609.—“The first of February the
Capitaine departed with fiftie Peons. ...”
—*W. Finch*, in *Purchas*, i. 421.

c. 1610.—“Les Pions marchent après le
prisonnier, lié avec des cordes qu'ils tien-
nent.”—*Pyrard de Laval*, ii. 11; [Hak. Soc.
ii. 17; also i. 423, 440; ii. 16].

[1616.—“This Shawbunder (see *SHA-
BUNDER*) imperiously by a couple of
Peons commanded him from me.”—*Foster*,
Letters, iv. 351.]

c. 1630.—“The first of December, with
some Pe-unes (or black Foot-boys, who can
prattle some English) we rode (from Swally)
to Surat.”—*Sir T. Herbert*, ed. 1638, p. 35.

[For "black" the ed. of 1677 reads "olive-coloured," p. 42.]

1666.—" . . . siete cientos y treinta y tres mil peones."—*Varia y Sousa*, i. 195.

1673.—"The Town is walled with Mud, and Bulwarks for Watch-Places for the English peons."—*Fryer*, 29.

" . . . Peons or servants to wait on us."—*Ibid.*, 26.

1687.—"Ordered that ten peons be sent along the coast to Pulicat . . . and enquire all the way for goods driven ashore."—In *Wheler*, i. 179.

1689.—"At this Moors Town, they got a Peon to be their guide to the Mogul's nearest Camp. . . . These Peons are sons of the Gentos or *Rashbouts* (see *RAJPOOT*), who in all places along the Coast, especially in Seaport Towns, make it their business to hire themselves to wait upon Strangers."—*Dampier*, i. 508.

"A Peon of mine, named *Genel*, walking abroad in the Grass after the Rain, was unfortunately bit on a sudden by one of them" (a snake).—*Orington*, 230.

1703.—" . . . pions qui sont ce que nous appellons ici des Gardes. . . ."—*Levillier*, 218.

1745.—"Dès le lendemain j'ai été averti dans la Forteresse où je demourois en qualité d'Aumonier, le Chef des Pions, chez qui s'étoient fait les deux mariages."—*Norbert*, *Mém.* iii. 129.

1746.—"As the Nabob's behaviour when Madras was attacked by De la Bourdonnais, had caused the English to suspect his assurances of assistance, they had 2,000 Peons in the defence of Cuddalore. . . ."—*Orme*, i. 81.

c. 1760.—"Peon. One who waits about the house to run on messages; and he commonly carries under his arm a sword, or in his gash a *kerrie*, and in his hand a ratan, to keep the rest of the servants in subjection. He also walks before your palanquin, carries chits (q.v.) or notes, and is your body-guard."—*Ives*, 50.

1763.—"Europeans distinguish these undisciplined troops by the general name of Peons."—*Orme*, ed. 1803, i. 80.

1772.—Hedley, writing in Bengal, spells the word *punc*; but this is evidently phonetic.

c. 1785.—" . . . Peons, a name for the infantry of the Deekan."—*Caraccioli's Life of Clive*, iv. 563.

1780-90.—"I sent off annually from Sylhet from 150 to 200 (elephants) divided into 4 distinct flocks. . . . They were put under charge of the common peon. These people were often absent 18 months. On one occasion my servant Manoo . . . after a twelve-month's absence returned . . . in appearance most miserable; he unfolded his girdle, and produced a scrap of paper of small dimensions, which proved to be a banker's bill amounting to 3 or 4,000 pounds, —his own pay was 30 shillings a month. . . . When I left India Manoo was still absent on one of these excursions, but he delivered

to my agents as faithful an account of the produce as he would have done to myself. . . ."—Hon. R. Lindsay, in *Lives of the Lindsays*, iii. 77.

1812.—" . . . he was put under arrest for striking, and throwing into the Indus, an inoffensive Peon, who gave him no provocation, but who was obeying the orders he received from Captain —. The Major General has heard it said that the supremacy of the British over the native must be maintained in India, and he entirely concurs in that opinion, but it must be maintained by justice."—*Gen. Orders, &c., of Sir Ch. Napier*, p. 72.

1873.—"Pandurang is by turns a servant to a shopkeeper, a peon, or orderly, a groom to an English officer . . . and eventually a plender before an English Judge in a populous city."—*Saturday Review*, May 31, p. 723.

PEPPER, s. The original of this word, Skt. *pippali*, means not the ordinary pepper of commerce ('black pepper') but *long pepper*, and the Sanskrit name is still so applied in Bengal, where one of the long-pepper plants, which have been classed sometimes in a different genus (*Charica*) from the black pepper, was at one time much cultivated. There is still indeed a considerable export of long pepper from Calcutta; and a kindred species grows in the Archipelago. Long pepper is mentioned by Pliny, as well as white and black pepper; the three varieties still known in trade, though with the kind of error that has persisted on such subjects till quite recently, he misapprehends their relation. The proportion of their ancient prices will be found in a quotation below.

The name must have been transferred by foreign traders to black pepper, the staple of export, at an early date, as will be seen from the quotations. *Pippalimūla*, the root of long pepper, still a stimulant medicine in the native pharmacopœia, is probably the *πριπέρος βίτα* of the ancients (*Royle*, p. 86).

We may say here that *Black pepper* is the fruit of a perennial climbing shrub, *Piper nigrum*, L., indigenous in the forests of Malabar and Travancore, and thence introduced into the Malay countries, particularly Sumatra.

White pepper is prepared from the black by removing the dark outer layer of pericarp, thereby depriving it of a part of its pungency. It comes chiefly *via* Singapore from the Dutch settlement of Rhio, but a small quan-

tity of fine quality comes from Telli-cherry in Malabar.

Long pepper is derived from two shrubby plants, *Piper officinarum*, C.D.C., a native of the Archipelago, and *Piper longum*, L., indigenous in Malabar, Ceylon, E. Bengal, Timor, and the Philippines. Long pepper is the fruit-spike gathered and dried when not quite ripe (*Hanbury and Flückiger, Pharmacographia*). All these kinds of pepper were, as has been said, known to the ancients.

c. 70 A.D.—“The cornes or graines . . . lie in certain little husks or cods . . . If that be plucked from the tree before they gape and open of themselves, they make that spice which is called Long pepper; but if as they do ripen, they cleave and chawno by little and little, they shew within the white pepper: which afterward being parched in the Sunne, chaungeth colour and waxeth blacke, and therewith riveled also . . . Long pepper is soone sophisticated, with the senvie or mustard seed of Alexandria: and a pound of it is worth fifteen Roman deniers. The white costeth seven deniers a pound, and the black is sold after foure deniers by the pound.”—*Pliny*, tr. by *Phil. Holland*, Bk. xii. ch. 7.

c. 80-90.—“And there come to these marts great ships, on account of the bulk and quantity of pepper and malabathrum. . . The pepper is brought (to market) here, being produced largely only in one district near these marts, that which is called *Kotlonari*.”—*Periplus*, § 56.

c. A.D. 100.—“The Pepper-tree (*πέπερι δένδρον*) is related to grow in India; it is short, and the fruit as it first puts it forth is long, resembling pods, and this long pepper has within it (grains) like small millet, which are what grow to be the perfect (black) pepper. At the proper season it opens and puts forth a cluster bearing the berries such as we know them. But those that are like unripe grapes, which constitute the white pepper, serve the best for eye-remedies, and for antidotes, and for theriacal potencies.”—*Dioscorides, Mat. Med.* ii. 188.

c. 515.—“This is the pepper-tree” (there is a drawing). “Every plant of it is twined round some lofty forest tree, for it is weak and slum like the slender stems of the vine. And every bunch of fruit has a double leaf as a shield; and it is very green, like the green of rue.”—*Cosmas*, Book xi.

c. 870.—“The mariners say every bunch of pepper has over it a leaf that shelters it from the rain. When the rain ceases the leaf turns aside; if rain recommences the leaf again covers the fruit.”—*Ibn Khurdadba*, in *Journ. As.* 6th ser. tom. v. 284.

1166.—“The trees which bear this fruit are planted in the fields which surround the towns, and every one knows his plantation. The trees are small, and the pepper is originally white, but when they collect it

they put it into basons and pour hot water upon it; it is then exposed to the heat of the sun, and dried . . . in the course of which process it becomes of a black colour.”—*Rabbi Benjamin*, in *Wright*, p. 114.

c. 1330.—“L'albore che fa il pepe è fatto como l'elera che nasce su per gli muri. Questo pepe sale su per gli arbori che l'uomini piantano a modo de l'elera, e sale sopra tutti h arbori più alti. Questo pepe fa nani a modo dell' uvo; . . . o maturo si lo vendemiano a modo de l'uve e poi pongono il pepe al solo a seccare come uvo fusse, e nulla altra cosa si fa del pepe.”—*Odonic*, in *Cuthay*, App. xlvii.

PERGUNNAH, s. Hind. *pargana* [Skt. *pragay*, ‘to reckon up’], a subdivision of a ‘District’ (see ZILLAH).

c. 1500.—“The divisions into *sibus* (see SOUBA) and *parganas*, which are maintained to the present day in the province of Tatta, were made by these people” (the Samma Dynasty).—*Tārīkh-i-Tāhīr*, in *Elliot*, i. 273.

1535.—“Item, from the three *praguanas*, viz., Anzor, Cairona, Panchena 133,260 *fedars*.”—*S. Doteho, Tombo*, 139.

[1611.—“I wrote him to stay in the Pregonas near Agra.”—*Foster, Letters*, ii. 106.]

[1617.—“For that Muckshad had also newly answered he had mist his *prigany*.”—*Sir T. Roe, Hak. Soc.* ii. 415.]

1753.—“Masulipatnam . . . est capitale de ce qu'on appelle dans l'Inde un *Sercar* (see SIRCAR), qui comprend plusieurs *Perganés*, ou districts particuliers.”—*D'Anville*, 152.

1812.—“A certain number of villages with a society thus organised, formed a *pergunnah*.”—*Fifth Report*, 16.

PERGUNNAHS, THE TWENTY-FOUR, n.p. The official name of the District immediately adjoining and inclosing, though not administratively including, Calcutta. The name is one of a character very ancient in India and the East. It was the original ‘Zemindary of Calcutta’ granted to the English Company by a ‘Subadar’s Perwana’ in 1757-58. This grant was subsequently confirmed by the Great Mogul as an unconditional and rent-free jagheer (q.v.). The quotation from Sir Richard Phillips’ *Million of Facts*, illustrates the development of ‘facts’ out of the moral consciousness. The book contains many of equal value. An approximate parallel to this statement would be that London is divided into Seven Dials.

1765.—“The lands of the twenty-four *Purgunnahs*, ceded to the Company by

the treaty of 1757, which subsequently became Colonel Clive's jagghier, were rated on the King's books at 2 lac and 22,000 rupees."—*Holwell, Hist. Events*, 2nd ed., p. 217.

1812.—"The number of convicts confined at the six stations of this division (independent of Zillah Twenty-four pergunnahs, is about 4,000. Of them probably nine-tenths are dacoits."—*Fifth Report*, 559.

c. 1831.—"Bengal is divided in 24 Pergunnahs, each with its judge and magistrate, registrar, &c."—*Sir R. Phillips, Million of Facts*, stereot. ed. 1843, 927.

PERI, s. This Persian word for a class of imaginary sprites, rendered familiar in the verses of Moore and Southey, has no blood-relationship with the English *Fairy*, notwithstanding the exact compliance with Grimm's Law in the change of initial consonant. The Persian word is *pəri*, from *par*, 'a feather, or wing'; therefore 'the winged one'; [so F. Johnson, *Pers. Dict.*; but the derivation is very doubtful;] whilst the genealogy of *fairy* is apparently Ital. *fata*, French *fée*, whence *fée-rie* ('fay-dom') and thence *fairy*.

[c. 1500].—"I am the only daughter of a Jinn chief of noblest strain and my name is Peri-Banu."—*Arab. Nights*, Burton, x. 251.]

1800.—

"From cluster'd henna, and from orange groves,

That with such perfumes fill the breeze

A *Peris* to their Sister bear,

When from the summit of some lofty tree

She hangs enaged, the captive of the Dives." *Thalaba*, xi. 21.

1817.—

"But nought can charm the luckless *Peri*;
Her soul is sad—her wings are weary."

Moore, Paradise and the Peri.

PERPET, PERPETUANO, s. The name of a cloth often mentioned in the 17th and first part of the 18th centuries, as an export from England to the East. It appears to have been a light and glossy twilled stuff of wool, [which like another stuff of the same kind called '*Lasting*,' took its name from its durability. (See *Draper's Dict.*, s.v.)]. In France it was called *perpetu-anne* or *sempiternne*, in Ital. *perpetuana*.

[1609.—"Karsies, Perpetuanos and other woollen Commodities."—*Birdwood, Letter Book*, 298.

[1617.—"Perpetuano, 1 balo."—*Cock's Diary*, Hak. Soc. i. 293.

[1630.—" . . . Devonshire kersies or perpetuities . . ."—*Forrest, Romney Letters*, i. 4.

[1630.—"Perpetuanes."—*Ibid.* ii. 401.]

1711.—"Goods usually imported (to China) from Europe are Bullion Cloths, Clothrahs *Perpetuano's*, and Camblets of Scarlet, black, blew, sad and violet Colours, which are of late so lightly set by; that to bear the Dutys, and bring the prime Cost, is as much as can reasonably be hoped for."—*Lockyer*, 117.

[1717.—" . . . a Pavilion lined with Imboss'd Perpetas."—In *Fule, Hedges' Diary*, Hak. Soc. ii. ccclxij.]

1751.—"Being requested by the Trustees of the Charity Stock of this place to make an humble application to you for an order that the children upon the Foundation to the number of 12 or 14 may be supplied at the expense of the Honorable Company with a coat of blue Perpetas or some ordinary cloth. . . ."—*Petition of Read, R. Maplethrift*, in *Long*, p. 29.

1757.—Among the presents sent to the King of Ava with the mission of Ensign Robert Lester, we find:

"2 Pieces of ordinary Red Broad Cloth,

"3 Do. of Perpetuanes Popincay."

In *Dalhousie, Or. Rep.* i. 201.

PERSAIM, n.p. This is an old form of the name of *Bassein* (q.v.) in Pegu. It occurs (e.g.) in *Milburn*, n. 281.

1759.—"The Country for 20 mile round *Persaim* is represented as capable of producing Rice, sufficient to supply the Coast of CHOROMANDEL from *Pondicherry* to *Mamut-patani*."—Letter in *Dalhousie, Or. Rep.* i. 110. Also in a Chart by Capt. G. Baker, 1761.

1795.—"Having ordered presents of a trivial nature to be presented, in return for those brought from *Seyraut*, he referred the deputy . . . to the British Governor of *Persaim* for a ratification and final adjustment of the treaty."—*Seymour*, p. 40. But this author also uses *Bassein* (e.g. 32), and "*Persaim* or *Bassara*" (39), which alternatives are also in the chart by *Thomas Wood*.

PERSIMMON, s. This American name is applied to a fruit common in China and Japan, which in a dried state is imported largely from China into Tibet. The tree is the *Diospyros kaki*, L. fil., a species of the same genus which produces ebony. The word is properly the name of an American fruit and tree of the same genus (*D. virginiana*), also called date-plum, and, according to the Dictionary of Worcester, belonged to the Indian language of Virginia. [The word became familiar in 1806 as the name of the winner of the Derby.]

1878.—"The finest fruit of Japan is the *Kaki* or *persimmon* (*Diospyros Kaki*), a large

golden fruit on a beautiful tree."—*Miss Bird's Japan*, i. 231.

PERUMBAUCUM, n.p. A town 14 m. N.W. of Conjevaram, in the district of Madras [Chingleput]. The name is perhaps *perum-pakkam*, Tam., 'big village.'

PESCARIA, n.p. The coast of Tinnevely was so called by the Portuguese, from the great pearl 'fishery' there.

[c. 1566.—See under **BAZAAR**.]

1600.—"There are in the Sea of the East three principal mines where they fish pearls. . . . The third is between the Isle of Ceylon and Cape Comory, and on this account the Coast which runs from the said Cape to the shoals of Ramanancor and Manar is called, in part, Pescaria. . . ."—*Lucena*, 50.

[1616.—"Pesqueria." See under **CHILAW**.]

1615.—"Iam nonnihil de ora Piscariæ dicamus quæ iam inde a promontorio Comornio in Orientem ad usque brevia Ramaneoridæ extenditur, quod haud procul inde celererrimè, maximè, et copiosissimè toto Oriento Mangaritarum piscatus instituitur. . . ."—*Jurrie, Thes.* i. 115.

1710.—"The Coast of the Pescaria of the mother of pearl which runs from the Cape of Comorn to the Isle of Manar, for the space of seventy leagues, with a breadth of six inland, was the first declaration of this second conquest."—*Sauv. Orient. Conquêt*, i. 122.

PESHAWUR, n.p. *Peshāwar*. This name of what is now the frontier city and garrison of India towards Kābul, is sometimes alleged to have been given by Akbar. But in substance the name is of great antiquity, and all that can be alleged as to Akbar is that he is said to have modified the old name, and that since his time the present form has been in use. A notice of the change is quoted below from Gen. Cunningham; we cannot give the authority on which the statement rests. Peshāwar could hardly be called a frontier town in the time of Akbar, standing as it did according to the administrative division of the *Ain*, about the middle of the Sūbn of Kābul, which included Kashmir and all west of it. We do not find that the modern form occurs in the text of the *Ain* as published by Prof. Blochmann. In the translation of the *Tubakāt-i-Akbari* of Nizām-u-d-din Alimad (died 1594-95), in Elliot, we find the name transliterated

variously as *Peshāwar* (v. 448), *Parshāwar* (293), *Parshor* (423), *Peshor* (424). We cannot doubt that the Chinese form *Folau-sha* in *Fah-hien* already expresses the name *Parashāwar*, or *Parashāwar*.

c. 400.—"From Gandhāra, going south 1 day's journey, we arrive at the country of Fo-lau-sha. In old times Buddha, in company with all his disciples, travelled through this country."—*Fah-hien*, by *Beal*, p. 31.

c. 630.—"The Kingdom of Kien-to-lo (Gandhāra) extends about 1000 li from E. to W. and 800 li from S. to N. On the East it adjoins the river *Sin* (Indus). The capital of this country is called Pu-sha-pu-lo (Purushapura). . . . The towns and villages are almost deserted. . . . There are about a thousand convents, ruined and abandoned; full of wild plants, and presenting only a melancholy solitude. . . ."—*Hsue Tang, Pil. Bond*, ii. 101-103.

c. 1001.—"On his (Mahmūd's) reaching Parshaur, he pitched his tent outside the city. There he received intelligence of the bold resolve of Jaipal, the enemy of God, and the King of Hind, to offer opposition."—*Al-Bḥān*, in *Elliot*, ii. 25.

c. 1020.—"The aggregate of these waters forms a large river opposite the city of Parshāwar."—*Al-Bḥān*, in *Elliot*, i. 47. See also 63.

1059.—"The Amir ordered a letter to be despatched to the minister, telling him 'I have determined to go to Hindustān, and pass the winter in Wāhind, and Marmināra, and Barshūr. . . .'"—*Bukhārī*, in *Elliot*, ii. 150.

c. 1220.—"Farshābūr. The vulgar pronunciation is Barshāwūr. A large tract between Ghazna and Labor, famous in the history of the Muhammadan conquest."—*Fakih*, in *Barber de Meynard, Dict. de la Perse*, 418.

1519.—"We held a consultation, in which it was resolved to plunder the country of the Aseridī Afghāns, as had been proposed by Sultan Bayezid, to fit up the fort of Farshāwar for the reception of their effects and corn, and to leave a garrison in it."—*Baber*, 276.

c. 1555.—"We came to the city of Parshāwar, and having thus fortunately passed the Kotal we reached the town of Jeshāya. On the Kotal we saw rhinoceroses, the size of a small elephant."—*Sidi Ali*, in *J. As. Ser.* i. tom. ix. 201.

c. 1590.—"Tumān Bagrām, which they call Parshāwar; the spring here is a source of delight. There is in this place a great place of worship which they call Gorkhatrī, to which people, especially Jogis, resort from great distances."—*Ain* (orig.), i. 522; [ed. *Jarrett*, ii. 401. In iii. 69, *Parashāwar*.]

1754.—"On the news that Peshāwar was taken, and that Nadir Shah was preparing to pass the Indus, the Moghol's court, already in great disorder, was struck with terror."—*H. of Nadir Shah*, in *Hankey*, ii. 363.

1781.—“The heat of Peshour seemed to me more intense, than that of any country I have visited in the upper parts of India. Other places may be warm; hot winds blowing over tracts of sand may drive us under the shelter of a wetted skreen; but at Peshour, the atmosphere, in the summer solstice, becomes almost inflammable.”—*W. Forster*, ed. 1808, ii. 57.

1663.—“Its present name we owe to Akbar, whose fondness for innovation led him to change the ancient Parashāwara, of which he did not know the meaning, to Peshāwar, or the ‘frontier town.’ Abul Fazl gives both names.”—*Cunningham*, *Arch. Reports*, ii. 87. Gladwin does in his translation give both names; but see above.

PESHOUZ, s. A form of dagger, the blade of which has a straight thick back, while the edge curves inwardly from a broad base to a very sharp point. Pers. *pesh-kabz*, ‘fore-grip.’ The handle is usually made of *shir-mahī*, ‘the white bone (tooth?) of a large cetacean’; probably more-tooth, which is repeatedly mentioned in the early English trade with Persia as an article much in demand (e.g. see *Sainsbury*, ii. 65, 159, 201, 305; iii. 89, 162, 268, 267, &c.). [The *peshkabz* appears several times in Mr. Egerton’s *Catalogue of Indian Arms*, and one is illustrated, Pl. xv. No. 760.]

1767.—

“Received for sundry
jewels, &c. . . . (Rs.) 7326 0 0
Ditto for knife, or
peshcubz (mis-
printed *peshkabz*). . . . 3500 0 0.”
Lord Clive’s Accounts, in *Long*, 497.

PESHUSH, s. Pers. *pesh-kash*. Wilson interprets this as literally ‘first-fruits.’ It is used as an offering or tribute, but with many specific and technical senses which will be found in Wilson, e.g. a fine on appointment, renewal, or investiture; a quit-rent, a payment exacted on lands formerly rent-free, or in substitution for service no longer exacted; sometimes a present to a great man, or (loosely) for the ordinary Government demand on land. Peshcush, in the old English records, is most generally used in the sense of a present to a great man.

1653.—“Peshkat est vn present on Turc.”—*De la Boullaye-le-Gouz*, ed. 1657, p. 553.

1657.—“As to the Peshcush for the King of Golconda, if it be not already done, we do hope with it you may obteyn our liberty to coyns silver Rupees and copper Pies at the Fort, which would be a great accomodation to our Trade. But in this and all

other Peshcashes be as sparing as you can.”—*Letter of Court to Ft. St. Geo.*, in *Notes and Letters*, No. i. p. 7.

1673.—“Sometimes sending Peshcashes of considerable value.”—*Fryer*, 166.

1675.—“Being informed that Mr. Mohun had sent a Peshcush of Persian Wine, Cases of Stronger Water, &c. to ye Great Governour of this Countrey, that is 2d. or 3d. poun in ye Kingdoms, I went to his house to speake abt. it, when he kept me to dine with him.”—*Perle’s Diary*, MS. in India Office.

[1693.—“Peshcush.” (See under **FIR-MAUN**.)]

1699.—“But the Peshcushes or Presents expected by the *Nalobas* and *Umrahs* retarded our Enlargement for some time notwithstanding.”—*Ovington*, 415.

1751.—“After I have refreshed my army at DRLIE, and received the subsidy (*No’z*).—“This is called a Peshcush, or present from an inferior to a superior. The sum agreed for was 20 crores’) which must he paid, I will leave you in possession of his dominion.”—*List. of Nadir Shah*, in *Hauverma*, ii. 371.

1761.—“I have obtained a promise from his Majesty of his royal confirmation of all your possessions and privileges, provided you pay him a proper peshcush. . . .”—*Major Turner* to the Governor and Council, in *Van Sittart*, i. 119.

1811.—“By the first or regulated sum . . . the Sultan . . . means the Peshcush, or tribute, which he was bound by former treaties to pay to the Government of Poona; but which he does not think proper to . . . designate by any term denotive of inferiority, which the word Peshcush certainly is.”—*Kirkpatrick*, *Notes on Tipu’s Letters*, p. 9.

PESH-KHĀNA, **PESH-KHID-MAT**, ss. Pers. ‘Fore-service.’ The tents and accompanying retinue sent on over-night, during a march, to the new camping ground, to receive the master on his arrival. A great personage among the natives, or among ourselves, has a complete double establishment, one portion of which goes thus every night in advance. [Another term used is *peshkhaima* Pers. ‘advance tents,’ as below.]

1665.—“When the King is in the field, he hath usually two Camps . . . to the end that when he breaketh up and leaveth one, the other may have passed before by a day and be ready when he arriveth at the place design’d to encamp at; and ‘tis therefore that they are called Peshcush-kanoes, as if you should say, Houses going before. . . .”—*Bernier*, E.T. 115; [ed. *Constable*, 359].

[1739.—“Pesh-khanna is the term given to the royal tents and their appendages in India.”—*Hamoy*, iv. 163.

[1862.—“The result of all this uproarious bustle has been the erection of the Sardār's *peshkhaima*, or advanced tent.”—*Bellew, Journal of Mission*, 409.]

PESHWA, s. from Pers. ‘a leader, a guide.’ The chief minister of the Mahratta power, who afterwards, supplanting his master, the descendant of Śivaji, became practically the prince of an independent State and chief of the Mahrattas. The Peshwa's power expired with the surrender to Sir John Malcolm of the last Peshwa, Bājī Rāo, in 1817. He lived in wealthy exile, and with a *jāgir* under his own jurisdiction, at Bhitār, near Cawnpore, till January 1851. His adopted son, and the claimant of his honours and allowances, was the infamous Nānā Sahib.

Mr C. P. Brown gives a feminine *peshwān*: “The princess Gangā Bāi was *Peshwān* of Purandhar.” (MS. notes).

1673.—“He answered, it is well, and referred our Business to *Moro Pundit* his Peshua, or Chancellour, to examine our Articles, and give an account of what they were.”—*Fryer*, 79.

1803.—“But how is it with the Peshwah? He has no minister; no person has influence over him, and he is only guided by his own caprices.”—*Wellington Desp.*, ed. 1837, ii. 11.

In the following passage (*quando-quidem dormitans*) the Great Duke had forgotten that things were changed since he left India, whilst the editor perhaps did not know:

1841.—“If you should draw more troops from the Establishment of Fort St. George, you will place under arms the subsidiary force of the Nizam, the Peshwah, the force in Mysore, and the districts ceded by the Nizam in 1800-1801.”—Letter from the D. of Wellington, in *1st Adm. of Lord Ellenborough*, 1874, (Dec. 29). The Duke was oblivious when he spoke of the Peshwa's Subsidiary Force in 1841.

PETERSILLY, s. This is the name by which ‘parsley’ is generally called in N. India. We have heard it quoted there as an instance of the absurd corruption of English words in the mouths of natives. But this case at least might more justly be quoted as an example of accurate transfer. The word is simply the Dutch term for ‘parsley,’ viz. *petersilie*, from the Lat. *petroselinum*, of which *parsley* is itself a double corruption through the French *persil*. In the Arabic of Avicenna the name is given as *fatrasiṭiṭin*.

PETTAH, s. Tam. *pettai*. The extramural suburb of a fortress, or the town attached and adjacent to a fortress. The *pettah* is itself often separately fortified; the fortress is then its citadel. The Mahratti *peth* is used in like manner; [it is Skt. *petaka*, and the word possibly came to the Tamil through the Mahr.]. The word constantly occurs in the histories of war in Southern India.

1630.—“‘Azam Khān, having ascended the Pass of Anjan-dūdā, encamped 3 *lor* from Dhārūr. He then directed Multān Khān . . . to make an attack upon . . . Dhārūr and its *pettah*, where once a week people from all parts, far and near, were accustomed to meet for buying and selling.”—*Abdūl Hamid*, in *Elhiot*, vii. 20.

1763.—“The pagoda served as a citadel to a large *pettah*, by which name the people on the Coast of Coromandel call every town contiguous to a fortress.”—*Orme*, ed. 1803, i. 147.

1791.—“. . . The *petta* or town (at Bangalore) of great extent to the north of the fort, was surrounded by an indifferent rampart and excellent ditch, with an intermediate berm . . . planted with impenetrable and well-grown thorns. . . . Neither the fort nor the *petta* had drawbridges.”—*Wille, Hist. Sketches*, iii. 123.

1803.—“The *pettah* wall was very lofty, and defended by towers, and had no rampart.”—*Wellington*, ed. 1837, ii. 193.

1809.—“I passed through a country little cultivated . . . to Kingeri, which has a small mud-fort in good repair, and a *pettah* apparently well filled with inhabitants.”—*Ld. Valentia*, i. 412.

1839.—“The English ladies told me this *Pettah* was ‘a horrid place—quite native!’ and advised me never to go into it; so I went next day, of course, and found it most curious—really quite native.”—*Letters from Madras*, 289.

PHANSEEGAR, s. See under **THUG**.

[PHOOLKAREE, s. Hind. *phool-kārī*, ‘flowered embroidery.’ The term applied in N. India to the cotton sheets embroidered in silk by village women, particularly Jats. Each girl is supposed to embroider one of these for her marriage. In recent years a considerable demand has arisen for specimens of this kind of needlework among English ladies, who use them for screens and other decorative purposes. Hence a considerable manufacture has sprung up of which an account will be found in a note by Mrs. F. A. Steel, appended to Mr.

H. C. Cookson's *Monograph on the Silk Industry of the Punjab* (1886-7), and in the *Journal of Indian Art*, ii. 71 seqq.

[1887.—"They (native school girls) were collected in a small inner court, which was hung with the pretty phulcarries they make here (Rawal Pindi), and which . . . looked very Oriental and gay."—*Lady Dufferin, Viceregal Life*, 336.]

[PHOORZA, s. A custom-house; Gujarātī *phurjā*, from Ar. *furzāt* 'a notch,' then 'a light,' 'river-mouth,' 'harbour'; hence 'a tax' or 'custom-duty.'

[1791.—The East India Calendar (p. 131) has "John Church, Phoorza-Master, Surat."

[1727.—"And the Mogul's Furza or custom-house is at this place (Hughly)."—*A. Hamilton*, ed. 1744, ii. 19.

[1772.—"But as they still insisted on their people sitting at the gates on the Phoorza Coosky . . ."—*Forrest, Bombay Letters*, i. 386, and see 392. "Phoorze Master." *Coosky* = P.—*Mahr. Khushki*, "inland transit-duties."

[1813.—". . . idols . . . were annually imported to a considerable number at the Barocho Phoorza, when I was custom-master at that settlement."—*Forrest, Or. Mem.* 2nd ed. ii. 331.]

PIAL, s. A raised platform on which people sit, usually under the verandah, or on either side of the door of the house. It is a purely S. Indian word, and partially corresponds to the N. Indian *chabūtra* (see **CHABOOTRA**). Wilson conjectures the word to be Telugu, but it is in fact a form of the Portuguese *pojo* and *payal* (Span. *pojo*), 'a seat or bench.' This is again, according to Diez (i. 326), from the Lat. *podium*, 'a projecting base, a balcony.' Bluteau explains *payal* as 'steps for mounting on horseback' (*Scotice*, 'a louping-on stone') [see *Dalboquerque*, Hak. Soc. ii. 68]. The quotation from Mr. Gover describes the S. Indian thing in full.

1553.—". . . paying him his courtesy in Moorish fashion, which was seating himself along with him on a *payal*."—*Custanbeda*, vi. 3.

1578.—"In the public square at Goa, as it was running furiously along, an infirm man came in its way, and could not escape; but the elephant took him up in his trunk, and without doing him any hurt deposited him on a *pojo*."—*Acosta, Tractado*, 432.

1602.—"The natives of this region who are called Inos, are men so arrogant that they think no others their superiors . . . inasmuch that if a Ino in passing along the street becomes aware that any one of

another nation is on a *payal*, or any place above him, if the person does not immediately come down, . . . until he is gone by, he will kill him."—*Conto*, IV. iii. 1. [For numerous instances of this supposition, see *Frazer, Golden Bough*, 2nd ed. i. 380 seqq.]

1873.—"Built against the front wall of every Hindu house in southern India . . . is a bench 3 feet high and as many broad. It extends along the whole frontage, except where the house-door stands. . . . The posts of the veranda or pandal are fixed in the ground a few feet in front of the bench, enclosing a sort of platform for the basement of the house is generally 2 or 3 feet above the street level. The raised bench is called the *Pyal*, and is the lounging-place by day. It also serves in the hot months as a couch for the night. . . . There the visitor is received; there the bargaining is done; there the beggar pleads his trade, and the *Yogi* (see **JOGEE**) sounds his conch; there also the members of the household clean their teeth, amusing themselves the while with betel-nuts and other frightful noises. . . ."—*Pyal Schools in Madras*, by E. C. Gover, in *Ind. Antiq.* n. 52.

PIOAR, s. Hind. *piār*, [which again is a corruption of Pers. *pi'e-kār*, *pi'e*, 'a foot'], a retail-dealer, an intermediate dealer or broker.

1680.—"Picar." See under **DUSTOOR**.

1683.—"Ye said Naylor has always corresponded with Mr. Charnock, having been always his intimate friend; and without question either provides him goods out of the Hon. Comp's Warehouse, or connives at the Weavers and Piccars doing of it."—*Hedges, Diary*, Hak. Soc. i. 133.

[1772.—"Pykārs (*Deolls* (see **DELOLL**) and Goma-stahs) are a chain of agents through whose hands the articles of merchandize pass from the loom of the manufacturer, or the store-house of the cultivator, to the public merchant, or exporter."—*Verelst, View of Bengal, Gloss.* s.v.]

PICE, s. Hind. *piast*, a small copper coin, which under the Anglo-Indian system of currency is $\frac{1}{4}$ of an anna, $\frac{1}{8}$ of a rupee, and somewhat less than $\frac{1}{2}$ of a farthing. *Pier* is used slangishly for money in general. By Act XXIII. of 1870 (cl. 8) the following copper coins are current:—1. Double *Pice* or Half-anna, 2. *Pice* or $\frac{1}{2}$ anna, 3. Half-*pice* or $\frac{1}{4}$ anna, 4. *Pie* or $\frac{1}{8}$ anna. No. 2 is the only one in very common use. As with most other coins, weights, and measures, there used to be *pucka pice*, and *cutchia pice*. The distinction was sometimes between the regularly minted copper of the Government and certain amorphous pieces of copper

which did duty for small change (e.g. in the N.W. Provinces within memory), or between single and double pice, i.e. $\frac{1}{2}$ anna-pieces and $\frac{1}{4}$ anna-pieces. [Also see PIE.]

c. 1590.—“The *dām* . . . is the fortieth part of the rupee. At first this coin was called *Paisah*.—*Ann*, ed. *Blochmann*, i. 31.

[1614.—“Another coin there is of copper, called a *Pize*, whereof you have commonly 34 in the *mamudo*.—*Foster*, *Letters*, iii. 11.]

1615.—“*Pice*, which is a Copper Coyne; twelve Drammes make one *Pice*. The English Shilling, if weight, will yield thirtie three *Pice* and a halfe.”—*W. Peyton*, in *Purchas*, i. 630.

1616.—“*Bms-e* money, which they call *Pices*, whereof three or thereabouts counter-vail a Penny.”—*Terry*, in *Purchas*, ii. 1471.

1648.—“ . . . de *Peyzen* zyn kooper gelt. . . .”—*Van T'cist*, 62.

1653.—“*Peça* est une monnoye du Mogol de la valeur de 6 deniers.”—*De la Boullaye-le-Long*, ed. 1657, p. 553.

1673.—“*Pice*, a sort of Copper Money current among the Poorer sort of People . . . the Company's Accounts are kept in Book-rate *Pice*, viz. 32 to the *Mam*. [i.e. *Mamoodie*, see GOSBECK], and 80 *Pice* to the Rupee.”—*Fryer*, 205.

1676.—“The Indians have also a sort of small Copper-money; which is called *Pecha*. . . . In my last Travels, a *Roupy* went at *Surat* for nine and forty *Pecha*'s.”—*Tavernier*, E.T. ii. 22, [ed. *Dall*, i. 27].

1689.—“Lower than these (*pice*), bitter-Almonds here (at *Surat*) pass for Money, about Sixty of which make a *Pice*.”—*Orington*, 219.

1726.—“1 *Ana* makes 14 *stuyvors* or 2 *peys*.”—*Valentyn*, v. 179. [Also see under MOHUR GOLD.]

1763.—“Shall I risk my cavalry, which cost 1000 rupees each horse, against your cannon balls that cost two *pies*?—No—I will march your troops until their legs become the size of their bodies.”—*Hyder Ali*, Letter to *Col. Wood*, in *Forbes*, *Or. Mem.* iii. 287; [2nd ed. ii. 300].

c. 1816.—“‘Here,’ said he, ‘is four pucker-pice for Mary to spend in the bazar; but I will thank you, Mrs. Browne, not to let her have any fruit. . . .’”—*Mrs. Sherwood's Stories*, 16, ed. 1863.

PICOTA, s. An additional allowance or percentage, added as a handicap to the weight of goods, which varied with every description,—and which the editor of the *Subsidios* supposes to have led to the varieties of *bahar* (q.v.). Thus at *Ormuz* the *bahar* was of 20 *farazolas* (see FRAZALA), to which was added, as *picota*, for cloves and mace 3 maunds (of *Ormuz*), or about $\frac{1}{7}$ additional;

for cinnamon $\frac{1}{8}$ additional; for benzoin $\frac{1}{4}$ additional, &c. See the *Pesos*, &c. of *A. Nunes* (1554) *passim*. We have not been able to trace the origin of this term, nor any modern use.

[1554.—“*Picotaa*.” (See under BRAZIL-WOOD, DOCCAUN.)]

PICOTTAH, s. This is the term applied in S. India to that ancient machine for raising water, which consists of a long lever or yard, pivotted on an upright post, weighted on the short arm and bearing a line and bucket on the long arm. It is the *dhenkli* of Upper India, the *shadaf* of the Nile, and the old English *swerep*, *swape*, or *sway-pole*. The machine is we believe still used in the Terra Incognita of market-gardens S.E. of London. The name is Portuguese, *picota*, a marine term now applied to the handle of a ship's pump and post in which it works—a ‘pump-brake.’ The *picota* at sea was also used as a pillory, whence the employment of the word as quoted from Correa. The word is given in the Glossary attached to the “Fifth Report” (1812), but with no indication of its source. Fryer (1673, pub. 1698) describes the thing without giving it a name. In the following the word is used in the marine sense:

1524.—“Ho (V. da Gama) ordered notice to be given that no seaman should wear a cloak, except on Sunday . . . and if he did, that it should be taken from him by the constables (*the serra tomada pelas meirinhos*), and the man put in the *picota* in disgrace, for one day. He found great fault with men of military service wearing cloaks, for in that guise they did not look like soldiers.”—*Correa*, *Lendas*, ii. ii. 822.

1782.—“Pour cet effet (arroser les terres) on emploie une machine appelée *Picôta*. C'est une bascule dressée sur le bord d'un puits ou d'un réservoir d'eaux pluviales, pour en tirer l'eau, et la conduire ensuite où l'on veut.”—*Sonnerat*, *Voyage*, i. 188.

c. 1780.—“Partout les *pakoties*, ou puits à bascule, étoient en mouvement pour fournir l'eau nécessaire aux plantes, et partout on entendoit les jardiniers égarer leurs travaux par des chansons.”—*Macfuer*, ii. 217.

1807.—“In one place I saw people employed in watering a rice-field with the *Yalam*, or *Pacota*, as it is called by the English.”—*Buchanan*, *Journey through Mysore*, &c., i. 15. [Here *Yalam*, is Can. *yāla* Tel. *hamu*, Mal. *ūlam*.]

[1871.—“Aye, e'en *picotta*-work would gain By using such bamboos.” *Gover*, *Folk Songs of S. India*, 184.]

PIE, s. Hind. *paṭī*, the smallest copper coin of the Anglo-Indian currency, being $\frac{1}{2}$ of an anna, $\frac{1}{16}$ of a rupee, = about $\frac{1}{2}$ a farthing. This is now the authorised meaning of *pie*. But *paṭī* was originally, it would seem, the fourth part of an anna, and in fact identical with *piece* (q.v.). It is the H.—Malhr. *paṭī*, 'a quarter,' from Skt. *paṭ*, *pāṭikā* in that sense.

[1866.—" . . . his father has a one pie share in a small village which may yield him perhaps 21 rupees per annum."—*Confessions of an Orderly*, 201.]

PIECE-GOODS. This, which is now the technical term for Manchester cottons imported into India, was originally applied in trade to the Indian cottons exported to England, a trade which appears to have been deliberately killed by the heavy duties which Lancashire procured to be imposed in its own interest, as in its own interest it has recently procured the abolition of the small import duty on English piece-goods in India.* [In 1898 a duty at the rate of 3 per cent. on cotton goods was reimposed.]

* It is an easy assumption that this export trade from India was killed by the development of machinery in England. We can hardly doubt that this cause would have killed it in time. But it was not left to any such lingering and natural death. Much time would be required to trace the whole of this episode of "ancient history." But it is certain that this Indian trade was not killed by natural causes; it was killed by prohibitory duties. Those duties were so high in 1783 that they were declared to operate as a premium on smuggling, and they were reduced to 16 per cent. *ad valorem*. In the year 1794-97 the value of piece-goods from India imported into England was £2,716,652, or one-third of the whole value of the imports from India, which was £8,252,509. And in the sixteen years between 1793-4 and 1807-10 (inclusive) the imports of Indian piece-goods amounted in value to £20,171,127.

In 1793 the duties were raised. I need not give details, but will come down to 1814, just before the close of the war, when they were, I believe, at a maximum. The duties then, on "plain white calicoes," were:—

	£	s.	d.	per cent.
Warehouse duty . . .	4	0	0	per cent.
War enhancement . . .	1	0	0	"
Customs duty . . .	60	0	0	"
War enhancement . . .	12	10	0	"

Total . . . 67 10 0 per cent. on value.

There was an Excise duty upon British manufactured and printed goods of 3½d. per square yard, and of twice that amount on foreign (Indian) calicoes and muslin printed in Great Britain, and the whole of both duty and excise upon such goods was recoverable as drawback upon re-exportation. But on the exportation of Indian white goods there was no drawback recoverable; and stuffs printed in India were at this time, so far as we can discern, not admitted through the *English Custom-house* at all until 1826, when they were admitted on a duty of 3½d. per square yard.

2 Y

Lists of the various kinds of Indian piece-goods will be found in Milburn (i. 44, 45, 46, and ii. 90, 221), and we assemble them below. It is not in our power to explain their peculiarities, except in very few cases, found under their proper heading. [In the present edition these lists have been arranged in alphabetical order. The figures before each indicate that they fall into the following classes: 1. Piece-goods formerly exported from Bombay and Surat; 2. Piece-goods exported from Madras and the Coast; 3. Piece-goods: the kinds imported into Great Britain from Bengal. Some notes and quotations have been added. But it must be understood that the classes of goods now known under these names may or may not exactly represent those made at the time when these lists were prepared. The names printed in capitals are discussed in separate articles.]

1665.—"I have sometimes stood amazed at the vast quantity of Cotton-Cloth of all sorts, fine and others, tinged and white,

(See in the *Statute*, 43 Geo. III. cxxxv. 69, 70; 54 Geo. III. cap. 26; 6 Geo. IV. cap. 1, also Macpherson's *Annals of Commerce*, iv. 129.)

In Sir A. Arbuthnot's publication of Sir T. Munro's *Minutes* (*Memor.*, p. cxxix.) he quotes a letter of Munro's to a friend in Scotland, written about 1825, which shows him surprisingly before his age in the matter of Free Trade, speaking with reference to certain measures of Mr. Huskisson's. The passage ends thus:—"India is the country that has been worst used in the new arrangements. All her products ought undoubtedly to be imported freely into England, upon paying the same duties, and no more, which English duties [manufacturers] pay in India. When I see what is done in Parliament against India, I think that I am reading about Edward III. and the Flemings."

Sir A. Arbuthnot adds very appropriately a passage from a note by the late Prof. H. H. Wilson in his continuation of James Mill's *History of India* (1847, vol. i. pp. 538-539), a passage which we also gladly insert here:

"It was stated in evidence (in 1813) that the cotton and silk goods of India, up to this period, could be sold for a profit in the British market at a price from 50 to 60 per cent. lower than those fabricated in England. It consequently became necessary to protect the latter by duties of 70 or 80 per cent. on their value, or by positive prohibition. Had this not been the case, had not such prohibitory duties and decrees existed, the mills of Paisley and of Manchester would have been stopped in their outset, and could hardly have been again set in motion, even by the powers of steam. They were created by the sacrifice of the Indian manufacturers. Had India been independent, she would have retaliated; would have imposed protective duties upon British goods, and would thus have preserved her own productive industry from annihilation. This act of self-defence was not permitted her; she was at the mercy of the stranger. British goods were forced upon her without paying any duty; and the foreign manufacturer employed the arm of political injustice to keep down and ultimately strangle a competitor with whom he could not contend on equal terms."

which the *Hollanders* alone draw from thence and transport into many places, especially into *Japan* and *Europe*; not to mention what the *English*, *Portugals* and *Indian* merchants carry away from thence yearly."—*Bernier*, I.T. 141; [ed. *Constable*, 439].

1785.—(Resn. of Court of Directors of the E.I.C., 8th October) "... that the Captains and Officers of all ships that shall sail from any part of India, after receiving notice hereof, shall be allowed to bring 8000 pieces of piece-goods and no more ... that 6000 pieces and no more, may consist of white Muslin and Calicoes, stitched or plain, or either of them, of which 6000 pieces only 2000 may consist of any of the following sorts, viz., *Alliballies*, *Stricks* (H), *Cavars*, *Dorias*, *Jandannus*, *Mutius*, *Nannasols*, *Necloths*, *Tanjels*, and *Terrindams*, and that 3000 pieces and no more, may consist of coloured piece-goods. . . . &c., &c.—In *Scot-Kerr*, i. 83.

[*Abrawan*, P. *ab-rurān*, 'flowing water', a very fine kind of *Dacca* muslin. 'Woven air' is the name applied in the *Arabian Nights* to the *Patna* gauze, a term originally used for the produce of the *Coan* looms (*Burton*, x. 217). 'The Hindoo amuse us with two stories, as instances of the fineness of this muslin. One, that the Emperor *Aurangzeb* was angry with his daughter for exposing her skin through her clothes; whereupon the young prince's remonstrated in her justification that she had seven *jaruhs* (see *JAMMA*) or suits on; and another, in the *Nabob* *Allaverry Khawn's* time a weaver was christened and turned out of the city for his neglect, in not preventing his cow from eating up a piece of *abrocan*, which he had spread and carelessly left on the grass."—*Bolt*, *Considerations on Affairs of India*, 206.

3. ADATIS.

2. ALLEJAS.

3. *Alliballies* — '*Ataballer* (signifying according to the weavers' interpretation of the word 'very fine') is a muslin of fine texture."—(*J. Taylor*, *Account of the Cotton Manufacture at Dacca*, 45). According to this the word is perhaps from *Ar. d'la*, 'superior', *H. dhalā*, 'good'.

3. *Allibanees*.—Perhaps from *d'la*, 'superior', *lānā*, 'wool'.

1. Annabatchies.

3. *Arrabs*.—Perhaps from the place of that name in *Shahjād*, where, according to *Duchanan Hamilton* (*Eastern India*, i. 518) there was a large cloth industry.

3. Aubrabs.

2. Annacketchies.

3. BAFYAS.

3. BANDANNAS.

1. *Bejutapants*.—*H. b-jūḍā*, 'without join', *pāt*, 'a piece'.

1. BETEELAS.

3. Blue cloth.

1. Bombay Stuffs.

1. *Brawl*.—The *N.E.D.* describes *Brawl* as a 'blue and white striped cloth manufactured in India.' In a letter of 1616 (*Foster*, iv. 300) we have "*Lolweo champell*

and *Bural*." The editor suggests *H. bīrā*, 'open in texture, fine.' But *Roquefort* (s.v.) gives: "*Bure*, *Burel*, grosse étoffe en laine de couleur rouille ou grisâtre, dont s'habillent ordinairement les ramoneurs; cette étoffe est faite de bravis noirs et bruns, sans aucune autre teinture." And see *N.E.D.* s.v. *Borral*.

3. Byrampants. (See *BEIRANEE*.)

2. Callawapores.

3. *Callipatties*.—*H. Kālī*, 'black,' *patti*, 'strip.'

3. CANBAYS.

3. Cambrics.

3. Carpets.

3. Carridaries.

2. Catiaketchies.

1. Challas. (See under *SHALEE*.)

3. *Charconnans*.—*H. chār-khānā*, 'chequered.' "The *charlana*, or chequered muslin, is, as regards manufacture, very similar to the *Doreas* (see *DOREAS* below). They differ in the breadth of the stripes, their closeness to each other, and the size of the squares." (*Forbes Watson*, *Textile Man.* 78). The same name is now applied to a silk cloth. "The word *chārkhānā* simply means 'a check,' but the term is applied to certain silk or mixed fabrics containing small checks, usually about 8 or 10 checks in a line to an inch." (*Yunf Ali*, *Mon. on Silk*, 93. Also see *Journ. Ind. Art.* iii. 6.)

1633.—"20 yards of *charconnans*."—In *Fule*, *Hedges Diary*, *Ind. Soc.* i. 94.

2. Chavonis.

1. Chelloes. (See *SHALEE*.)

3. *Chinechuras*.—Probably cloth from *Chinsura*.

1. CHINTZ, of sorts.

3. Chittabullies.

3. *Chowtars*.—This is almost certainly not identical with *Chudder*. In a list of cotton cloths in the *Min* (i. 94) we have *chawdr*, which may mean 'made with four threads' or wires, *Chutdāhī*, 'four-fold,' is a kind of cloth used in the Punjab for counterpanes (*Francis*, *Man. Cotton*, 7). This cloth is frequently mentioned in the early letters.

1610.—"Chautares are white and well requested."—*Immers*, *Letters*, i. 76.

1614.—"The Chauters of Agra and fine bastas nyll doth not here vend."—*Foster*, *Letters*, ii. 45.

1615.—"Four pieces fine white Cowter."—*Ibid.* iv. 51.

3. *Chuclaes*.—This may be *H. chālā*, *chakri*, which *Platts* defines as 'a kind of cloth made of silk and cotton.'

3. *Chunderbannies*.—This is perhaps *H. chandra*, 'the moon,' *lānā*, 'wool.'

3. *Chundraconnas*.—*Forbes Watson* has: "*Chund-rānna*, second quality muslin for handkerchiefs": "Main white bleached muslin called *Chund-rānna*." The word is probably *chandrakhānā*, 'moon checks.'

3. *Clouts*, common coarse cloth, for which see *N.E.D.*

3. *Coopees*.—This is perhaps *H. kappin*, *kopin*, 'the small langooty worn by Fakirs.'

3. *Corabs*.—*H. lora*, 'plain, unbleached,

undyed.' What is now known as Kora silk is woven in pieces for waist-cloths (see Yusuf Ali, *op. cit.* 76).

3. **Cossaes.**—This perhaps represents Ar. *khāssa* 'special.' In the *Āin* we have *khāṣāh* in the list of cotton cloths (i. 91). Mr. Taylor describes it as a muslin of a close fine texture, and identifies it with the fine muslin which, according to the *Āin* (ii. 124), was produced at Sopūrgūn. The finest kind he says is "*jungle-khasi*." (Taylor, *op. cit.* 45.)

3. **Cushtaes.**—These perhaps take their name from Kushtin, a place of considerable trade in the Nadiya District.

3. **Cuttannees.** (See COTTON.)

1. **Dhooties.** (See DHOTY.)

3. **Diapers.**

3. **Dimities.**

3. **Doreas.**—II. *doriya*, 'striped cloth,' *dor*, 'thread.' In the list in the *Āin* (i. 95), *Doriyah* appears among cotton stuffs. It is now also made in silk: "The simplest pattern is the stripe; when the stripes are longitudinal the fabric is a *doriya*. . . . The *doriya* was originally a cotton fabric, but it is now manufactured in silk, silk-and-cotton, *tawar*, and other combinations." (Yusuf Ali, *op. cit.* 57, 91.)

1683. — "3 pieces Dooreas." — *Hedges, Diary*, II. k. Soc. i. 94.

3. **DOSOOTIES.**

3. **DUNGAREES.**

3. **Dysucksaoya.**

3. **Elatches.**—Platts gives H. *Nācha*, 'a kind of cloth woven of silk and thread so as to present the appearance of cardamoms (*ilātkā*).' But it is almost certainly identical with *alleja*. It was probably introduced to Agra, where now alone it is made, by the Moghuls. It differs from *doriya* (see DOREAS above) in having a substantial texture, whereas the *doriya* is generally flimsy. (Yusuf Ali, *op. cit.* 95.)

3. **Emmerties.**—This is H. *amratī*, *imratī*, 'sweet as nectar.'

2. **GINGHAMS.**

2. **Gudeloor (dimities).**—There is a place of the name in the Noidgherry District, but it does not seem to have any cloth manufacture.

1. **GUINEA STUFFS.**

3. **Gurrahs.**—This is probably the H. *gārkhā*: "unbleached fabrics which under names varying in different localities, constitute a large proportion of the clothing of the poor. They are used also for packing goods, and as a covering for the dead, for which last purpose a large quantity is employed both by Hindus and Mahomedans. These fabrics in Bengal pass under the name of *garrha* and *guzee*." (Forbes Watson, *op. cit.* 83.)

3. **Habassies.**—Probably P. *abbāsi*, used of cloths dyed in a sort of magenta colour. The recipe is given by Hadi, *Mon. on Dying in the N.W.P.*, p. 16.

3. **Herba Taffeties.**—These are cloths made of Grass-cloth.

3. **Humbums.** from Ar. *hamām*, 'a Turkish bath' (apparently so named from its having been originally used at the bath),

is a cloth of a thick stout texture, and generally worn as a wrapper in the cold season." (Taylor, *op. cit.* 63.)

2. **Izarees.**—P. *izār*, 'drawers, trousers.' Watson (*op. cit.* 57, note) says that in some places it is peculiar to men, the women's drawers being *Turwar*. Herklots (*Qanoon-e-Islam*, App. xiv.) gives *ezar* as equivalent to *shulwaur*, like the *pyjamama*, but not so wide.

3. **Jamdannies.**—P.-H. *jāmdāni*, which is said to be properly *jāmahdāni*, 'a box for holding a suit.' The *jāmdāni* is a loom-figured muslin, which Taylor (*op. cit.* 48) calls "the most expensive productions of the Dacca looms."

3. **Jamwars.** H. *jāmwār*, 'sufficient for a dress.' It is not easy to say what stuff is intended by this name. In the *Āin* (ii. 210) we have *jāmahār*, mentioned among Guzerat stuffs worked in gold thread, and again (i. 95) *jāmahār Purnanari* among woollen stuffs. Forbes Watson gives among Kashmir shawls: "*Jamwars*, or striped shawl pieces"; in the Punjab they are of a striped pattern made both in pashm and wool (Johnstone, *Mon. on Wool*, 9), and Mr. Kipling says, "the stripes are broad, of alternate colours, red and blue, &c." (Mulharji, *Art Manufactures of India*, 374.)

3. **Kincha cloth.**

3. **Kissoraoya.**

3. **Laccowries.**

1. **Lemmannees.**

3. **LONG CLOTHS.**

3. **LOONGHEES, HERBA.** (See GRASS-CLOTH.)

1. **LOONGHEE, MAGHRUB.** Ar. *maghrīb*, *maghrub*, 'the west.'

3. **Mamoodaties.**

3. **Mamoodies.** Platts gives *Mahmūdī*, 'praised, fine muslin.' The *Āin* (i. 91) classes the *Mahmūdī* among cotton cloths, and at a low price. A cloth under this name is made at Shāhābād in the Hardoi District. (*Oudh Gazetteer*, ii. 25.)

2. **Nonopore cloths.** (See MUNNE-FORE.)

2. **Moorees.**—"Moories are blue cloths, principally manufactured in the districts of Nollero and at Canatur in the Chingleput collectorate of Madras. . . . They are largely exported to the Straits of Malacca." (*Batfour, Cycl.* ii. 982.)

1681-5. — "Moorees superfino, 1000 pieces." — *Pringle, Diary Ft. St. Geo.* iv. 41.

3. **Muggadooties.** (See MOONGA.)

3. **MULMULS.**

3. **Mushrees.**—P. *mashrū*, 'lawful.' It is usually applied to a kind of silk or satin with a cotton back. "Pure silk is not allowed to men, but women may wear the most sumptuous silk fabrics" (Yusuf Ali, *op. cit.* 90, seq.). "All *Mushroos* wash well, especially the finer kinds, used for bodices, petticoats, and trousers of both sexes." (Forbes Watson, *op. cit.* 97.)

1832. — ". . . *Mushheroo* (striped washing silk manufactured at Benares) . . ." — *Mrs. Alice Huxley, ALI, Observations*, i. 106.

1. **MUSTERS.**

3. **Nalbabies.**

3. **Nainsooks.**—H. *nainsukh*, 'pleasure of the eye.' A sort of fine white calico. Forbes Watson (*op. cit.* 76) says it is used for neckerchiefs, and Taylor (*op. cit.* 46) defines it as "a thick muslin, apparently identical with the *tunsook* (*tanak's*, *Blochmann*, i. 91) of the *Ajmer*." A cloth is made of the same name in silk, imitated from the cotton fabric. (*Yusuf Ali*, *op. cit.* 95.)

1. **Neganepauts.**

1. **Nicannees.**—Quoting from a paper of 1633, Orme (*Fragments*, 237) has "6000 Niccannees, 13 yards long."

3. **Nillies.**—Some kind of blue cloth, H. *nild*, 'blue.'

1. **Nunsarees.**—There is a place called Nunsari in the Bhandara District (*Central Provinces Gazetteer*, 246).

2. **Oringal** (cloths). Probably take their name from the once famous city of Warangal in Hyderabad.

3. **PALAMPORES.**

3. **Poniascoes.**—In a paper quoted by Birdwood (*Report on Old Records*, 40) we have **Poniascoes**, which he says are stuff made of uno apple fibre.

2. 3. **Percaulas.**—H. *pralāh*, 'a spark, a piece of glass.' These were probably some kind of spangled robe, set with pieces of glass, as some of the modern **Phoolkari**s are. In the *Modesa Diaries* of 1631-5 we have "Percollas," and "percolles, blue" (*Pringle*, i. 53, iii. 119, iv. 41.)

3. **Photacs.**—In a letter of 1615 we have "Langes" (see **LOONGHEE**) and **Footacs** of all sorts." (*Parker's Letters*, v. 306), where the editor suggests H. *phatā*, 'variegated.' But in the *Ain* we find "**Fautals** (sainbands)" (i. 93), which is the P. *foṭa*, and this is from the connection the word probably meant.

3. **Palecat handkerchiefs.** (See **MADRAS handkerchiefs** and **BANDANNA**.)

2. **Punjam.**—The *Madras Gloss*, gives Tel. *punjāṃ*, Tam. *puṇjam*, lit. 'a collection.' "In Tel. a collection of 60 threads and in Tam. of 120 threads skined, ready for the formation of the warp for weaving. A cloth is denominated 10, 12, 14, up to 40 *poonjam*, according to the number of times 60, or else 120, is contained in the total number of threads in the warp. *Punjāṃ* thus also came to mean a cloth of the length of one *poonjam* as usually skined, this usual length is 36 cubits, or 18 yards, and the width from 33 to 44 inches, 14 lbs. being the common weight; pieces of half length were formerly exported as **Salampoor**." Writing in 1811, Heyno (*Tracts*, 347) says: "Here (in Salem) two *puṇjams* are designated by 'first call,' so that twelve *puṇjams* of cloth is called 'six call,' and so on."

3. **Puteals.** (See **PUTTEE**.) In a letter of 1610 we have: "Patta, katunnen, with red stripes over thwart through." (*Duncker's Letters*, i. 72.)

2. **Putton Ketchies.**—Cloths which possibly took their name from the city of Anhilwara Patan in Cutch.

1727.—"That country (Tegnapatam) produces Pepper, and coarse Cloth called catches."—A. Hamilton, i. 335.

3. **Rainga.**—"Rainga is a muslin which resembles *jhuni* in its irregular gauze or net-like texture. It is made by passing a single thread of the warp through each division of the reed" (Taylor, *op. cit.* 41.) "1 Piece of Raingins."—Holtz, *Diary*, Hak. Soc. i. 91.

1. **Saloopauts.** (See **SHALEE**.)

3. **Sannoes.**

2. **Sassergates.**—Some kind of cloth called 'that of the 1099 knots,' H. *sahars granthi*. "*Sassergates*," (*Birdwood, Rep. on Old Records*, 63).

2. **Sastracundees.**—These cloths seem to take their name from a place called *Sastrakunda*, 'Pool of the Law.' This is probably the place named in the *Ain* (ed. Jarrett, ii. 121): "In the township of *Kygra Sautar* is a large reservoir which gives a peculiar whiteness to the cloths washed in it." (Birdwood reads the name *Caturakunda*, or *Caturakundar* (see Taylor, *op. cit.* 91).)

3. **Seerbands, Seerbottes.**—These are names for turbans, H. *serband*, *serhatti*. Taylor (*op. cit.* 47) names them as **Decca** turbans under the names of *serband* and *serhatti*.

3. **Seershauds.**—This is perhaps P. *ser-shāw*, 'head-delighting,' some kind of turban or veil.

3. **Seersuckers.**—Perhaps, *ser*, 'head,' *suck*, 'pleasure.'

3. **Shalhaft.**—P. *shālhaft*, 'shawl-weaving' (See **SHAWL**.)

3. **Sicktersoys.**

3. **SOOSIES.**

1. **Subnooms, Subloms.**—"Subnoom is a thin pellucid muslin to which the Persian figurative name of 'evening dew' (*shubnam*) is given, the fabric being, when spread over the bleaching-field, scarcely distinguishable from the dew on the grass." (Taylor, *op. cit.* 15.)

3. **Succatoons.** (See **SUCLAT**.)

3. **Taffaties** of sorts. "A name applied to plain woven silks, in more recent times signifying a light thin silk stuff with a considerable lustre or gloss" (*Drapers' Dict.* s.v.) The word comes from P. *tāṭāṭa*, 'to twist, spin.' The *Ain* (i. 91) has *tāṭāṭa* in the list of silks.

3. **Tainsooks.**—H. *tanisukh*, 'taking ease.' (See above under **NAINSOOKS**.)

3. **Tanjeebs** P. *tanzeb*, 'body-adorning.'—"A tolerably fine muslin" (Taylor, *op. cit.* 16; Forbes Watson, *op. cit.* 76). "The silk *tanzeb* seems to have gone out of fashion, but that in cotton is very commonly used for the chicken work in Lucknow." (*Tunstall*, *op. cit.* 56.)

1. **Tapacells.** (See under **ALLEJA**.) In the *Ain* (i. 91) we have: "*Tāṭāṭa* (a stuff from Mecca)."

1670.—"So that in your house are only left some **Tapacells** and cotton yarn."—In *Pyle, Holtz's Diary*, Hak. Soc. ii. cccxvi. Birdwood in *Report on Old Records*, 33, has **Tapacells**.

2. **Tarnatanues.**—"There are various kinds of muslins brought from the East Indies, chiefly from Bengal, betelles (see **BETTEELA**) *tarnatanues* . . ." (*Chambers' Cycl.* of 1788, quoted in 3rd ser. N. & Q.

iv. 135). It is suggested (*ibid.* 3rd ser. iv. 135) that this is the origin of English *carletan*, Fr. *carletane*, which is defined in the *Drapers' Dict.* as "a fine open muslin, first imported from India and afterwards imitated here."

3. Tartorees.

3. Tepoys.

3. Terindams.—"*Turundam* (said by the weavers to mean 'a kind of cloth for the body,' the name being derived from the Arabic word *turuk* (*tarh*, *tarah*) 'a kind,' and the Persian one *undam* (*andām*) 'the body,' is a muslin which was formerly imported, under the name of *terendam*, into this country." (*Taylor*, *op. cit.* 46.)

2. Ventepollams.

PIGDAUN, s. A spittoon; Hind. *pikdān*. *Pik* is properly the expectorated juice of chewed betel.

[c. 1665.—"... servants . . . to carry the Picquedent or spittoon. . . ."—*Berners*, ed. *Constable*, 214. In 283 *Piquedans*.]

1673.—"The Rooms are spread with Carpets as in India, and they have Pigdams, or Spitting pots of the Earth of this Place, which is valued next to that of China, to void their Spittle in."—*Fryer*, 223.

[1684.—Hedgcs speaks of purchasing a "Spitting Cup."—*Diary*, Hak. Soc. i. 149.]

PIGEON ENGLISH. The vile jargon which forms the means of communication at the Chinese ports between Englishmen who do not speak Chinese, and those Chinese with whom they are in the habit of communicating. The word "*business*" appears in this kind of talk to be corrupted into "*pigeon*," and hence the name of the jargon is supposed to be taken. [For examples see *Chamberlain*, *Things Japanese*, 3rd ed. pp. 321 *seqq.*; *Ball*, *Things Chinese*, 3rd ed. 430 *seqq.* (See **BUTLER ENGLISH**.)]

1880.—"... the English traders of the early days . . . instead of inducing the Chinese to make use of correct words rather than the mishapen syllables they had adopted, encouraged them by approbation and example, to establish Pigeon English—a grotesque gibberish which would be laughable if it were not almost melancholy."—*Capt. W. Gill*, *River of Golden Sand*, i. 156.

1883.—"The 'Pidjun English' is revolting, and the most dignified persons demean themselves by speaking it. . . . How the whole English-speaking community, without distinction of rank, has come to communicate with the Chinese in this baby talk is extraordinary."—*Miss Bird*, *Golden Chersonese*, 37.

PIG-STICKING. This is Anglo-Indian hog-hunting, or what would be called among a people delighting

more in lofty expression, 'the chase of the Wild Boar.' When, very many years since, one of the present writers, destined for the Bengal Presidency, first made acquaintance with an Indian mess-table, it was that of a Bombay regiment at Aden—in fact of that gallant corps which is now known as the 103rd Foot, or Royal Bombay Fusiliers. Hospitable as they were, the opportunity of enlightening an aspirant Bengalee on the short-comings of his Presidency could not be foregone. The chief counts of indictment were three: 1st. The inferiority of the Bengal Horse Artillery system; 2nd. That the Bengalees were guilty of the base effeminacy of drinking beer out of champagne glasses; 3rd. That in pig-sticking they threw the spear at the boar. The two last charges were evidently ancient traditions, maintaining their ground as facts down to 1840 therefore; and showed how little communication practically existed between the Presidencies as late as that year. Both the allegations had long ceased to be true, but probably the second had been true in the 18th century, as the third certainly had been. This may be seen from the quotation from R. Lindsay, and by the text and illustrations of Williamson's *Oriental Field Sports* (1807), [and much later (see below)]. There is, or perhaps we should say more diffidently there was, still a difference between the Bengal practice in pig-sticking, and that of Bombay. The Bengal spear is about 6½ feet long, loaded with lead at the butt so that it can be grasped almost quite at the end and carried with the point down, inclining only slightly to the front; the boar's charge is received on the right flank, when the point, raised to 45° or 50° of inclination, if rightly guided, pierces him in the shoulder. The Bombay spear is a longer weapon, and is carried under the armpit like a dragoon's lance. Judging from Elphinstone's statement below we should suppose that the Bombay as well as the Bengal practice originally was to throw the spear, but that both independently discarded this, the *Qui-his* adopting the short overhand spear, the Ducks the long lance.

1679.—"In the morning we went a hunting of wild Hoggcs with Kisna Reddy, the chief man of the Islands" (at mouth of

the Kistna) "and about 100 other men of the island (Dio) with lances and Three score doggs, with whom we killed eight Hoggs great and small, one being a Bore very large and fatt, of greates weight."—*Consn. of Agent and Council of Fort St. Geo. on Tour. In Notes and Exts. No. II.*

The party consisted of Streynham Master "Agent of the Coast and Bay," with "Mr. Timothy Willes and Mr. Richard Mohun of the Council, the Minister, the Chyrurgeon, the Schoolmaster, the Secretary, and two Writers, an *Ensign*, 6 mounted soldiers and a Trumpeter," in all 17 Persons in the Company's Service, and "Four Freeman, who went with the Agent's Company for their own pleasure, and at their own charges." It was a Tour of Visitation of the Factories.

1773.—The Hon. R. Lindsay does speak of the "Wild-boar chase"; but he wrote after 35 years in England, and rather oschews Anglo-Indianisms:

"Our weapon consisted only of a short heavy spear, three feet in length, and well poised; the boar being found and unkenelled by the spaniels, runs with great speed across the plain, is pursued on horse-back, and the first rider who approaches him throws the javelin. . . ."—*Lives of the Lindsays*, iii. 161.

1807.—"When (the hog) begins to slacken, the attack should be commenced by the horseman who may be nearest pushing on to his left side; into which the spear should be thrown, so as to lodge behind the shoulder blade, and about six inches from the backbone."—*Williamson, Oriental Field Sports*, p. 9. (*Left* must mean hog's right.) This author says that the bamboo shafts were 8 or 9 feet long, but that *very* short ones had formerly been in use; thus confirming Lindsay.

1816.—"We hog-hunt till two, then tiff, and hawk or course till dusk. . . . we do not throw our spears in the old way, but poke with spears longer than the common ones, and never part with them."—*Elphinstone's Life*, i. 311.

[1823.—" . . . the boar who had made good the next came with only a slight scratch from a spear thrown as he was charging the hedge."—*Orient. Sport. Mag.* reprint 1873, i. 116.]

1848.—"Swankey of the Body-Guard himself, that dangerous youth, and the greatest buck of all the Indian army now on leave, was one day discovered by Major Dobbin, *tête-à-tête* with Amelia, and describing the sport of pigsticking to her with great humour and eloquence."—*Vanity Fair*, ii. 288.

1866.—"I may be a young pig-sticker, but I am too old a sportsman to make such a mistake as that."—*Trevelyan, The Daul Bungalow*, in *Fraser*, lxxii. 337.

1873.—"Pigsticking may be very good fun. . . ."—*A True Reformer*, ch. i.

1876.—"You would perhaps like tiger-hunting or pig-sticking; I saw some of that

for a season or two in the East. Everything here is poor stuff after that."—*Daniel De-ronda*, ii. ch. xi.

1878.—"In the meantime there was a 'pig-sticking' meet in the neighbouring district."—*Life in the Mafussil*, i. 140.

PIG-TAIL, s. This term is often applied to the Chinaman's long plait of hair, by transfer from the *queue* of our grandfathers, to which the name was much more appropriate. Though now universal among the Chinese, this fashion was only introduced by their Manchu conquerors in the 17th century, and was "long resisted by the natives of the Amoy and Swatow districts, who, when finally compelled to adopt the distasteful fashion, concealed the badge of slavery beneath cotton turbans, the use of which has survived to the present day" (*Giles, Glossary of Reference*, 32). Previously the Chinese wore their unshaven back hair gathered in a net, or knotted in a chignon. De Rhodes (Rome, 1615, p. 5) says of the people of Tongking, that "like the Chinese they have the custom of gathering the hair in fine nets under the hat."

1879.—"One sees a single Sikh driving four or five Chinamen in front of him, having knotted their pigtails together for reins."—*Miss Bird, Golden Chersonese*, 283.

PILAU, PILOW, PILÁF, &c., s. Pers. *pulāo*, or *pilāv*, Skt. *pulāka*, 'a ball of boiled rice.' A dish, in origin purely Mahommedan, consisting of meat, or fowl, boiled along with rice and spices. Recipes are given by Herklots, ed. 1863, App. xxix.; and in the *Ain-i-Albani* (ed. Blochmann, i. 60), we have one for *kima puldo* (*kima*='hash') with several others to which the name is not given. The name is almost as familiar in England as *curry*, but not the thing. It was an odd circumstance, some 45 years ago, that the two surgeons of a dragoon regiment in India were called *Currie* and *Pilleau*.

1616.—"Sometimes they boil pieces of flesh or hons, or other fowl, cut in pieces in their rice, which dish they call pillaw. As they order it they make it a very excellent and a very well tasted food."—*Terry*, in *Purchas*, ii. 1471.

c. 1630.—"The feast begins: it was compounded of a hundred sorts of ppo and candied dried meats."—*Sir T. Herbert*, ed. 1638, p. 138, [and for varieties, p. 310].

[c. 1660.—“... my elegant hosts were fully employed in examining their mouths with as much Pelau as they could contain.”—*Hennier, ed. Curable*, 121.]

1673.—“The most admired Dainty whereof they stuff themselves to the Throat and receive no hurt, it being so well prepared for the Stomach.”—*Fever*, 339. See also p. 93. At p. 404 he gives a recipe.

1682.—“They eat their pillaw and other spoon-meats without spoons, taking up their portion in the hollow of their fingers.”—*Eden, Diary*, June 19.

1687.—“They took up their Mess with their Fingers, as the Moors do their Pillaw, using no Spoons.”—*Deranger*, i. 159.

1689.—“Palau, that is Rice boiled . . . with Spice, intermixt, and a boild Fowl in the middle, is the most common Indian Dish.”—*Deranger*, 197.

1711.—“They cannot go to the Price of a Pillaw, or boild Fowl and Rice, but the better sort make that their princely Dish.”—*Deranger*, 231.

1793.—“On a certain day . . . all the Merchant officers belonging to your department shall be entertained at the charge of the *Sirar*, with a public repast, to consist of *Pullao* of the first sort.”—*Select Letters of Tipu Sultan*, App. xiii.

c. 1823.—“And never as they eat, a genial favour Of certain stews, and roast-meat, and pillaw, Things which in hungry mortals’ eyes and favour.”—*Dar Jem*, v. 47.

1815.—“There’s a pillaw, Joseph, just as you like it, and Papa has brought home the best turbot in Billingsgate.”—*Fanny Hill*, i. 29.

PINANG, c. This is the Malay word for *Arenac*, and it is almost always used by the Dutch to indicate that article, and after them by some Continental writers of other nations. The Chinese word for the same product—*pin-ban*—is probably, as Bretzneider says, a corruption of the Malay word. (See **PERANG**.)

[1691.—“They (the Javans) are very great eaters—and they have a certain beetle called *betelle* (see **BETELE**) which they usually have carried with them where-ever they go, in boxes, or wrapped up in a cloth like a sugar loaf, and also a nut called *Pinange*, which are both in operation very hot, and they eat them continually to warm them within, and keep them from the fluxe. They do likewise take much tobacco, and also opium.”—*E. S. A. or East Discoveries, &c., of the East Indies*, 1696, Sir. N. 2.

[1695.—“Their ordinary food . . . is Rice, Wheat, *Pinange*. . .”—*Sir T. Herbert, Travels*, 1677, p. 365 (*Stanf. Dict.*).]

1724.—“But Shah Soud gave him (Sir Van der Broek, an envoy to Rajmahal in 1656) good words, and regaled him with *Pinang* (a great favour), and promised that he should be amply paid for everything.”—*Valentijn*, v. 166.

PINDARRY, s. Hind. *pindāri*, *pindārā*, but of which the more original form appears to be *Mahr*. *pindhāri*, a member of a band of plunderers called in that language *pindhār* and *pindhāri*. The etymology of the word is very obscure. We may discard as a curious coincidence only, the circumstance observed by Mr. H. T. Prinsep, in the work quoted below (i. 37, note), that “*Pindara* seems to have the same reference to *Pandour* that *Kutah* has to *Cornel*.” Sir John Malcolm observes that the most popular etymology among the natives—*acribā*—the name to the dissolute habits of the class, leading them to frequent the shops dealing in an intoxicating drink called *pindā*. (One of the names of *pindhā*, according to Mole-worth’s *Mahr Dict.*, is ‘a drink for cattle and men, prepared from *Helvæ crochata*’ (see **JOWAUR**) ‘by steeping it and causing it to ferment.’) Sir John adds: “Kurreem Khan” (a famous Pindarry leader) ‘told me he had never heard of any other reason for the name; and Major Henley had the etymology confirmed by the most intelligent of the Pindaries of whom he enquired’ (*Central India*, 2nd ed. i. 433). Wilson again considers the most probable derivation to be from the *Mahr*, *pindhā*, but in the sense of a ‘bundle of rice-straw,’ and *hara*, ‘who takes,’ because the name was originally applied to horsemen who hung on to an army, and were employed in collecting forage. We cannot think either of the etymologies very satisfactory. We venture another, as a plausible suggestion merely. Both *pind-pandit* in Hindi, and *pindhā-bānā* in *Mahr*, signify ‘to follow’; the latter being defined ‘to stick closely to; to follow to the death; used of the adherence of a disagreeable fellow.’ Such phrase would apply to these hangers-on of an army in the field, looking out for prey. [The question has been discussed by Mr. W. Irvine in an elaborate note published in the *Indian Antiquary*, of 1900. To the above three suggestions he adds two made by other

authorities: 4. that the term was taken from the *Deder* race; 5. from *Pindārd*, *pind*, 'a lump of food,' *ār*, 'bringer,' a plunderer. As to the fourth suggestion, he remarks that there was a Beder race dwelling in Mysore, Belary and the Nizam's territories. But the objection to this etymology is that as far back as 1748 both words, *Bedar* and *Pindāri*, are used by the native historian, Rām Singh Munshī, side by side, but applied to different bodies of men. Mr. Irvine's suggestion is that the word *Pindāri*, or more strictly *Pandhār*, comes from a place or region called *Pandhār* or *Pandhār*. This place is referred to by native historians, and seems to have been situated between Burhānpur and Handiya on the Nerbudda. There is good evidence to prove that large numbers of Pindāris were settled in this part of the country. Mr. Irvine sums up by saying, "If it were not for a passage in Grant Duff (*H. of the Mahrattas*, Bombay reprint, 157), I should have been ready to maintain that I had proved my case. My argument requires two things to make it irrefutable: (1) a very early connection between Pandhār and the Pindhāris; (2) that the Pindhāris had no early home or settlement outside Pandhār. As to the first point, the recorded evidence seems to go no further back than 1794, when Sendhah granted them lands in Nimār; whereas before that time the name had become fixed, and had even crept into Anglo-Indian vocabularies. As to the second point, Grant Duff says, and he if anybody must have known, that "there were a number of Pindhāris about the borders of Mahārāshtra and the Carnatic. . . ." Unless these men emigrated from Khandesh about 1726 (that is a hundred years before 1826, the date of Grant Duff's book), their presence in the South with the same name tends to disprove any special connection between their name, Pindhāri, and a place, Pandhār, several hundred miles from their country. On the other hand, it is a very singular coincidence that men known as Pindhāris should have been newly settled about 1794 in a country which had been known as Pandhār at least ninety years before they thus occupied it. Such a mere fortuitous connection between Pandhār and the Pindhāris is

so extraordinary that we may call it an impossibility. A fair inference is that the region Pandhār was the original home of the Pindhāris, that they took their name from it, and that grants of land between Burhānpur and Handiya were made to them in what had always been their home-country, namely Pandhār."

The Pindhāris seem to have grown up in the wars of the late Mahomedan dynasties in the Deccan, and in the latter part of the 17th century attached themselves to the Mahrattas in their revolt against Aurangzib; the first mention which we have seen of the name occurs at this time. For some particulars regarding them we refer to the extract from Prinsep below. During and after the Mahratta wars of Lord Wellesley's time many of the Pindhāri leaders obtained grants of land in Central India from Sindia and Holkar, and in the chaos which reigned at that time outside the British territory their raids in all directions, attended by the most savage atrocities, became more and more intolerable; these outrages extended from Bundelkhand on the N.E., Kadapa on the S., and Orissa on the S.E., to Guzerat on the W., and at last repeatedly violated British territory. In a raid made upon the coast extending from Masulipatam northward, the Pindhāris in ten days plundered 339 villages, burning many, killing and wounding 682 persons, torturing 3600, and carrying off or destroying property to the amount of £250,000. It was not, however, till 1817 that the Governor-General, the Marquis of Hastings, found himself armed with permission from home, and in a position to strike at them effectually, and with the most extensive strategic combinations ever brought into action in India. The Pindhāris were completely crushed, and those of the native princes who supported them compelled to submit, whilst the British power for the first time was rendered truly paramount throughout India.

1706-7. — "Zoolfear Khan, after the rains pursued Dinunab, who fled to the Bejjapore country, and the Khan followed him to the banks of the Kistnah. The Pinderrehs took Velore, which however was soon retaken. . . . A grant caravan, coming from Aurangabad, was totally plundered and everything carried off, by a body of Mharattas, at only 12 coss distance from

the imperial camp."—*Narrative of a Bonded Officer*, app. to Scott's *Tr. of Firishita's H. of Decan*, ii. 122. [On this see *Malabar, Central India*, 2nd ed. i. 426. Mr. Irvine in the paper quoted above shows that it is doubtful if the author really used the word. "By a strange coincidence the very copy used by J. Scott is now in the British Museum. On turning to the passage I find 'Peñā Badar,' a well-known man of the period, and not *Pindār* or *Pindereh* at all."]—

1762.—"Sivace Madhoo Rao . . . began to collect troops, stores, and heavy artillery, so that he at length assembled near 100,000 horse, 60,000 *Pindarehs*, and 50,000 matchlock foot. . . . In reference to the *Pindarehs*, it is not unknown that they are a low tribe of robbers entertained by some of the princes of the Dakhan, to plunder and lay waste the territories of their enemies, and to serve for guides."—*H. of Hindoo Natl.*, by Meer Hassan Ali Khan, 139. [Mr. Irvine suspects that this may be based on a misreading as in the former quotation. The earliest undoubted mention of the name in native historians is by Rām Sūch (1718). There is a doubtful reference in the *Tārīkh-e-Malabar*, ed. (1722-23).]

1781.—"*Bindarras*, who receive no pay, but give a certain monthly sum to the commander-in-chief for permission to maraud, or plunder, under sanction of his banners."—*Indian Vocabulary*, s.v.

1803.—"Depend upon it that no *Pindaries* or stragglers' horse will venture to your rear, so long as you can keep the enemy in check; and your detachment well in advance."—*Wellington*, ii. 219.

1823.—"On asking an intelligent old *Pindarry*, who came to me on the part of Kurreem Khan, the reason of the absence of high character, he gave me a short and shrewd answer: 'Our occupation' (said he) 'was incompatible with the fine virtues and qualities you state; and I suppose if any of our people ever had them, the first effect of such good feeling would be to make him leave our community.'"—*Sir John Malcolm, Central India*, i. 136.

["He had ascended on horse-back . . . being mounted on a *Pindares* pony, an animal accustomed to climb up."—*Hoble, Personal Narrative*, 292.]

1825.—"The name of *Pindara* is coeval with the earliest invasion of Hindostan by the Mahabattas. . . . The designation was applied to a sort of sorry cavalry that accompanied the Peshwa's armies in their expeditions, rendering them much the same service as the Cossacks perform for the armies of Russia. . . . The several leaders went over with their bands from one chief to another, as best suited their private interests, or those of their followers. . . . The rivers generally became fordable by the close of the Dussera. The horses then were rhod, and a leader of tried courage and conduct having been chosen as *Lukburee*, all that were inclined set forth on a foray

or *Lukbur*, as it was called in the *Pindaree* nomenclature; all were mounted, though not equally well. Out of a thousand, the proportion of good cavalry might be 400: the favourite weapon was a bamboo spear . . . but . . . it was a rule that every 15th or 20th man of the fighting *Pindarees* should be armed with a matchlock. Of the remaining 600, 400 were usually common *looties* (see *LOOTY*), indifferently mounted, and armed with every variety of weapon, and the rest, slaves, attendants, and camp-followers, mounted on tattoos, or wild ponies, and keeping up with the *Lukbur* in the best manner they could."—*Primary Hist. of Pol. and Mil. Transactions* (1813-1823), i. 37, note.

1829.—"The person of whom the asked this question said '*Brinnaree*' (see *BRIN JARRY*). . . . but the lady understood him *Pindaree*, and the name was quite sufficient. She jumped out of the palanquin and ran towards home, screaming, '*Pindarees, Pindarees*.'"—*Mrs. J. of John Shopp*, n. 2-1.

[1861.— "So I took to the hills of Malwa, and the free *Pindaree* life."]
—*Sir A. Lyall, The old Pindaree*.

PINE-APPLE. (See *ANANAS*) [The word has been corrupted by native weavers into *pinaphal* or *minaphal*, as the name of a silk fabric, so called because of the pine-apple pattern on it. (See *Yarns & Silk, Mon. on Silk*, 99.)]

PINJRAPOLE, s. A hospital for animals, existing perhaps only in Gujarat, is so called. Guj. *pinjrapur* or *pinjrapol*, [properly a cage (*pinjra*) for the sacred bull (*pola*) released in the name of Siva]. See *Hibber*, ed. 1811, ii. 120, and *Oriental*, 300-301, [*P. delle Valli*, Hak. Soc. i. 67, 70. *Forbes (Dr. Mem.* 2nd ed. i. 156) describes "the Banian hospital" at Surat; but they do not use this word, which Molesworth says is quite modern in Mahr.]

1803.—"Every marriage and mercantile transaction among them is taxed with a contribution for the *Pinjrapole* ostensibly."—*R. Doornmond*.

PINTADO. From the Port.

n. A 'painted' (or 'spotted') cloth, i.e. *chintz* (q.v.). Though the word was applied, we believe, to all printed goods, some of the finer Indian *chintzes* were, at least in part, finished by hand-painting.

1579.—"With cloth of diverse colours, not much unlike our usual *pentadoes*."—*Drake, World Encompassed*, Hak. Soc. 143.

[1602.—" . . . some fine *pinthadoes*."—*Burdock, First Letter Book*, 31.]

1602-3.—“... about their loynes, a fine Pintadoe.”—*Scot's Discourse of Iacq. in Purchas*, i. 184.

1606.—“Heare the Generall deliuered a Letter from the KINGS MAIESTIE of ENGLAND, with a fayre standing Cuppe, and a cover double gilt. with diuers of the choicest Pintadoes, which hee kindly accepted of.”—*Middleton's Voyage*, E. 3

[1610.—“Pintadoes of diuers sorts will sell. . . The names are Saras-a, Berumpury, large Chaudes, Selematt Cambatta, Selematt white and black, Cheat Betume and diuers others.”—*Daniels, Letters*, i. 75.

c. 1630.—“Also they staine Linnen cloth, which we call pantadoes.”—*Sir T. Herbert, ed. 1677*, p. 304.]

1665.—“To Woodcott . . . where was a rooma hung with Pintado, full of figures greite and small, prettily reprenting sundry trades and occupations of the Indians.”—*Eliza's Diary*, Dec 30.

c. 1759.—“The chintz and other fine painted goods, will, if the market is not overstocked, and immediate rent, and sell for 100 p. cent.”—*Letter from Pejsa, in Dairyside, Or. Rep.* i. 120

b. A name (not Anglo-Indian) for the Guinea-fowl. This may have been given from the resemblance of the speckled feathers to a chintz. But in fact *pinta* in Portuguese is ‘a spot,’ or fleck, so that probably it only means speckled. This is the explanation of *Blutau*. [The word is more commonly applied to the cape Pigeon. See Mr. Gray's note on *Pyrard de Laval*, Hak. Soc. i. 21, who quotes from Fryer, p. 12.]

PISACHEE, Skt. *piśācī*, a she-demon, m. *piśāca*. In S. India some of the demons worshipped by the ancient tribes are so called. The spirits of the dead, and particularly of those who have met with violent deaths, are especially so entitled. They are called in Tamil *piy*. Sir Walter Elliot considers that the *Piśāchīs* were (as in the case of *Rākhaas*) a branch of the aboriginal inhabitants. In a note he says: ‘The *Piśācī* dialect appears to have been a distinct Dravidian dialect, still to be recognised in the speech of the *Paraiya*, who cannot pronounce distinctly some of the pure Tamil letters.’ There is, however, in the Hindu drama a *Piśāchā bhāṣā*, a gibberish or corruption of Sanskrit, introduced. [This at the present day has been applied to English.] The term *piśācī* is also applied to the small circular storms commonly by

Europeans called *devils* (q.v.). We do not know where Archdeacon Hale (see below) found the *Piśācī* to be a white demon.

1610.—“The fifth (mode of Hindu marriage) is the *Piśāchā-vādha*, when the lover, without obtaining the sanction of the girl's parents, takes her home by means of talismans, incantations, and such like magical practice, and then marries her. *Pisach*, in Sanskrit, is the name of a demon, which takes whatever person it fixes on, and as the above marriage takes place after the same manner, it has been called by this name.”—*The Dabistān*, ii. 72; [See *Mansu*, ii. 34].

c. 1780.—“‘Que demandez-vous?’ leur criai je d'un ton de voix rude. ‘Pourquoi restez-vous là à m'attendre?’ et d'où vient que ces autres hommes se sont enfuies, comme si j'étois un Pêchaseh (esprit malin), ou une Lait sauvage qui voulut vous devorer!’”—*Hadjner*, ii. 287.

1801.—“They believe that such men as die accidental deaths become *Pysācī*, or evil spirits, and are exceedingly troublesome by making extraordinary noises, in families, and occasioning fits and other diseases, especially in women.”—*F. Buchanan's Memoirs*, ii. 17.

1816.—“Whirlwinds . . . at the end of March, and beginning of April, carry dust and light things along with them, and are called by the natives *peshashes* or *devils*.”—*Asiatic Journal*, ii. 367.

1819.—“These demons or *pisachas* are the usual attendants of Shiva.”—*Erskine on Elephanta*, in *Do. Lit. Soc. Trans.* i. 219.

1827.—“As a little girl was playing round me one day with her white frock over her head, I laughingly called her *Pisashée*, the name which the Indians give to their white devil. The child was delighted with so fine a name, and ran about the house crying out to every one she met, *I am the Pisashée I am the Pisashée*. Would she have done so, had she been wrapt in black, and called *itch* or *devil* instead? No: for, as usual, the reality was nothing, the sound and colour everything.”—*J. C. Hare, in Lives of the T. B. by Two Brothers*, 1st Series, ed. 1838, p. 7.

PISANG, s. This is the Malay word for plantain or banana (q.v.v.). It is never used by English people, but is the usual word among the Dutch, and common also among the Germans, [Norwegians and Swedes, who probably got it through the Dutch.]

1651.—“Les *Collaniers* vendent des fruits, come du Pisang, &c.”—*A. Roger, La Porte Ouverte*, p. 11.

c. 1785.—“Nous arrivâmes au grand village de Colla, où nous vîmes de belles allées de bananiers ou pisang. . . .”—*Hadjner*, ii. 85

[1876.—“Of the pisang or plantain . . . there are over thirty kinds, of which, the *Pising-mas*, or golden plantain, so named from its colour, though one of the smallest, is nevertheless most deviously prized.”—Thomson, *The Straits of Malacca*, 8.]

PISHPASH, s. Apparently a factitious Anglo-Indian word, applied to a slop of rice-soup with small pieces of meat in it, much used in the Anglo-Indian nursery. [It is apparently *P. pash-pash*, ‘shivered or broken in pieces’; from Pers. *pashidan*.]

1831.—“They found the Secretary disengaged, that is to say, if surrounded with huge volumes of Financial Reports on one side, and a small silver tray holding a mess of pishpash on the other, can be called disengaged.”—*The Dublin*, &c. i. 85.

PITARBAH, s. A collar or box used in travelling by palankin, to carry the traveller's clothes, two such being slung to a banghy (q.v.). Hind. *pitārd*, *pitārd*, Skt. *pitaka*, ‘a basket.’ The thing was properly a basket made of cane; but in later practice of tin sheet, with a light wooden frame.

[1833.—“ . . . he sat in the palankin, which was filled with water up to his neck, whilst everything he had in his *batara* (or ‘trunk’) was soaked with wet. . . .”—*Travels of Dr. Wolff*, ii. 183.]

1849.—“The attention of the staff was called to the necessity of putting their *pitara*hs and property in the Bungalow, as thieves abounded. ‘My dear Sir,’ was the reply, ‘we are quite safe; we have nothing.’”—*Delhi Gazette*, Nov. 7.

1852.—“It was very soon settled that Oakfield wd. send to the d. & c. bungalow for his *pitara*hs, and stay with Staunton for about three weeks.”—*W. D. Arnold*, *Outfield*, i. 223.

PLANTAIN, s. This is the name by which the *Musa sapientum* is universally known to Anglo-India. Books distinguish between the *Musa sapientum* or plantain, and the *Musa paradisica* or banana; but it is hard to understand where the line is supposed to be drawn. Variation is gradual and infinite.

The botanical name *Musa* represents the Ar. *mauz*, and that again is from the Skt. *mocha*. The specific name *sapientum* arises out of a misunderstanding of a passage in Pliny, which we have explained under the head **JACK**. The specific *paradisica* is derived from the old belief of Oriental Christians (entertained also, if not

originated by the Mahommedans) that this was the tree from whose leaves Adam and Eve made themselves aprons. A further mystical interest attached also to the fruit, which some believed to be the forbidden apple of Eden. For in the pattern formed by the core or seeds, when the fruit was cut across, our forefathers discerned an image of the Cross, or even of the Crucifix. Medieval travellers generally call the fruit either *Musa* or ‘Fig of Paradise,’ or sometimes ‘Fig of India,’ and to this day in the W. Indies the common small plantains are called ‘figs.’ The Portuguese also habitually called it ‘Indian Fig.’ And thus perhaps originated some confusion in Milton’s mind, leading him to make the **Banyan** (*Ficus Indica* of Pliny, as of modern botanists) the Tree of the aprons, and greatly to exaggerate the size of the leaves of that *ficus*.

The name *banana* is never employed by the English in India, though it is the name universal in the London fruit-shops, where this fruit is now to be had at almost all seasons, and often of excellent quality, imported chiefly, we believe, from Madeira, [and more recently from Jamaica. Mr. Skeat adds that in the Straits Settlements the name *plantain* seems to be reserved for those varieties which are only eatable when cooked, but the word *banana* is used indifferently with *plantain*, the latter being on the whole perhaps the rarer word].

The name *plantain* is no more originally Indian than is *banana*. It, or rather *platano*, appears to have been the name under which the fruit was first carried to the W. Indies, according to Oviedo, in 1516; the first edition of his book was published in 1526. That author is careful to explain that the plant was improperly so called, as it was quite another thing from the *platanus* described by Pliny. Bluteau says the word is Spanish. We do not know how it came to be applied to the *Musa*. [Mr. Guppy (8 ser. *Notes & Queries*, viii. 87) suggests that “the Spaniards have obtained *platano* from the Carib and Galibi words for *banana*, viz., *bolatanna* and *palatana*, by the process followed by the Australian colonists when they converted a native name for the casuarina trees into ‘she-oak’; and that we can thus explain how *platano* came in Spanish

to signify both the plane-tree and the banana." Prof. Skeat (*Chinese Dict.*, s.v.) derives plantain from Lat. *p'lantia*, 'a plant'; properly 'a spreading sucker or shoot'; and says that the plantain took its name from its spreading leaf. The rapid spread of the plantain or banana in the West, whence both names were carried back to India, is a counterpart to the rapid diffusion of the ananas in the Old World of Asia. It would seem from the translation of Mendoza that in his time (1565) the Spaniards had come to use the form *plantano*, which our Englishmen took up as *plantain* and *plantum*. But even in the 1736 edition of Bailey's *Dict.* the only explanation of plantain given is as the equivalent of the Latin *p'lantia*, the field-weed known by the former name. *Plantano* and *Plantano* are used in the Philippine Islands by the Spanish population.

1305.—"Sunt in Syria et Aegyptio pomis olivaceis quæ Paradisi nomenclatur optimæ sapores, molles, in ore cito dissolvuntur: per transversionem autem semineque in amentis invenitur. Cuiusmodi . . . diu non durant, unde per mare ad nostras partes duci non possunt nec recriantur."—*Cl. de B. Medice*.

c. 1350.—"Sunt enim in orto illo Adæ de Babilonia pomis . . . quibus incolæ fens vocant . . . et sunt solummodo oculis nostris quod ulcitur per culturam videtur ymo in immensum . . . et de istis fens vocant Adæ et Evas comitibus per transversionem."—*Le Livre des Merveilles*, in *Cl. de B. Medice*, p. 552.

1511.—"And there is or was a fruit which some people assert to be that regarding which our first father Adam sinned, and that fruit they call *Mor* . . . in this fruit you see a very great miracle, for when you divide it at any way, whether lengthwise or crosswise, or cut it as you will, you shall see inside, as it were, the face of the *Georg*, and of this you may see many times while you eat it."—*Cl. de B. Medice*, in *Cl. de B. Medice*, p. 552.

1555 (tr. 1577).—"There are also certain plants which the Spaniards call *Plantain*. In the middle of the plant, in the highest part thereof, there groweth a cluster with four or five plantains also. . . . These are to be taken from the plant, and every one of the plantains being cut to appear as it were, and of the face thereof, and I have seen them in the Indies, when all the cluster was cut off, with all his plantains."—*Cl. de B. Medice*, in *Cl. de B. Medice*, p. 552.

1552 (tr. 1577).—"Moreover the *Plantain* is a very good fruit, and is very much eaten in the Indies, when it is planted, and it is green."—*Cl. de B. Medice*, in *Cl. de B. Medice*, p. 552.

1579.—" . . . a fruit which they call *Piso* (Mazzellani calls it a *figo* of a span long, but it is no other than that which the Spaniards and Portuguese have named *Plantanes*)."—*Deul's Voyage*, Hak. Soc. n. 312.

1585 (tr. 1588).—"There are mountains very thick of orange trees, siders [*i.e. cedars*, 'citrons'], limes, plantanos, and jolmas."—*Me deca*, by R. Parle, Hak. Soc. n. 320.

1588.—"Our General made their wives to fetch vs *Plantans*, *Lymmons*, and *Oranges*, *Bace apples*, and other fruits."—*Voyage of Master Thomas Cavendish*, in *Percher*, i. 61.

1588 (tr. 1601).—" . . . the first that shall be needful to treat of is the *Plantain* (*Plantano*), or *Plantano*, as the vulgar call it. . . . The reason why the Spaniards call it *platano* (for the Indians had no such name), was, as in other trees for that they have found some resemblance of the one with the other, even as they called some frutes pines, pines, and cucumbers, being far different from those which are called by those names in Castille. The thing wherein was most resemblance, in my opinion, between the *plantanos* at the Indies and those which the ancients did call *rate*, is the greatness of the leaves. . . . But, in truth, there is no more comparison nor resemblance of the one with the other than there is, as the Proverb saith, between an eye and a chequer."—*Leopold de Aosta*, trans. by E. G., Hak. Soc. i. 211.

1593.—"The *Plantane* is a tree found in most parts of Afrique and America, of which two leaves are sufficient to cover a man from top to toe."—*Haelen's Voyage into the South Sea*, Hak. Soc. 49.

1610.—" . . . and every day failed not to send each man, being one and fifty in number, two cakes of white bread, and a quantitie of Dates and *Plantans*. . . ."—*Sir H. Muddel's*, in *Percher*, i. 251.

c. 1610.—"Ce Gentil ayant pillé de son oy, il y eut une femme qui me mit . . . une seriette de feuilles de *plantans* accommodées avec les aines des esquis, puis nous fecta de ces du rye eut avec une certaine sauce qu'ils appellent *cari* (see CURRY). . . ."—*Margaret's Voyage*, 222.

[. . .] "They (elephants) require . . . twelve leaves of trees, chiefly of the Indian fig, which we call *Bananes* and the Turks *plantenes*."—*Deul's Voyage into the South Sea*, Hak. Soc. n. 315.]

1616.—"They live to this another fruit we English there call a *Plantain*, of which many of them grow in clusters together. . . . very yellow when they are ripe, and then they taste like unto a *Apple* Pear, but much better."—*Terry*, ed. 1625, p. 209.

c. 1615.—" . . . with ready *Plantains* and the juicy Pine.

On cleave Melons and sweet Grapes they dice,
And with Plantains fat their wretched
Stomachs."

Waller, *Ballad of the Spanish Tragedy*.

c. 1635.—
 "Oh how I long my careless Limbs to lay
 Under the Plantain's Shade; and all the
 Day
 With amorous Airs my Fancy entertain."
Waller, Battle of the Summer Islands.

c. 1660.—
 "The Plant (at Brasil Bacone call'd) the
 Name
 Of the Eastern Plane-tree takes, but not
 the same:
 Bears leaves so large, one single Leaf can
 shade
 The Swain that is beneath her Covert
 laid;
 Under whose verdant Leaves fair Apples
 grow,
 Sometimes two Hundred on a single
 Bough. . . ."
Cowley, of Plants, Bk. v.

1664—
 "Wake, Wake Quavera! Our soft rest
 must cease,
 And fly together with our country's peace.
 No more must we sleep under plantain
 shade,
 Which neither heat could pierce nor cold
 invade;
 Where bounteous Nature never feels
 decay,
 And opening buds drive falling fruits
 away."
Dryden, Prologue to the Indian Queen.

1673.—"Lover than these, but with a
 Leaf far broader, stands the curious Plan-
 tain, loading its tender Body with a Fruit,
 whose clusters emulate the Grapes of Canaan,
 which burthened two men's shoulders."—
Fryer, 19.

1686.—"The Plantain I take to be King
 of all Fruit, not except the Coco itself."—
Dampier, i. 311.

1689.—". . . and now in the Governour's
 Garden (at St. Helena) and some others
 of the Island are quantities of Plantains,
 Bonanoes, and other delightful Fruits
 brought from the East. . . ."—*Ovington,*
 100.

1764.—
 "But round the upland huts, bananas
 plant;
 A wholesome nutriment bananas yield,
 And sunburnt labour loves its breezy
 shade,
 Their graceful screen let kindred plan-
 taines join,
 And with their broad vans shiver in the
 breeze."
Grainger, Bk. iv.

1805.—"The plantain, in some of its
 kinds, supplies the place of bread."—*Orme,*
Fragments, 470.

PLASSEY, n.p. The village *Palāsī*,
 which gives its name to Lord Clive's
 famous battle (June 23, 1757). It is
 said to take its name from the *pālas*
 (or *dhawak*) tree.

1748.—". . . that they have great reason
 to complain of Ensign English's conduct in

not waiting at Placy . . . and that if
 he had staid another day at Placy, as
 Tullerooy Caun was marching with a large
 force towards Cutway, they presume the
 Mahrattas would have retreated inland on
 their approach and left him an open
 passage. . . ."—*Letter from Council at Cassim-*
bazar, in Long, p. 2.

[1757.—Clive's original report of the battle
 is dated on the "plain of Placis."—*Bird-*
wood, Report on Old Records, 57.]

1768-71. — "General CLIVE, who should
 have been the leader of the English troops
 in this battle (Plassy), left the command
 to Colonel COOTE, and remained hid in his
 palanquin during the combat, out of the
 reach of the shot, and did not make his
 appearance before the enemy were put to
 flight."—*Saxorinus, E.T. i. 436.* This
 stupid and inaccurate writer says that
 several English officers who were present at
 the battle related this "anecdote" to him.
 This, it may be hoped, is as untrue as the
 rest of the story. Even to such a writer
 one would have supposed that Clive's motto
 would be familiar.

PODĀR, s. Hind. *poddār*, corn. of
 Pers. *foṭadār*, from *fota*, 'a bag of
 money.' A cash-keeper, or especially
 an officer attached to a treasury, whose
 business it is to weigh money and
 bullion and appraise the value of coins.

[c. 1590.—"The Treasurer. Called in the
 language of the day Fotadar."—*Ain*, ed.
Jarrett, ii. 49.]

1630.—"Podar." (See under DUSTOOR.)

1683.—"The like losses in proportion were
 preferred to be proved by Ramchurns
 Podar, Bendura bun Podar, and Mamoo-
 bishwas who produced their several books
 for evidence."—*Hedges, Diary*, Hak. Soc.
 i. 84.

[1772. — "Podār, a money-changer or
 teller, under a shroff."—*Verelst, View of*
Bengal, Gloss. s. v.]

POGGLE, PUGGLY, &c., s. Pro-
 perly Hind. *pāgal*; 'a madman, an
 idiot'; often used colloquially by
 Anglo-Indians. A friend belonging
 to that body used to adduce a maca-
 ronic adage which we fear the non-
 Indian will fail to appreciate: "*Pagal*
et pecunia jaldē separantur!" [See
 NAUTCH.]

1829.—"It's true the people call me, I
 know not why, the pugley."—*Mem. John*
Shipp, ii. 255.

1866.—"I was foolish enough to pay
 these budmashees beforehand, and they
 have thrown me over. I must have been
 a paugul to do it."—*Trevelyan, The Dawk*
Bungalow, 385.

[1885. — "He told me that the native
 name for a regular picnic is a 'Poggie-

Maau, 'that is, a fool's dinner.' — *Lady Duffrin, Viceroyal Life*, 88.]

POISON-NUT, *s.* *Strychnos nux vomica*, L.

POLEA, *n.p.* Mal. *pulayan*, [from Tam. *pulam*, 'a field,' because in Malabar they are occupied in rice cultivation]. A person of a low or impure tribe, who causes pollution (*pula*) to those of higher caste, if he approaches within a certain distance. [The rules which regulate their meeting with other people are given by Mr. Logan (*Malabar*, i. 118).] From *pula* the Portuguese formed also the verbs *empolear-se*, 'to become polluted by the touch of a low-caste person,' and *desempolear-se*, 'to purify oneself after such pollution' (*Gouvea*, f. 97, and *Synod*, f. 62v), superstitions which Menezes found prevailing among the Christians of Malabar. (See **HIRAVA**.)

1510. — "The fifth class are called Pollar, who collect pepper, wine, and nuts . . . the Pollar may not approach either the Nairi (see **NAIR**) or the Brahmans within 50 paces, unless they have been called by them. . . ." — *Varthema*, 142.

1516. — "There is another lower sort of gentiles called puler. . . . They do not speak to the nairs except for a long way off, as far as they can be heard speaking with a loud voice. . . . And whatever man or woman should touch them, their relations immediately kill them like a contaminated thing. . . ." — *Barbosa*, 143.

1572 —

"A ley, da gente toda, rica e pobre,
De fabulas composta se imagina:
Andão nus, o semente hum pao cobro
As partes que a cubrir natura ensina.
Dois modos ha do gente; porque a nobre
Nayras chamados são, e a minus dina
Poleas tem por nome, a quem obriga
A ley não misturar a casta antiga."
Cambra, vii. 37.

By Burton:

"The Law that holds the people high and low,
is fraught with false phanta-tick tales long past;
they go unclothed, but a wrap they throw
for decent purpose round the loins and waist."

Two modes of men are known: the nobles know
the name of *Nayras*, who call the lower caste

Poleas, whom their haughty laws contain
from intermingling with the higher strain. . . .

1598. — "When the Portugales came first into India, and made league and composition with the King of *Cochin*, the *Nayras*

desired that men should give them place, and turns out of the Way, when they mette in the Streets, as the *Polyas* . . ." (used to do). — *Lincolnton*, 78; [Hak. Soc. i. 281; also see i. 279]

1606. — " . . . he said by way of insult that he would order him to touch a Polean, which is one of the lowest castes of Malabar." — *Gouvea*, f. 76.

1626. — "These Puler are Theeves and Sorcerers." — *Purchas, Pilgrimage*, 553.

[1727. — "Poulas." (See under **MUGOA**.)

[1754. — "Niadde and Pullie are two low castes on the Malabar coast. . . ." — *Ives*, 26.

[1766. — " . . . Poolighees, a cast hardly sufered to breathe the common air, being driven into the Forrests and mountains out of the commerce of mankind. . . ." — *Gros*, 2nd ed. ii. 161 seq.]

1770. — "Their degradation is still more complete on the Malabar coast, which has not been subdued by the Mogul, and where they (the pariahs) are called *Pondlats*." — *Raynal*, E.F. 1799, i. 6.

1865. — "Further south in India we find polyandry among . . . *Poleares* of Malabar." — *McLennan, Primitive Marriage*, 179.

POLIGAR, *s.* This term is peculiar to the Madras Presidency. The persons so called were properly subordinate feudal chiefs, occupying tracts more or less wild, and generally of predatory habits in former days; they are now much the same as *Zemindars* in the highest use of that term (*q.v.*). The word is Tam. *palaiaikkaran*, 'the holder of a *palaiaim*,' or feudal estate; Tel. *pulegadu*; and thence *Mahr. polegar*; the English form being no doubt taken from one of the two latter. The southern Poligars gave much trouble about 100 years ago, and the "Poligar wars" were somewhat serious affairs. In various assaults on *Panjā-lamkurich*, one of their forts in *Tinnevely*, between 1799 and 1801 there fell 16 British officers. Much regarding the Poligars of the south will be found in *Nelson's Madure*, and in *Bishop Caldwell's* very interesting *History of Tinnevely*. Most of the quotations apply to those southern districts. But the term was used north to the *Mahratta* boundary.

1681. — "They pulled down the Polegar's houses, who being conscious of his guilt, had fled and hid himself." — *Wheeler*, i. 118.

1701. — "Le lendemain je me rendis à Tailur, c'est une petite ville qui appartient à un autre Polegaren." — *Let. Edif.* x. 269.

1745. — "J'espère que Votre Eminence agréera l'établissement d'une nouvelle Mission près des Montagnes appelées vul-

gairement des Palléagares, où aucun Misonnaire n'avait paru jusqu'à présent. Cette contrée est soumise à divers petits Rois appelés également Palléagars, qui sont indépendans du Grand Mogul quoique placés presque au milieu de son Empire."—*Nisbet, Mem. ii.* 406-7.

1754. — "A Polygar . . . undertook to conduct them through defiles and passes known to very few except himself."—*Orme, i.* 373.

1750. — "Ho (Hyder) now moved towards the pass of Changan, and encamped upon his side of it, and sent ten thousand polygars to clear away the pass, and make a road sufficient to enable his artillery and stores to pass through."—*Hon. James Lindsay, in Lives of the Lindsays, iii.* 233.

"The matchlock men are generally accompanied by polygars, a set of fellows that are almost savage, and make use of no other weapon than a pointed bamboo spear, 18 or 20 feet long."—*Munro's Narrative, 131.*

1783. — "To Mahomet Ali they twice sold the Kingdom of Tanjore. To the same Mahomet Ali they sold at least twelve sovereign Princes called the Polygars."—*Burke's Speech on Fox's India Bill, in Works, iii.* 458.

1800. — "I think Pournaya's mode of dealing with these rajahs . . . is excellent. He sets them up in palankins, elephants, &c., and a great sowarry, and makes them attend to his person. They are treated with great respect, which they like, but can do no mischief in the country. Old Hyder adopted this plan, and his operations were seldom impeded by polygar wars."—*J. W. Wesley to T. Munro, in Arbuthnot's Mem. xxi.*

1801. — "The southern Polygars, a race of rude warriors habituated to arms of independence, had been but lately subdued."—*Welsch, i.* 67.

1809. — "Tondiman is an hereditary title. His subjects are Polygars, and since the late war . . . he is become the chief of those tribes, among whom the singular law exists of the female inheriting the sovereignty in preference to the male."—*Ld. Valentia, i.* 361.

1808. — "There are 72 bastions to the fort of Madura; and each of them was now formally placed in charge of a particular chief, who was bound for himself and his heirs to keep his post at all times, and under all circumstances. He was also bound to pay a fixed annual tribute; to supply and keep in readiness a quota of troops for the Governor's armies; to keep the Governor's peace over a particular tract of country. . . . A grant was made to him of a tract of a country . . . together with the title of *Palaia Kuran* (Polygar). . . ."—*Nelson's Madura, Pt. iii.* p. 99.

"Some of the Polygars were placed in authority over others, and in time of war were answerable for the good conduct of their subordinates. Thus the Sethupati was chief of them all; and the Pollgar of Dindi-

gul is constantly spoken of as being the chief of eighteen Polygars . . . when the levy of troops was required the Dalavny (see DALAWAY) sent requisitions to such and such Polygars to furnish so many armed men within a certain time. . . ."—*Nelson's Madura, Pt. iii.* p. 157.

The word got transferred in English parlance to the people under such Chiefs (see quotations above, 1780-1809); and especially, it would seem, to those whose habits were predatory:

1869. — "There is a third well defined race mixed with the general population, to which a common origin may probably be assigned. I mean the predatory classes. In the south they are called Polygars, and consist of the tribes of Marwars, Kallars (see COLLERY), Bedars (see BYDE), Tamucas (see RAMOOSY); and in the North are represented by the Kohis (see COOLY) of Guzerat, and the Gupars (see GOOJUR) of the N.W. Provinces."—*Sir Walter Elliot, in J. Ethn. Soc. L., N.S.* i. 112.

[POLIGAR DOG, s. A large breed of dogs found in S. India. "The Polygar dog is large and powerful, and is peculiar in being without hair" (*Balfour, Cyc.* i. 568).]

[1853. — "It was evident that the original breed had been crossed with the bull-dog, or the large Polygar dog of India."—*Campbell, Old Forest Ranger, 3rd ed.* p. 12.]

POLLAM, s. Tam. *pallaiyam*, Tel. *pallamu*; (see under POLIGAR).

1783. — "The principal reason which they assigned against the extirpation of the polygars (see POLIGAR) was that the wasters were protected in their fortresses. They might have added, that the Company itself which stung them to death, had been warmed in the bosom of these unfortunate princes; for on the taking of Madras by the French, it was in their hospitable pollams that most of the inhabitants found refuge and protection."—*Burke's Speech on Fox's E. I. Bill, in Works, iii.* 488.

1795. — "Having submitted the general remarks on the Pollams I shall proceed to observe that in general the conduct of the Polygars is much better than could be expected from a race of men, who have hitherto been excluded from those advantages, which almost always attend conquered countries, an intercourse with their conquerors. With the exception of a very few, when I arrived they had never seen a European. . . ."—*Report on Dindigul, by Mr. Wynch, quoted in Nelson's Madura, Pt. iv.* p. 15.

POLO, s. The game of hockey on horseback, introduced of late years into England, under this name, which comes from Balti; *polo* being properly

in the language of that region the ball used in the game. The game thus lately revived was once known and practised (though in various forms) from Provence to the borders of China (see **CHICANE**). It had continued to exist down to our own day, it would seem, only near the extreme East and the extreme West of the Himalaya, viz. at Manipur in the East (between Cachar and Burma), and on the West in the high valley of the Indus (in Ladak, Balti, Astor and Gilgit, and extending into Chitral). From the former it was first adopted by our countrymen at Calcutta, and a little later (about 1864) it was introduced into the Punjab, almost simultaneously from the Lower Provinces and from Kashmir, where the summer visitors had taken it up. It was first played in England, it would seem at Aldershot, in July 1871, and in August of the same year at Dublin in the Phoenix Park. The next year it was played in many places*. But the first mention we can find in the *Times* is a notice of a match at Lillie-bridge, July 11, 1874, in the next day's paper. There is mention of the game in the *Illustrated London News* of July 20, 1872, where it is treated as a new invention by British officers in India. [According to the author of the *Badminton Library* treatise on the game, it was adopted by Lieut. Sherer in 1854, and a club was formed in 1859. The same writer fixes its introduction into the Punjab and N.W.P. in 1861-62. See also an article in *Daily's Magazine* on "The Early History of Polo" (June 1890). The Central Asian form is described, under the name of *Baiga* or *Kok-bura*, 'grey wolf,' by Schuyler (*Turkistan*, i. 268 seqq.) and that in Dardistan by Biddulph (*Tribes of the Hindoo Koosh*, 84 seqq.)] In Ladak it is not indigenous, but an introduction from Baltistan. See a careful and interesting account of the game of those parts in Mr. F. Drew's excellent book, *The Jummoo and Kashmir Territories*, 1876, pp. 380-392.

We learn from Professor Tylor that the game exists still in Japan, and a very curious circumstance is that the *polo racket*, just as that described by

Jo. Cinnamus in the extract under **CHICANE** has survived there. [See *Chamberlain, Things Japanese*, 3rd ed. 333 seqq.]

1835.—"The ponies of Muncespoor hold a very conspicuous rank in the estimation of the inhabitants. . . . The national game of Hockey, which is played by every male of the country capable of sitting a horse, renders them all expert equestrians; and it was by men and horses so trained, that the princes of Muncespoor were able for many years not only to repel the aggressions of the Burmahs, but to save the whole country . . . and plant their banners on the banks of the Irrawatee."—*Pemberton's Report on the L. Frontier of Br. India*, 31-32.

1838.—"At Shighur I first saw the game of the Chaughan, which was played the day after our arrival on the Mydan or plain laid out expressly for the purpose. . . . It is in fact hockey on horseback. The ball, which is larger than a cricket ball, is only a globe made of a kind of willow-wood, and is called in Tibeti 'Pulu.' . . . I can conceive that the Chaughan requires only to be seen to be played. It is the fit sport of an equestrian nation . . . The game is played at almost every valley in Little Tibet and the adjoining countries . . . Ladakh, Yessen, Chitral, &c.; and I should recommend it to be tried on the Hippodrome at Bayswater. . . ."—*Vigne, Travels in Kashmir, Ladakh, Iskardo, &c.* (1842), ii. 259-302.

1848.—"An assembly of all the principal inhabitants took place at Iskardo, on some occasion of ceremony or festivity. . . . I was thus fortunate enough to be a witness of the chaughan, which is derived from Persia, and has been described by Mr. Vigne as hockey on horseback. . . . Large quadrangular enclosed meadows for this game may be seen in all the larger villages of Balti, often surrounded by rows of beautiful willow and poplar trees."—*Dr. T. Thomson, Himalaya and Tibet*, 260-261.

1876.—
"Polo, Tent-pegging, Hurlingham, the Rink,
I leave all these delights."

Browning, Inn Album, 23.

POLLOCK-SAUG, s. Hind. *pālāk*, *pālāk-sūg*; a poor vegetable, called also 'country spinach' (*Beta vulgaris*, or *B. Bengalensis*, Roxb.). [Riddell (*Domest. Econ.* 579) calls it 'Bengal Beet.']

POLONGA, TIC-POLONGA, s. A very poisonous snake, so called in Ceylon (*Bungarus?* or *Daboia elegans?*); Singh. *polongard*. [The *Madras Gloss.* identifies it with the *Daboia elegans*, and calls it 'Chain viper,' 'Necklace snake,' 'Russell's viper,' or *cobra manilla*. The Singh. name is said

* See details in the *Field* of Nov. 15, 1884, p. 667, courteously given in reply to a query from the present writer.

to be *titpolanga*, *tit*, 'spotted,' *polangu*, 'viper.']

1681.—"There is another venomous snake called *Polongo*, the most venomous of all, that kills cattle. Two sorts of them I have seen, the one green, the other of reddish gray, full of white rings along the sides, and about five or six feet long."—*Knox*, 29.

1825.—"There are only four snakes ascertained to be poisonous; the *cobra de capello* is the most common, but its bite is not so certainly fatal as that of the *tit polonga*, which destroys life in a few minutes."—*Mrs. Haber*, in *H.'s Journal*, ed. 1811, li. 167.

POMFRET, POMPHRET, *q.* A genus of sea-fish of broad compressed form, embracing several species, of good repute for the table on all the Indian coasts. According to Day they are all reducible to *Stromateus sinensis*, 'the white Pomfret,' *Str. cirreus*, which is, when immature, 'the silver Pomfret,' and when mature, 'the gray Pomfret,' and *Str. niger*, 'the black P.' The French of Pondicherry call the fish *pamplé*. We cannot connect it with the *porpax* of *Aelian* (xv. 23) and *Athenæus* (Lib. VII. cap. xviii. *regg.*) which is identified with a very different fish, the 'pilot-fish' (*Nautocrates duclor* of Day). The name is probably from the Portuguese, and a corruption of *pampano*, 'a vine-leaf,' from supposed resemblance; this is the Portuguese name of a fish which occurs just where the *pomfret* should be mentioned. Thus:

[1593.—"The best fish is called Mordexiin, Pampano, and Tatilingo."—*Linschoten*, *Hak. Soc.* ii. 11.]

1613.—"The fishes of this Mediterranean (the Malayan sea) are very savoury gables, and seer fish (*serius*) and pampanos, and mys. . . ."—*Godinho de Eredia*, f. 33c.

[1703.—"Albacore, Dolphins, Pamphlets."—In *Yule*, *Hedges' Diary*, *Hak. Soc.* ii. cccxxiv.]

1727.—"Between Cannara and Mollare Rivers . . . a very delicious Fish called the Pampico, come in Shoals, and are sold for two Pence per Hundred. Two of them are sufficient to dine a moderate Man."—*J. Hamilton*, i. 396; [ed. 1741].

1810.—
"Another face look'd broad and bland
Like pamphlet floundering on the sand;
Whene'er she turned her piercing stare,
She seemed alert to spring in air."
Malay verses, rendered by Dr. Leyden,
in *Maria Graham*, 201.

1813.—"The pomfret is not unlike a small turbot, but of a more delicate flavour; and epicures esteem the black pomfret a great

dainty."—*Forbes*, *Or. Mem.* i. 52-53; [2nd ed. i. 36].

[1822.—" . . . the lad was brought up to catch pamphlets and bombaloes. . . ."—*Wallace*, *Fifteen Years in India*, 106.]

1874.—"The greatest pleasure in Bombay was eating a fish called 'pomfret.'"—*Sat. Rev.*, 30th May, 690.

[1896.—"Another account of this sort of seine fishing, for catching pomfret fish, is given by Mr. Guoritz."—*Ling Roth*, *Natives of Sarawak*, i. 455.]

POMMELO, PAMPELMOOSE, &c., *s.* *Citrus decumana*, L., the largest of the orange-tribe. It is the same fruit as the *shaddock* of the West Indies; but to the larger varieties some form of the name *Pommele* seems also to be applied in the West. A small variety, with a fine skin, is sold in London shops as "the Forbidden fruit." The fruit, though grown in gardens over a great part of India, really comes to perfection only near the Equator, and especially in Java, whence it was probably brought to the continent. For it is called in Bengal *Baldri nimbi* (*i.e.* *Citrus Balu-rana*). It probably did not come to India till the 17th century; it is not mentioned in the *Ain*. According to Bretschneider the *Pommele* is mentioned in the ancient Chinese Book of the *Shu-King*. Its Chinese name is *Yu*.

The form of the name which we have put first is that now general in Anglo-Indian use. But it is probably only a modern result of 'striving after meaning' (quasi *Pomo-melone*). Among older authors the name goes through many strange shapes. Tavernier calls it *pompone* (*Voy. des Indes*, liv. iii. ch. 24; [ed. *Hall*, ii. 360]), but the usual French name is *pampel-mousse*. Dampier has *Pumplesose* (ii. 125); Lockyer, *Pumpelenuse* (51); Forrest, *Pummel-nose* (32); Ives, 'pimple-nose', called in the West Indies *Chadocks* [16]. Maria Graham uses the French spelling (22). *Pompoleon* is a form unknown to us, but given in the *Eng. Cyclopaedia*. Molesworth's *Mardchi Dict.* gives "*papannas*, *papannas*, or *papann* (a word of S. America)." We are unable to give the true etymology, though Littré says boldly "*Tamoul*, *bambolinas*." Ainslie (*Mat. Medica*, 1813) gives *Pomplinias* as the Tamil, whilst Balfour (*Cycl. of India*) gives *Pumpalimas* and *Bambulinias* as Tamil,

Bamburimasa and *Pampara-panasa* = Telugu, *Bambali naringi* = Malayālim. But if these are real words they appear to be corruptions of some foreign term. [Mr. F. Brandt points out that the above forms are merely various attempts to transliterate a word which is in Tamil *pambalimsu*, while the Malayālim is *bambali-ndrahām* 'bambiti tree.' According to the *Madras Gloss*, all these, as well as the English forms, are ultimately derived from the Malay *pumpulmas*. Mr. Skeat writes: "In an obsolete Malay dict., by Howson (1801) I find 'pompelmoos, a fruit brought from India by Captain Shaddock, the seeds of which were planted at Barbadoes, and afterwards obtained his name: the affix *moos* appears to be the Dutch *moes*, 'vegetable.'" If this be so, the Malay is not the original form.]

1661.—"The fruit called by the Netherlanders *Pampelmoos*, by the Portuguese *Jamboe*, grows in superfluity outside the city of Batavia. . . . This fruit is larger than any of the lemon-kind, for it grows as large as the head of a child of 10 years old. The core or inside is for the most part reddish, and has a kind of sourish sweetness, tasting like unripe grapes."—Walter Schulten, 236

PONDICHERRY, n.p. This name of what is now the chief French settlement in India, is *Pudu-ch-chiri*, or *Puthuggeri*, 'New Town,' more correctly *Pudu-rai*, *Puthurai*, meaning 'New Place.' C. P. Brown, however, says it is *Pudi-chera*, 'New Tank.' The natives sometimes write it *Phulcheri*. [Mr. Garstin (*Man. S. Arcot*, 422) says that Hindus call it *Puthurai* or *Puthuggeri*, while Musulmans call it *Pulecheri*, or as the *Madras Gloss* writes the word, *Pulchari*.]

1680.—"Mr. Edward Brogdon, arrived from Porto Novo, reports arrival at Puddicherry of two French ships from Sumat, and the receipt of advices of the death of Sevajie."—*Fort St. Geo. Consn.*, May 23. In *Notes and Exts.* No. iii p. 20.

[1683 — ". . . Interlopers intend to settle at Verampatnam, a place near Pullicherry. . . ."—*Pringle, Diary Ft. St. Geo.*, 1st ser. ii. 41. In iv. 113 (1685) we have Pondicherry.]

1711.—"The French and Danes likewise hire them (Portuguese) at Pont de Chere and Trincombar."—*Lockyer*, 286.

1718.—"The Fifth Day we reached Buddulcheri, a French Town, and the chief Seat of their Missionaries in India."—*Prop. of the Gospel*, p. 42.

1726.—"Poedechery," in *Valentijn*, *Choro*. 11.

1727.—"Punticherry is the next Place of Note on this Coast, a colony settled by the French."—*J. Hamilton*, i. 356; [ed. 1741].

1753.—"L'Établissement des François à Pondichéri remonte jusqu'en l'année 1674; mais par de si foibles commencemens, qu'on n'auroit eu de la peine à imaginer, que les suites en fussent aussi considérables."—*D'Anville*, p. 121.

1780.—"An English officer of rank, General Coote, who was unequalled among his compeers in ability and experience in war, and who had frequently fought with the French of Phoolcheri in the Karnatic and . . . had as often gained the victory over them . . ."—*H. of Hyder Nud*, 413

PONGOL, s. A festival of S. India, observed early in January. *Tam. pōṅḡl*, 'boiling'; i.e. of the rice, because the first act in the feast is the boiling of the new rice. It is a kind of harvest-home. There is an interesting account of it by the late Mr. C. E. Gover (*J. R. As. Soc. N.S.* v. 91), but the connection which he traces with the old Vedic religion is hardly to be admitted. [See the meaning of the rite discussed by Dr. Fraser, *Golden Bough*, 2nd ed. iii. 305 seq.]

1651.—". . . nous parlerons maintenant du Pongol, qui se celebre le 9 de Janvier en l'honneur du Soleil. . . . Ils cuisent du riz avec du lait. . . . Co ris se cuit hors la maison, afin que le Soleil puisse luire dessus. . . . et quand ils voyent, qu'il semble le vouloir retirer, ils crient d'une voix intelligible, Pongol, Pongol, Pongol. Pongol. . ."—*Abt. Reger*, Fr. Tr. 1670, pp. 237-8.

1871.—"Nor does the gentle and kindly influence of the time cease here. The files of the Munsif's Court will have been examined with cases from litigious enemies or greedy money lenders. But as Pongol comes round many of them disappear. . . . The creditor thinks of his debtor, the debtor of the creditor. The one relents, the other is ashamed, and both parties are saved by a compromise. Often it happens that a process is postponed 'till after Pongol!'"—*Gover*, as above, p. 96.

POOJA, s. Properly applied to the Hindu ceremonies in idol-worship; Skt. *pūjā*; and colloquially to any kind of rite. Thus *jhanda ki pūjā*, or 'Pooja of the flag,' is the sepoy term for what in St. James's Park is called 'Trooping of the colours.' [Used in the plural, as in the quotation of 1900, it means the holidays of the Durgā Pūjā or Dussera.]

[1776.—". . . the occupation of the Bramin should be . . . to cause the per-

formance of the poojen, i.e. the worship to *Dewdih*. . . .—*Halkat, Code*, ed. 1781, Prof. xcix.

[1813.—“ . . . the Pundits in attendance commenced the pooja, or sacrifice, by pouring milk and curds upon the branches, and smearing over the leaves with wetted rice.”—*Broughton, Letters*, ed. 1892, p. 214.]

1826.—“The person whose steps I had been watching now approached the sacred tree, and having performed puja to a stone deity at its foot, proceeded to unmanly himself from his shawl. . . .”—*Pandurang Hari*, 20; [ed. 1873, i. 31].

1866.—“Yes, Sahib, I Christian boy. Plenty poojah do. Sunday time never no work do.”—*Travels in, The Dark Bungalow*, in *Fraser*, lxxiii, 226.

1874.—“The mass of the ryots who form the population of the village are too poor to have a family deity. They are forced to be content with . . . the annual pujahs performed . . . on behalf of the village community.”—*Cal. Rev.* No. cxvii, 195.

1879.—“Among the curiosities of these lower galleries are little models of costumes and country scenes, among them a grand pooja under a tree.”—*Sat. Rev.* No. 1251, p. 177.

[1900.—“Calcutta has been in the throes of the Pujahs since yesterday.”—*Pioneer Mail*, 5 Oct.].

POOJAREE, s. Hind. *pujārī*. An officiating priest in an idol temple.

1702.—“L'office de *poujari* ou de Pré-tresse de la Reine n'étoit incompatible avec le titre de servante du Seigneur.”—*Lett. Edif.* xi, 111.

[1891.—“Then the *Pujārī*, or priest, takes the Bhuta sword and bell in his hands. . . .”—*Monier-Williams, Brahmanism and Hinduism*, 4th ed. 219.]

POOL, s. P.—H. *pul*, ‘a bridge.’ Used in two of the quotations under the next article for ‘embankment.’

[1812.—“The bridge is thrown over the river . . . it is called the Pool Khan. . . .”—*Morier, Journey through Persia*, 124.]

POOLBUNDY, s. P.—H. *pulbandī*, ‘Securing of bridges or embankments.’ A name formerly given in Bengal to a civil department in charge of the embankments. Also sometimes used improperly for the embankment itself.

[1765.—“Deduct Poolbundy advanced for repairs of dykes, roads, &c.”—*Verelst, View of Bengal*, App. 213.

[c. 1781.—“Pay your constant devoirs to Marian Allypore, or sell yourself soul and body to Poolbundy.”—Ext. from *Hicky's Gazette*, in *Buxton, Echoes of Old Calcutta*, 3rd ed. 178. This refers to Impoy, who was called by this name in allusion to a lucrative contract given to his relative, a Mr. Fraser.]

1780.—“That the Superintendent of Poolbundy Repairs, after an accurate and diligent survey of the bunds and pools, and the provincial Council of Burdwan . . . had delivered it as their opinion. . . .”—*Articles of Charge against Warren Hastings*, in *Burke*, vii, 98.

1802.—“The Collector of Mithnapore has directed his attention to the subject of poolbundy, and in a very ample report to the Board of Revenue, has described certain abuses and oppressions, consisting chiefly of pressing ryots to work on the pools, which call aloud for a remedy.”—*Fifth Report*, App. p. 558.

1810.—“ . . . the whole is obliged to be preserved from inundation by an embankment called the pool bandy, maintained at a very great and regular expense.”—*Williamson, F. M.*, ii, 365.

POON, PEON, &c., s. (An. *ponne*, [Mal. *punna*, Skt. *puṇḍā*]. A timber tree (*Calophyllum inophyllum*, L.) which grows in the forests of Canara, &c., and which was formerly used for masts, whence also called *mast-wood*. [Linschoten refers to this tree, but not by name (Hak. Soc. i. 67).]

[1727.—“ . . . good *Peon*-masts, stronger but heavier than *Firr*.”—*J. Hamilton*, ed. 1741, i. 267.

[1776.—“ . . . *Pokeon*-masts, chiefly from the Malabar coast.”—*Grove*, 2nd ed. ii. 109.]

[1773.—“*Poon* tree . . . the wood light but tolerably strong; it is frequently used for masts, but unless great care be taken to keep the wet from the ends of it, it soon rots.”—*Ives*, 460.]

1835.—“*Peon*, or *Puna* . . . the largest sort is of a light, bright colour, and may be had at Mangalore, from the forests of Corumel in Canara, where it grows to a length of 150 feet. At Mangalore I procured a tree of this sort that would have made a foremast for the *Leander*, 60-gun ship, in one piece, for 1300 Rupees.”—*Edgc.* in *J. R. As. Soc.* ii, 351.

POONAMALEE, n.p. A town, and formerly a military station, in the Chingleput Dist. of Madras Presidency, 13 miles west of Madras. The name is given in the *Imp. Gazetteer* as *Pānamallu* (†), and *Ponda maldi*, whilst Col. Bransell gives it as “*Pantha mālī* for *Pāvirunthamālī*,” without further explanation. [The *Madras Gloss.* gives Tam. *Pundamallī*, ‘town of the jasmine-creeper,’ which is largely grown there for the supply of the Madras markets.]

[1876.—“The dog, a small pibald cur, with a short tail, not unlike the ‘*Poon*-mallee terrier,’ which the British soldier is wont to manufacture from *Pariah* dogs for ‘*Griffins*’ with sporting proclivities,”

was brought up for inspection."—*McMahon, Karens of the Golden Chersonese*, 236.]

POONGEE, PHOONGY, s. The name most commonly given to the Buddhist religious in British Burma. The word (*p'hun-gyi*) signifies 'great glory.'

1782.—". . . leurs Prêtres . . . sont moins instruits que les Brames, et portent le nom de Pongula."—*Sonnerat*, ii. 301.

1795.—"From the many convents in the neighbourhood of Rangoon, the number of Bhabans and Phoongs must be very considerable; I was told it exceeded 1500."—*Symes, Embassy to Ava*, 210.

1831.—"The Talapoins are called by the Burmese Phoongs, which term means great glory, or Bhabans, which means perfect"—*Hip, Bigandet, in J. Ind. Archip.* iv. 222-3.

[1886.—"Every Burman has for some time during his life to be a Phoongee, or monk."—*Lady Dufferin, Viceregal Life*, 177.]

POORĀNA, s. Skt. *purāṇa*, 'old,' hence 'legendary,' and thus applied as a common name to 18 books which contain the legendary mythology of the Brahmans.

1612.—". . . These books are divided into bodies, members, and joints (*cortos, miembros, e articulos*) . . . six which they call *Yastu* (see **SHASTER**), which are the bodies; eighteen which they call *Parāna*, which are the members; twenty-eight called *Agamon*, which are the joints."—*Couto*, Dec. V. liv. vi. cap. 3.

1651.—"As their *Poranas*, i.e. old histories, relate."—*Royerius*, 153.

[1667.—"When they have acquired a knowledge of Sanscrit . . . they generally study the *Parāna*, which is an abridgement and interpretation of the *Boths*" (see **VEDAS**).—*Bernier*, ed. *Constable*, p. 335.]

c. 1760.—"Le puran comprend dix-huit livres qui renferment l'histoire sacrée, qui contiennent les dogmes de la religion des Bramines."—*Encyclopédie*, xxvii. 807.

1806.—"Ceux-ci, calculoient tout haut de mémoire tandis que d'autres, plus avancés, isoient, d'un ton chantant, leurs Pourans."—*Haufler*, i. 130.

POORUB, and **POORBEBA**, ss. Hind. *pūrab*, *pūrb*, 'the East,' from Skt. *pūrva* or *pūrba*, 'in front of,' as *pāścha* (Hind. *pachham*) means 'behind' or 'westerly' and *dakshina*, 'right-hand' or 'southerly.' In Upper India the term means usually Oudh, the Benares division, and Behar. Hence **Poorbeba** (*pārbiya*), a man of those countries, was, in the days of the old Bengal army, often used for a sepoy, the

majority being recruited in those provinces.

1553.—"Omaum (Humayūn) Patriah . . . resolved to follow Xerchan (Sher Khān) and try his fortunes against him . . . and they met close to the river Ganges before it unites with the river Jamuna, where on the West bank of the river there is a city called Canose (Canaui), one of the chief of the kingdom of Dely. Xerchan was beyond the river in the tract which the natives call Furba. . . ."—*Barros*, IV. ix. 9.

[1611.—"Pierb is 400 cose long."—*Jourdain*, quoted in *Sir T. Ho*, Hak. Soc. ii. 539.]

1616.—"Bengala, a most spacious and fruitful province, but more properly to be called a kingdom, which hath two very large provinces within it, Furb and Patan, the one lying on the east, the other on the west side of the river."—*Terry*, ed. 1665, p. 357.

1666.—"La Province de Malabas s'appelloit autrefois Puroop. . . ."—*Theriot*, v. 197.

[1773.—"Instead of marching with the great army he had raised into the Purbneean country . . . we were informed he had turned his arms against us. . . ."—*Jess*, 91.]

1881.—
". . . My lands were taken away,
And the Company gave me a pension of
just eight annas a day;
And the Poorbebas swaggered about our
streets as if they had done it all. . . ."
Mitar Singh loquitur, by 'Sourar,'
Sir M. Durand in an Indian
paper, the name and date lost.

POOTLY NAUTCH, s. Properly Hind. *kāth-pūli-nāch*, 'wooden-puppet-dance.' A puppet show.

c. 1817.—"The day after tomorrow will be my lad James Dawson's birthday, and we are to have a puttally-nautch in the evening."—*Mrs. Sherwood's Stories*, 291.

POPPER-CAKE, in Bombay, and in Madras **popadam**, ss. These are apparently the same word and thing, though to the former is attributed a Hind. and Mahr. origin *pīpar*, Skt. *paripata*, and to the latter a Tamil one, *pappadam*, as an abbreviation of *parippu-adam*, 'lentil cake.' [The *Madras Gloss.* gives Tel. *appadam*, Tam. *appalam* (see **HOPPER**), and Mal. *pappalam*, from *parippu*, 'dhal,' *ata*, 'cake.'] It is a kind of thin scone or wafer, made of any kind of pulse or lentil flour, seasoned with asafoetida, &c., fried in oil, and in W. India baked crisp, and often eaten at European tables as an accompaniment to curry. It is not bad, even to a novice.

1814.—“They are very fond of a thin cake, or wafer, called popper, made from the flour of oord or mash . . . highly seasoned with assa-footida; a salt called popper-thor; and a very hot massaula (see MUSSALLA), compounded of turmeric, black pepper, ginger, garlic, several kinds of warm seeds, and a quantity of the hottest Chili pepper.”—*Forbes, Or. Mem.* ii. 50; [2nd ed. i. 347].

1820.—“Papadoms (fine cakes made of gram-flour and a fine species of alkali, which gives them an agreeable salt taste, and serves the purpose of yeast, making them rise, and become very crisp when fried. . . .”—*As. Researches*, xiii. 315.

“Paper, the flour of ooreed (see OORD), salt, assa-footida, and various spices, made into a paste, rolled as thin as a wafer, and dried in the sun, and when wanted for the table baked crisp. . . .”—*T. Coates, in Tr. Lit. Soc. Bo.* iii. 194.

PORCA, n.p. In *Imp. Gazetteer Porakâd*, also called *Piracada*; properly *Purakâdâ*, [or according to the *Madras Gloss. Purakâtu*, Mal. *pura*, ‘outside,’ *kâtu*, ‘jungle’]. A town on the coast of Travancore, formerly a separate State. The Portuguese had a fort here, and the Dutch, in the 17th century, a factory. Fra Paolina (1796) speaks of it as a very populous city full of merchants, Mahomedan, Christian, and Hindu. It is now insignificant. [See *Logan, Malabar*, i. 338.]

[1663-4.—“Your factories of Carwarr and Porquatt are continued but to very little purpose to you.”—*Forrest, Bombay Letters*, i. 18.]

PORCELAIN, s. The history of this word for China-ware appears to be as follows. The family of univalve mollusks called *Cypræidae*, or **COWRIES** (q.v.) were in medieval Italy called *porcellana* and *porcelletta*, almost certainly from their strong resemblance to the body and back of a pig, and not from a grosser analogy suggested by Malin (see in *Littre sub voce*). That this is so is strongly corroborated by the circumstance noted by Dr. J. E. Gray (see *Eng. Cyc. Nat. Hist.* s.v. *Cypræidae*) that *Pig* is the common name of shells of this family on the English coast; whilst *Sow* also seems to be a name of one or more kinds. The enamel of this shell seems to have been used in the Middle Ages to form a coating for ornamental pottery, &c., whence the early application of the term *porcellana* to the fine ware brought from the far East. Both applications

of the term, viz. to cowries and to China-ware, occur in *Marco Polo* (see below). The quasi-analogous application of *pig* in Scotland to earthen-ware, noticed in an imaginary quotation below, is probably quite an accident, for there appears to be a Gaelic *pig*, ‘an earthen jar,’ &c. (see *Skeat*, s.v. *piggin*). We should not fail to recall Dr. Johnson’s etymology of *porcelaine* from “*pour cent années*,” because it was believed by Europeans that the materials were matured under ground 100 years! (see quotations below from Barbosa, and from Sir Thomas Brown).

c. 1250.—Capmany has the following passage in the work cited. Though the same writer published the *Laws of the Consulado del Mar* in 1791, he has deranged the whole of the chapters, and thus, which he has quoted, is omitted altogether!

“In the XLIVth chap. of the maritime laws of Barcelona, which are undoubtedly not later than the middle of the 13th century, there are regulations for the return cargoes of the ships trading with Alexandria. . . . In this are enumerated among articles brought from Egypt . . . cotton in bales and spun wool *de capella* (for hnts?), *porcellanas*, alum, elephants’ teeth. . . .”—*Morras, Hist. de Barcelona*, I. Pt. ii. p. 44.

1298.—“Il ont monoie en tel maniere con jo voz dirai, car il ependent porcelaine blanco, cello qe so trovant en la mer et qe so metont au cuol des chioz, et valent les quatre-vingt porcelaines un saio d’arjent qe sunt dons veneables groz. . . .”—*Marco Polo*, oldest French text, p. 132.

“Et encore voz di qe on ce-to proveance, en uno cite qe est apelle Tinagui, so font escuelle de porcellaine grant et pitet les plus bolles qe l’en peust deviser.”—*Ibid.* 180.

c. 1328.—“Audiri quodd ducentas civitates habet sub so imperator ille (Magnus Tartarus) majores quam Tholosa; et ego certè credo quodd plures habeant homines. . . . Alia non sunt quas ego sciam in isto imperio digna relatione, nisi una pulcherrima, et nobilissima, atque virtuosa porsoleta.”—*Jordan Arabica*, p. 59.

In the next passage it seems probable that the shells, and not China dishes, are intended.

c. 1313.—“ . . . ghomembien, vernice, armoniaco, zaffiro, coloquinti, porcellane, mirra, mirabolani . . . si vendono a Vinegia a cento di peso sottile” (i.e. by the cutoha hundredweight).—*Prigolotti, Pratica della Mercatura*, p. 131.

c. 1440.—“ . . . this Cim and Macinn that I have before named arr ii verio great provinces, thinhabitants whereof arr idolatary, and thero make they vessels and dishes of **Porcellana**.”—*Giovanni Barba, Hak. Soc.* 75.

In the next the shells are clearly intended :

1442.—“*Gabriele di Firenze* . . . Porcellette marine, la libra . . . soldi . . . denari . . .” — *Uziano, Prati della Mercatura*, p. 23.

1461.—“*Porcellane pezzi 20, cioè 7 piattine, 5 scodelle, 4 grandi e una puccida, piattine 5 grandi, 3 scodelle, una biava, e due bianche.*”—*List of Presents sent by the Sultan of Egypt to the Doge Pasquale Malipiero*. In *Muratori, Rerum Italicarum Scriptores*, xxi. col. 1170.

1475.—“The exports of Cheen and Machin are also large. Porcelain is made there, and sold by the weight and at a low price.” — *Nikitin, in India in the XVth Cent.*, 21.

1497.—“ . . . le mando lo inventario del presente del Soldano dato a Lorenzo . . . vasi grandi di Porcellana mai più veduti simili ne meglio lavorati. . . .” — *Letter of P. da Bibbiano to Clar. de' Medici, in Roscoe's Lorenzo*, ed. 1825, ii. 371.

1502.—“In questo tempo abbasiamo xxi nave sopra il porto di Calcehut ; et de epso hebbo tãto drogario e speciarie cho cariche le dicte et nave. Pratercia me ha mandato et vasi di porzellana eccellitissimi et grãdi : quatro bochili de argento grandi cõ certi altri vasi al modo loro per credentia.” — *Letter of K. Emanuel*, 13.

1516.—“They make in this country a great quantity of porcelains of different sorts, very fine and good, which form for them a great article of trade for all parts, and they make them in this way. They take the shells of sea-snails (*caracoli*), and eggs-shells, and pound them, and with other ingredients make a paste, which they put underground to refine for the space of 80 or 100 years, and this mass of paste they leave as a fortune to their children. . . .” — *Barbieri, in Ramusio*, i. 320.

1553.—(In China) “The service of their meals is the most elegant that can be, everything being of very fine porcelana (although they also make use of silver and gold plate), and they eat everything with a fork made after their fashion, never putting a hand into their food, much or little.” — *Barros*, III. ii. 7.

1551.—(After a suggestion of the identity of the *vera purpurina* of the ancients) : “Ce nom de Porcelaine est donné à plusieurs coquilles de mer. Et pource qu'un beau Vaisseau d'une coquille de mer ne se pourroit rendre mieux à propos suyuât le nom antique, que de l'appeller de Porcelaine j'ay pensé que les coquilles polies et lustrées, ressemblant à Nacre de perles, ont quelque affinité avec la matiere des vases de Porcelaine antiques : joinct aussi que le peuple François nomme les pates-nostres faictes de gros signols, pates-nostres de Porcelaine. Les susdits vases de Porcelaine sont transparents, et coustent bien cher au Caire, et sicut meismement qu'ilz les apportent des Indes. Mais cela ne me sembla vraisemblable : car on n'en voirroit pas si grande quantité, ne de si grãdes

pieces, s'il failloit apporter de si loing. Vne e-guiere, vn pot, ou vn autre vaisseau pour petite qu'elle soit, cousto vn ducat : si c'est quelque grãd vase, il coustera d'aunantage.” — *P. Belon, Observations*, f. 131.

c. 1560.—“And because there are many opinions among the Portugals which have not bene in China, about where this Porcelaine is made, and touching the substance whereof it is made, some saying, that it is of oysters shels, others of dung rotten of a long time, because they were not enformed of the truth, I thought it convenient to tell here the substance. . . .” — *Gaspar da Cruz, in Purchas*, iii. 177.

[1605-6.—“ . . . China dishes or Fuselen.” — *Burdwood, First Letter Book*, 77.

[1612.—“Balanced one part with sandal wood, Porcelain and pepper.” — *Danvers, Letters*, i. 107.]

1615.—“If we had in England bods of porcelaine such as they have in China, which porcelaine is a kind of plaster buried in the earth, and by length of time congealed and glazed into that substance ; this were an artificial mine, and part of that substance. . . .” — *Bacon, Argument on Improvement of Waste ; Works*, by Spalding, &c., 1850, vii. 523.

c. 1630.—“The Bannians all along the sea-shore pitch their Booths . . . for there they sell Callicoco, China-satten, Porcellain-ware, scrutores or Cabbinets. . . .” — *Sir T. Herbert*, ed. 1665, p. 46.

1650.—“We are not thoroughly resolved concerning Porcellane or China dishes, that according to common belief they are made of earth, which both in preparation about an hundred years underground ; for the relations thereof are not only divers but contrary, and Authors agree not herein. . . .” — *Sir Thomas Browne, Vulgar Errors*, ii. 5.

[1652.—“Invited by Lady Gerrard I went to London, where we had a greates supper ; all the vessels, which were innumerable, were of Porcelan, she having the most ample and richest collection of that curiositie in England.” — *Evelyn, Diary*, March 19.]

1726.—In a list of the treasures left by Akbar, which is given by Valentijn, we find :

“In Porcelayn, &c, Ropias 2507747.” — *iv (Suratte)*, 217.

1850.—“*Vasella quidem delicatior et caerulea et venusta, quibus inhaeret nescimus quid elegantius, porcellana vocantur, quasi (sed nescimus quare) a porcellis. In partibus autem Britanniae quas septentrionem spectant, vocabulo foran analogo, vasa grossiora et fusca pigri appellant barbari, quasi (sed quare itorum nescimus) a porci.*” — *Narrischchen und Wittgehoff, Etymol. Universale*, s.v. “Blau China.” — *Motto to An Ode in Brown Pig, St. James's Gazette*, July 17.

PORGO, s. We know this word only from its occurrence in the passage

quoted; and most probably the explanation suggested by the editor of the *Notes* is correct, viz. that it represents Port. *pragua*. This word is perhaps the same as *piroga*, used by the French for a canoe or 'dug-out'; a term said by Littré to be (*piroga*) Carib. [On the passage from T. B. quoted below Sir H. Yule has the following note: "J. (i.e. T.) B., the author, gives a rough drawing. It represents the *Purgoe* as a somewhat high-sterned lighter, not very large, with five oar-pins a side. I cannot identify it exactly with any kind of modern boat of which I have found a representation. It is perhaps most like the *paluár*. I think it must be an Orissa word, but I have not been able to trace it in any dictionary, Uriya or Bengali." On this Col. Temple says: "The modern Indian *paluár* (Malay *palua*) is a skiff, and would not answer the description." Anderson (*loc. cit.*) mentions that in 1685 several "well-laden *Purgoes*" and boats had put in for shelter at Rameswaram to the northward of Madapollam, i.e. on the Coromandel Coast. There seems to be no such word known there now. I think, however, that the term *Purgoe* is probably an obsolete Anglo-Indian corruption of an Indian corruption of the Port. term *barca*, *barea*, a term used for any kind of sailing boat by the early Portuguese visitors to the East (e.g. *D'Albuquerque*, Hak. Soc. ii. 230; *Vasco da Gama*, Hak. Soc. 77, 240).]

[1669-70.—"A *Purgoe*: These Vessels for the most part between Hugly and Pypla and Ballaore; with these boats they carry goods into ye Roads on board English and Dutch, &c. Ships, they will lino a longo time in ye Sea, being brought to anchor by ye Sterne, as theirs Vessel way is."—MS. by T. B[ateman], quoted by Anderson, *English Intercourse with Siam*, p. 266.]

1680.—"Ft. St. Geo. Comm., Jany. 30, "records arrival from the Bay of the 'Success', the Captain of which reports that a *Porgo* (*Pergua*), a fast-sailing vessel, [shipper] drove ashore in the Bay about 1st ply. . . ."—*Notes and Exts.* No. iii. p. 2.

[1683.—"The Thomas arrived with ye 23 bales of Silk taken out of the *Purga*."—*Hedley, Diary*, Hak. Soc. i. 65.

[1685.—"In Hoogly letter to Fort St. George, dated February 6 *Porgo* occurs coupled with 'born' (Hind. *bhar*, 'a lighter')."—*Pringle, Diary Ft. St. Geo.* 1st ser. iii. 165.

PORTIA, s. In S. India the common name of the *Thapsesia popul-*

nea, Lam. (N.O. *Malvaceae*), a favourite ornamental tree, thriving best near the sea. The word is a corruption of Tamil *Puarasu*, 'Flower-king; [*pu-rarav*, from *pu*, 'flower,' *arasu*, 'peepul tree']. In Ceylon it is called *Suria gansuri*, and also the Tulip-tree.

1712.—"Le bois sur lequel on les met (les toiles), et celui qu'on employe pour les battre, sont ordinairement du tamarinier, ou d'un autre arbo nommé porchi."—*Letb. Idyl.* xiv. 122.

1860.—"Another useful tree, very common in Ceylon, is the *Suria*, with flowers so like those of a tulip that Europeans know it as the tulip tree. It loves the sea air and saline soils. It is planted all along the avenues and streets in the towns near the coast, where it is equally valued for its shade and the beauty of its yellow flowers, whilst its tough wood is used for carriage-shafts and gun-stocks."—*Tennent's Ceylon*, i. 117.

1861.—"It is usual to plant large branches of the *portia* and banyan trees in such a slovenly manner that there is little probability of the trees thriving or being ornamental."—*Claghorn, Forests and Gardens of S. India*, 197.

PORTO NOVO, n.p. A town on the east of South Arcot, 32 m. S. of Pondicherry. The first mention of it that we have found is in Bocarro, *Decada*, p. 42 (c. 1613). The name was perhaps intended to mean 'New Oporto,' rather than 'New Haven,' but we have not found any history of the name. [The Tamil name is *Parangipattai*, 'European town,' and it is called by Mahomedans *Mahmūd-bandar*.]

1718.—"At Night we came to a Town called *Porta Nova*, and in Malabarish *Purandi Pota* (*Parangipattai*)."—*Propagation of the Gospel*, &c., Pt. ii. 41.

1726.—"The name of this city (*Porto Novo*) signifies in Portuguese New Haven, but the Moors call it *Mohammed Bender* . . . and the Gentos *Perrangipente*."—*Valentijn, Choramandel*, 8.

PORTO PIQUENO, PORTO GRANDE, m. pp. 'The Little Haven, and the Great Haven'; names by which the Bengal ports of *Satigam* (q.v.) and *Chatigam* (see **CHITTAGONG**) respectively were commonly known to the Portuguese in the 16th century.

1654.—"Porto Pequeno de Bengala . . . Cowries are current in the country; 80 cowries make 1 *pone* (see **PUN**); of these *pones* 48 are equal to 1 *larin* more or less."—*A. Nunes*, 37.

1554.—“*Porto Grande de Bengala*. The maund (*māo*), by which they weigh all goods, contain 40 seers (*ceer*), each seer 18½ ounces. . . .”—*A. Nunes*, 37.

1568.—“Io mi parti d’Orisa per Bengala al Porto Picheno . . . s’entra nel fiume Ganze, dalla bocca del qual fiume s’uno a *Satagun* (see *SATIGANI*) città, ove si fanno negotij, et oue i mercadanti si riducono, sono conti o venti miglia, che si fanno in dieotto hore a remi, cioè, in tre crescenti d’acqua, che sono di sei hore l’uno.”—*C’s. Federici*, in *Ramusio*, iii. 392.

1569.—“Partisemo di Sondiana, et giungesemo in Chittigan il gran porto di Bengala, in tempo che già i Portoghesi haveuano fatto pace o tregua con i Rettori.”—*Ibid.* 396.

1595.—“Beside, you tell me that the traffic and commerce of the Porto Pequeno of Benguala being always of great moment, if this goes to ruin through the Mogors, they will be the masters of those tracts.”—*Letter of the K. of Portugal*, in *Archiv. Port. Orient.*, Fascic. 3, p. 481.

1596.—“And so he wrote me that the Commerce of Porto Grande of Bengala is flourishing, and that the King of the Country had remitted to the Portuguese 3 per cent. of the duties that they used to pay.”—*Ibid.* p. 580.

1598.—“When you think you are at the point de Gunle, to be asured thereof, make towards the Island, to know it . . . where commonlie all the shippes know the land, such I say as we sayle to *Bengalen*, or to any of the Hauens thereof, as *Porto Pequeno* or *Porto Grande*, that is the small, or the great Haven, where the Portingalles doe traffique. . . .”—*Lincolnton*, Book III. p. 324.

[c. 1617.—“*Port Grande, Port Pequena*,” in *Sir T. Ro’s Lett.* Hak. Soc. ii. 538.]

POSTEEN, s. An Afghan leathern pelisse, generally of sheep-skin with the fleece on. Pers. *postin*, from *post*, ‘a hide.’

1080.—“Khawja Ahmad came on some Government business to Ghaznia, and it was reported to him that some merchants were going to Turkistan, who were returning to Ghaznia in the beginning of winter. The Khawja remembered that he required a certain number of postins (great coats) every year for himself and sons. . . .”—*Nizām-ul-Mulk*, in *Elliot*, ii. 497.

1442.—“His Majesty the Fortunate Khāskān had sent for the Prince of Kāhkūt, horse, pelisse (postin) and robes woven of gold. . . .”—*Abdurazzāl*, in *Not. et Extr.* xiv. Pt. i. 437.

[c. 1590.—“In the winter season there is no need of postins (fur-lined coats). . . .”—*Atin*, ed. *Jarrett*, ii. 337.]

1862.—“Otter skins from the Hills and Kashmir, worn as Postins by the Yarkandis.”—*Punjab Trade Report*, p. 65.

POTTAH, s. Hind. and other vernaculars, *paṭṭā*, &c. A document specifying the conditions on which lands are held; a lease or other document securing rights in land or house property.

1778.—“I am therefore hopeful you will be kindly pleased to excuse me the five lacs now demanded, and that nothing may be demanded of me beyond the amount expressed in the pottah.”—*The Rajah of Benares* to Hastings, in *Articles of Charge against H.*, Burke, vi. 591.

[1860.—“By the Zamocendar, then, or his under tenant, as the case may be, the land is farmed out to the Ryots by pottahs, or agreements. . . .”—*Grant*, *Rural Life in Bengal*, 67.

PRA, PHRA, PRAW, s. This is a term constantly used in Burma, familiar to all who have been in that country, in its constant application as a style of respect, addressed or applied to persons and things of especial sanctity or dignity. Thus it is addressed at Court to the King; it is the habitual designation of the Buddha and his images and angobas; of superior ecclesiastics and sacred books; corresponding on the whole in use, pretty closely to the Skt. *Śrī*. In Burmese the word is written *bhura*, but pronounced (in Arakan) *p’hra*, and in modern Burma Proper, with the usual slurring of the r, *P’hyā* or *Pyd*. The use of the term is not confined to Burma; it is used in quite a similar way in Siam, as may be seen in the quotation below from Alahaster; the word is used in the same form *P’hra* among the Shans; and in the form *Prea*, it would seem, in Camboja. Thus Garnier speaks of Indra and Vishnu under their Cambojan epithets as *Prea En* and *Prea Noreni* (*Nārāyana*); of the figure of Buddha entering *nirvāna*, as *Prea Nippan*; of the King who built the great temple of Angkor Wat as *Prea Kot Melea*, of the King reigning at the time of the expedition as *Prea Ang Reachea Vodey*, of various sites of temples as *Praecon*, *Praean*, *Prea Pithu*, &c. (*Voyage d’Exploration*, i. 26, 40, 388, 77, 85, 72).

The word *p’hra* appears in composition in various names of Burmese kings, as of the famous *Alomphra* (1753-60), founder of the late dynasty, and of his son *Dodoah-p’hra* (1781-1819). In the former instance the

name is, according to Sir A. Phayre, Alaung-phra, i.e. the embryo Buddha, or Bodhisatva. A familiar Siamese example of use is in the *Phrā Bā*, or sacred foot-mark of Buddha, a term which represents the *Nri Pada* of Ceylon.

The late Prof. H. H. Wilson, as will be seen, supposed the word to be a corruption of Skt. *prabhu* (see **PARVOE**). But Mr. Alabaster points, under the guidance of the Siamese spelling, rather to Skt. *vara*, 'pre-eminent, excellent.' This is in Pali *vare*, 'excellent, best, precious, noble' (*Childers*). A curious point is that, from the prevalence of the term *phrā* in all the Indo-Chinese kingdoms, we must conclude that it was, at the time of the introduction of Buddhism into those countries, in predominant use among the Indian or Ceylonese propagators of the new religion. Yet we do not find any evidence of such a use of either *prabhu* or *vare*. The former would in Pali be *pabbho*. In a short paper in the *Bijlagen* of the Royal Institute of the Hague (Dl. X. jde Stuk, 1885), Prof. Kern indicates that this term was also in use in Java, in the forms *Bra* and *pra*, with the sense of 'splendid' and the like; and he cites as an example *Bra-Wijaya* (the style of several of the medieval kings of Java), where *Bra* is exactly the representative of Skt. *Sri*.

1648.—"I know that in the country of Laos the Dignities of *Pa-ya* and *Muang*, and the honourable Epithots of *Pra* are in use; it may be also that the other terms of Dignity are common to both Nations, as well as the Laws."—*De la Loubère, Siam*, E.T. 79.

"The *Pra*-Clang, or by a corruption of the *Portuguese*, the *Barcelon*, is the officer, who has the appointment of the Commerce, as well within as without the Kingdom. . . . His name is composed of the Balu word *Pra*, which I have so often discoursed of, and of the word *Clang*, which signifies Magazine."—*Ibid.* 91.

"Thon *Summano-Codon* (see **GAUTAMA**) they call *Pra-Boute-Tchton*, which verbiage signifies the Great and Excellent Lord."—*Ibid.* 131.

1795.—"At noon we reached Meeaday, the personal estate of the Magawoon of Pegue, who is oftener called, from this place, Meeaday Prawn, or Lord of Meeaday."—*Spence, Embassy to Am.* 212.

1855.—"The epithet *Phra*, which occupies so prominent a place in the ceremonial and religious vocabulary of the Siamese and Burmese, has been the subject of a good

deal of nonsense. It is unfortunate that our Burmese scholars have never (I believe) been Sanskrit scholars, nor vice versa, so that the Pāli terms used in Burma have had little elucidation. On the word in question, Professor H. H. Wilson has kindly favoured me with a note: 'Phrā is no doubt a corruption of the Sanskrit *Prabhu*, a Lord or Master; the *h* of the aspirate *bh* is often retained alone, leaving *Prabu* which becomes *Prāh* or *Phra*.'—*See H. Yule, Mission to Ava*, 61.

1855.—"All these readings (of documents at the Court) were intoned in a high recitative, strongly resembling that used in the English cathedral service. And the long-drawn *Phyā-ā-ā-ā!* (My Lord), which terminated each reading, added to the resemblance, as it came in exactly like the Amen of the Liturgy."—*Ibid.* 88.

1859.—"The word *Phra*, which so frequently occurs in this work, here appears for the first time; I have to remark that it is probably derived from, or of common origin with, the Pharaoh of antiquity. It is given in the Siamese dictionaries as synonymous with God, ruler, priest, and teacher. It is in fact the word by which sovereignty and sanctity are associated in the popular mind."—*Boering, Kingdom and People of Siam*, [i. 35]

1863.—"The title of the First King (of Siam) is *Phra-Chon-Khu-Yu-Hua* and spoken as *Phra-Phuth-Cho-Yu-Hua*. . . . His Majesty's name is styled in the Pali form *Phra-Naga*. . . . The Siamese term the Catholic missionaries, the Preachers of the *Phra-Chao Phu-Sung*, i.e. of God the Creator, or the Divine Lord Builder, . . . The Catholic missionaries express 'God' by *Phra-Phuth-Cho*. . . . and they explain the Eucharist as *Phra-Phuthi-Kayo* (Kaya: 'Body')."—*Bastian, Reise*, iii. 109, and 111-115.

1870.—"The most excellent *Parā*, brilliant in his glory, free from all ignorance, beholding Nibbāna the end of the migration of the soul, lighted the lamp of the law of the Word."—*Rogier, Buddhasgoh's Parables*, tr. from the Burmese, p. 1.

1871.—"*Phra* is a Siamese word applied to all that is worthy of the highest respect, that is, everything connected with religion and royalty. It may be translated as 'holy.' The Siamese letters *p-h-r* commonly represent the Sanskrit *v-r*. I therefore presume the word to be derived from the Sanskrit '*vri*'—to choose, or to be chosen,' and '*vra*'—better, best, excellent,' the root of *āpavos*."—*Alabaster, The Wheel of the Law*, 161.

PRAAG, sometimes **PIAGG**, n.p. Properly *Prayāga*, 'the place of sacrifice,' the old Hindu name of **Allahabad**, and especially of the river confluence, since remote ages a place of pilgrimage.

o. A.D. 638.—"Le royaume de *Polo-ye-Lin* (*Prayāga*) a environ 5000 li de tour. La

capitolo, qui est situé au confluent de deux fleuves, à environ 20 li de tour. . . Dans la ville, il y a un temple des dieux qui est d'une richesse éblouissante, et où éclatent une multitude de miracles. . . Si quel qu'un est capable de pousser le mépris de la vie jusqu'à se donner la mort dans ce temple, il obtient le bonheur éternel et les joies infinies des dieux. . . Depuis l'antiquité jusqu'à nos jours, cette coutume incense n'a pas cessé un instant." —*Houen-Thsang, in Pél. Bouddh.* ii 276-79.

c. 1020 — " . . . thence to the tree of Barāgi, 12 (para)angs. This is at the confluence of the Jumna and Ganges." —*Al-Birūnī, in Elliot,* i, 55

1520. — "The same day I swam across the river Ganges for my amusement. I counted my strokes, and found that I crossed over at 33 strokes. I then took breath and swam back to the other side. I had crossed by swimming every river that I had met with, except the Ganges. On reaching the place where the Ganges and Jumna unite, I rowed over in the boat to the Pāg side. . . ." —*Babar,* 106.

1585 — " . . . Frō Agra I came to Prage, where the river Jemena entreth into the mighty river Ganges, and Iemena looeth his name." —*R. Fitch, in Hall,* ii 336.

PRACRIT, s. A term applied to the older vernacular dialects of India, such as were derived from, or kindred to, Sanskrit. Dialects of this nature are used by ladies, and by inferior characters, in the Sanskrit dramas. These dialects, and the modern vernaculars springing from them, bear the same relation to Sanskrit that the "Romance" languages of Europe bear to Latin, an analogy which is found in many particulars to hold with most surprising exactness. The most completely preserved of old Prakrits is that which was used in Magadha, and which has come down in the Buddhist books of Ceylon under the name of Pali (q.v.). The first European analysis of this language bears the title "*Institutiones Linguae Pracriticae*. Scripsit Christianus Lassen, Bonnæ ad Rhenum, 1837." The term itself is Skt. *prākṛita*, 'natural, unrefined, vulgar,' &c.

1801 — "Sanskrit is the speech of the Celestial, framed in grammatical institutes, Pracrita is similar to it, but manifold as a provincial dialect, and otherwise." —*Sanskrit Treatise*, quoted by Colebrooke, in *As. Res.* vii. 199.

PRAYA, s. This is in Hong-Kong the name given to what in most foreign settlements in China is called the Bund; i.e. the promenade or drive

along the sea. It is Port. *praya*, 'the shore.'

[1598. — "Another towne towards the North, called Villa de Praya (for Praya is as much as to say, as strand)" —*Linschoten*, Hak. Soc. ii. 278.]

PRESIDENCY (and **PRESIDENT**), s. The title 'President,' as applied to the Chief of a principal Factory, was, in early popular use, though in the charters of the E.I.C.' its first occurrence is in 1661 (see *Letters Patent*, below). In Sainsbury's *Calendar* we find letters headed "to Capt. Jourdain, president of the English at Bantam" in 1614 (l. 297-8); but it is to be doubted whether this wording is in the original. A little later we find a "proposal by Mr. Middleton concerning the appointment of two especial factors, at Surat and Bantam, to have authority over all other factors; Jourdain named." And later again he is styled "John Jourdain, Captain of the house" (at Bantam; see pp. 303, 325), and "Chief Merchant at Bantam" (p. 343).

1623. — "Speaking of the Dutch Commander, as well as of the English President, who often in this fashion came to take me for an airing, I should not omit to say that both of them in Surat live in great style, and like the grandees of the land. They go about with a great train, sometimes with people of their own mounted, but particularly with a great crowd of Indian servants on foot and armed, according to custom, with sword, target, bow and arrows." —*J. della Valle*, ii. 517.

"Our boat going ashore, the President of the English Merchants, who usually resides in Surat, and is chief of all their business in the E. Indies, Persia, and other places dependent thereon, and who is called Sign. Thomas Rastel . . . came aboard in our said boat, with a minister of theirs (so they term those who do the priest's office among them)." —*Ibid.* ii. 501-2; [Hak. Soc. i. 18].

1638. — "As soon as the Commanders heard that the (English) President was come to Suhalu, they went ashore. . . . The two dayes following were spent in feasting, at which the Commanders of the two Ships treated the President, who afterwards returned to *Surat*. . . . During my abode at *Surat*, I wanted for no divertissement; for I . . . found company at the Dutch President's, who had his Farms there . . .

* Thomas Rastall or Rastell went out apparently in 1615, in 1619 is mentioned as a "chief merchant of the fleet at Swally Road," and often later as chief at Surat (see Sainsbury, i. 476, and ii. *passim*).

inasmuch as I could converse with them in their own Language."—*Mandelslo*, E.T., ed. 1669, p. 19.

1638.—"Les Anglois ont bien encore un bureau à Bantam, dans l'Isle de Java, mais il a son President particulier, qui ne depend point de celuy de Suratta."—*Mandelslo*, French ed. 1669, p. 124.

"A mon retour à Suratta je trouvoy dans la loge des Anglois plus de cinquante marchands, que le President avoit fait venir de tous les autres Bureaux, pour rendre compte de leur administration, et pour estre presens à ce changement de Gouvernement."—*Ibid.* 188.

1661.—"And in case any Person or Persons, being convicted and sentenced by the President and Council of the said Governor and Company, in the said East Indies, their Factors or Agents there, for any Offence by them done, shall appeal from the same, that then, and in every such case, it shall and may be lawful to and for the said President and Council, Factor or Agent, to seize upon him or them, and to carry him or them home Prisoners to England."—*Letters Patent to the Governor and Company of Merchants of London, trading with the E. Indies*, 3d April.

1670.—The Court, in a letter to Fort St. George, fix the amount of tonnage to be allowed to their officers (for their private investments) on their return to Europe:

"Presidents and Agents, at Surat, Fort St. George, and Bantam . . . 5 tons.
Chiefs, at Persia, the Bay (q.v.), Mosulapattam, and Macassar: Deputy at Bombay, and Seconds at Surat, Fort St. George, and Bantam . . . 3 tons."
In Notes and Exts., No. i. p. 3.

1702.—"Tuesday 7th April. . . . In the morning a Council . . . afterwards having some Discourse arising among us whether the charge of hiring Calashes, &c., upon Invitations given us from the Shabander or any others to go to their Countrey Houses or upon any other Occasion of diverting our Selves abroad for health, should be charged to our Honble Masters account or not, the President and Mr. Loyd were of opinion to charge the same. . . . But Mr. Rouse, Mr. Ridges, and Mr. Master were of opinion that Batavia being a place of extraordinary charge and Expense in all things, the said Calash hire, &c., ought not to be charged to the Honourable Company's Account."—*MS. Records in India Office*.

The book containing this is a collection of fragmentary MS. diaries. But this passage pertains apparently to the proceedings of President Allen Catchpole and his council, belonging to the Factory of Chusan, from which they were expelled by the Chinese in 1701-2; they stayed some time at Batavia on their way home. Mr. Catchpole (or Ketchpole) was soon afterwards chief of an English settlement made

upon Pulo Condore, off the Cambojan coast. In 1704-5, we read that he reported favourably on the prospects of the settlement, requesting a supply of young writers, to learn the Chinese language, anticipating that the island would soon become an important station for Chinese trade. But Catchpole was himself, about the end of 1705, murdered by certain people of Macassar, who thought he had broken faith with them, and with him all the English but two (see *Bruce's Annals*, 483-4, 580, 606, and *A. Hamilton*, ii. 205 [ed. 1744]). The Pulo Condore enterprise thus came to an end.

1727.—"About the year 1674, President Aungier, a gentleman well qualified for governing, came to the Chair, and leaving Surat to the Management of Deputies, came to Bombay, and rectified many things."—*A. Hamilton*, i. 188.

PRICKLY-HEAT, s. A troublesome cutaneous rash (*Lichen tropicus*) in the form of small red pimples, which itch intolerably. It affects many Europeans in the hot weather. Fryer (pub. 1698) alludes to these "fiery pimples," but gives the disease no specific name. Natives sometimes suffer from it, and (in the south) use a paste of sandal-wood to alleviate it. Sir Charles Napier in Sind used to suffer much from it, and we have heard him described as standing, when giving an interview during the hot weather, with his back against the edge of an open door, for the convenience of occasional friction against it. [See RED-DOG.]

1631.—"Quas Latinus Hippocrates *Cornelius Celsus* papulas, Plinius sudamina vocat . . . ita crebra sunt, ut ego adhuc neminem noverim qui molestias has effugerit, non magis quam morsus culicium, quos Lusitani *Mosquitas* vocant. Sunt autem hæc papulae rubentes, et asperae aliquantum, per sudorem in cutem ejectæ; plerumque a capito ad calcem usque, cum summo pruritu, et assiduo scilicet desiderio erumpentes."—*Jac. Bontii, Hist., Nat. &c.*, ii. 18, p. 33.

1665.—"The Sun is but just now rising, yet he is intolerable; there is not a Cloud in the Sky, not a breath of Wind; my horses are spent, they have not seen a green Herb since we came out of *Lahor*; my *Indians*, for all their black, dry, and hard skin, sink under it. My face, hands and feet are peeled off, and my body is covered all over with pimples that prick me, as so many needles."—*Bernier, E.T.* 125; [ed. *Constable*, 389].

[1673.—"This Season . . . though moderately warm, yet our Bodies broke out into small fiery Pimples (a sign of a prevailing *Crisis*) augmented by MUSKETEE-BITE, and *Chinies* raising Blisters on us."—*Fryer*, 35.]

1807.—"One thing I have forgotten to tell you of—the prickly heat. To give you some notion of its intensity, the placid Lord William (Bentinck) has been found sprawling on a table on his back, and Sir Henry Gwillim, one of the Madras Judges, who is a Welshman, and a fiery Briton in all senses, was discovered by a visitor rolling on his own floor, roaring like a baited bull."—*Lord Minto in India*, June 29

1813.—"Among the primary effects of a hot climate (for it can hardly be called a disease) we may notice prickly heat."—*Johnson, Influence of Trop. Climates*, 25.

PRICKLY-PEAR, s. The popular name, in both E. and W. Indies, of the *Opuntia Dillenii*, Haworth (*Cactus Indica*, Roxb.), a plant spread all over India, and to which Roxburgh gave the latter name, apparently in the belief of its being indigenous in that country. Undoubtedly, however, it came from America, wide as has been its spread over Southern Europe and Asia. On some parts of the Mediterranean shores (e.g. in Sicily) it has become so characteristic that it is hard to realize the fact that the plant had no existence there before the 16th century. Indeed at Palermo we have heard this scouted, and evidence quoted in the supposed circumstance that among the mosaics of the splendid *Duomo* of Monreale (12th century) the fig-leaf garments of Adam and Eve are represented as of this uncomplaining material. The mosaic was examined by one of the present writers, with the impression that the belief has no good foundation. [See 8th ser. *Notes and Queries*, viii. 254.] The cactus fruit, yellow, purple, and red, which may be said to form an important article of diet in the Mediterranean, and which is now sometimes seen in London shops, is not, as far as we know, anywhere used in India, except in times of famine. No cactus is named in Drury's *Useful Plants of India*. And whether the Mediterranean plants form a different species, or varieties merely, as compared with the Indian *Opuntia*, is a matter for inquiry. The fruit of the Indian plant is smaller and less succulent. There is a good description of the plant and fruit in *Ovidio*, with a good

cut (see Ramusio's Ital. version, bk. viii. ch. xxv.). That author gives an amusing story of his first making acquaintance with the fruit in S. Domingo, in the year 1515.

Some of the names by which the *Opuntia* is known in the Punjab seem to belong properly to species of *Euphorbia*. Thus the *Euphorbia Royleana*, Bois., is called *tsūi chū*, &c.; and the *Opuntia* is called *Kābuli tsūi*, *Gangī sho*, *Kanghi chū*, &c. *Gangī chū* is also the name of an *Euphorbia* sp. which Dr. Stewart takes to be the *E. Verifolia*, L. (*Punjab Plants*, pp. 101 and 194-5). [The common name in Upper India for the prickly pear is *nāgphani*, 'snake-hood,' from its shape.] This is curious; for although certain cactuses are very like certain *Euphorbias*, there is no *Euphorbia* resembling the *Opuntia* in form.

The *Zakām* mentioned in the *Āin* (*Gladwin*, 1600, ii. 68; [Jarrett, ii. 239; *Sidi Ali*, ed. Vambery, p. 31] as used for hedges in Guzerat, is doubtless *Euphorbia* also. The *Opuntia* is very common as a hedge plant in cantonments, &c., and it was much used by Tipoo as an obstruction round his fortifications. Both the *E. Royleana* and the *Opuntia* are used for fences in parts of the Punjab. The latter is objectionable, from harbouring dirt and reptiles; but it spreads rapidly both from birds eating the fruit, and from the facility with which the joints take root.

1825.—"The Prickly-Pear, Bush, or Shrub, of about 4 or 5 foot high . . . the fruit at first is green, like the leaf. . . . It is very pleasant in taste, cooling and refreshing; but if a man eat 15 or 20 of them they will colour his water, making it look like blood."—*Dumppar*, i. 223 (in W. Indies).

1764.—
"On this lay cuttings of the prickly pear;
They soon a formidable fence will shoot."
Granger, Bk. i.

[1829.—"The castle of Banaī . . . is covered with the cactus, or prickly pear, so abundant on the east side of the Aravalī."—*Tod, Annals*, Calcutta reprint, i. 826.]

1861.—"The use of the prickly pear" (for hedges). "I strongly deprecate; although impenetrable and inexpensive, it conveys an idea of sterility, and is rapidly becoming a nuisance in this country."—*Cleghorn, Forests and Gardens*, 225.

PROME, n.p. An important place in Pegu above the Delta. The name is *Talaing*, properly *Brun*. The Bur-

mese call it *Pyé* or (in the Aracanese form in which the *r* is pronounced) *Pré* and *Pré-myo* ('city').

1515.—"When he (the K. of *Bramau*) was arrived at the young King's palace, he caused himself to be crowned King of *Prom*, and during the Ceremony . . . made that poor Prince, whom he had deprived of his Kingdom, to continue kneeling before him, with his hands held up. . . . This done he went into a Balcone, which looked on a great Market-place, whither he commanded all the dead children that lay up and down the streets, to be brought, and then causing them to be hacked very small, he gave them, mingled with Bran, Rice, and Herbs, to his Elephants to eat."—*Pinto*, E.T. 211-212 (orig. clv.).

c. 1609.—". . . this quarrel was hardly ended when a great rumour of arms was heard from a quarter where the Portuguese were still fighting. The cause of this was the arrival of 12,000 men, whom the King of *Pren* sent in pursuit of the King of *Arracan*, knowing that he had fled that way. Our people hastening up had a stiff and well fought combat with them; for although they were fatigued with the fight which had been hardly ended, those of *Pren* were so disheartened at seeing the Portuguese, whose steel they had already felt, that they were fain to retire."—*Boeyra*, 142. This author has *Prom* (p. 132) and *Porão* (p. 149). [Also see under *AVA*.]

1755.—"*Prome* . . . has the ruins of an old brick wall round it, and immediately without that, another with *Tak Timber*."—*Capt. G. Baker*, in *Dalrymple*, i. 173.

1795.—"In the evening, my boat being ahead, I reached the city of *Prawe-meto*, or *Prome*, . . . renowned in Birman history."—*Symes*, pp. 238-9.

PROW, PARAO, &c., s. This word seems to have a double origin in European use; the Malayäl. *pärn*, 'a boat,' and the Island word (common to Malay, Javaneze, and most languages of the Archipelago) *präh* or *prähü*. This is often specifically applied to a peculiar kind of galley, "Malay Prow," but *Crawford* defines it as "a general term for any vessel, but generally for small craft." It is hard to distinguish between the words, as adopted in the earlier books, except by considering date and locality.

1499.—"The King despatched to them a large boat, which they call *parão*, well manned, on board which he sent a Nairo of his with an errand to the Captains. . . ."—*Correa*, *Lendas*, i. i. 115.

1510.—(At Calicut) "Some other small ships are called *Parao*, and they are boats of ten paces each, and are all of a piece, and go with oars made of cane, and the mast also is made of cane."—*Vartema*, 154.

1510.—"The other Persian said: 'O Sir, what shall we do?' I replied: 'Let us go along this shore till we find a *parao*, that is, a small bark.'"—*Ibid.*, 269.

1518.—"Item; that any one possessing a zambuquo (see **SAMBOOK**) or a *parao* of his own and desiring to go in it may do so with all that belongs to him, first giving notice two days before to the Captain of the City."—*Livro dos Privilegios da Cidade de Goa*, in *Archiv. Port. Orient. Fascic. v.* p. 7.

1523.—"When Dom Sancho (Dom Sancho Anriquez; see *Correa*, ii. 770) went into Muar to fight with the fleet of the King of Bintam which was inside the River, there arose a squall which upset all our *paraos* and *lancharas* at the bar mouth. . . ."—*Lembrança de Cousas de India*, p. 6.

1582.—"Next daye after the Capitaine Generall with all his men being a land, working upon the ship called *Burrio*, there came in two little *Paraos*."—*Custaneda* (tr. by N. L.), f. 62r.

1586.—"The fifth and last festival, which is called *Sapan Dman*, is one in which the King (of Pegu) is embarked in the most beautiful *parò*, or boat. . . ."—*G. Balbi*, f. 122.

1606.—Gouvea (f. 27r) uses *parò*.

"An howre after this comming a board of the hollanders came a prawe or a canow from Bantam."—*Middleton's Voyage*, c. 3 (v).

[1611.—"The Portuguese call their own galliots *Navires (navios)* and those of the Malabars, *Palraus*. Most of these vessels were Chetils (see **CHETTY**), that is to say merchantmen. Immediately on arrival the Malabars draw up their *Pados* or galliots on the beach."—*Pyrard de Laval*, Hak. Soc. i. 315.

[1623.—"In the Morning we discern'd four ships of Malabar Rovers near the shore (they called them *Paraos* and they goe with Onrliks our Galeots or Foists)."—*P. della Valle*, Hak. Soc. ii. 201.]

1666.—"Com secreto provino Lopo do Soarez veinte bateles, y gobernandolos y entrando por un rio, hallaron el peligró de cinco navos y ochenta *paraos* con mucha gente resuelta y de valor."—*Faria y Sousa*, *Asia*, i. 66.

1673.—"They are owners of several small *Provoes*, of the same make, and Canoes, cut out of one entire Piece of Wood."—*Fryer*, 20. Elsewhere (e.g. 57, 59) he has *Proes*.

1727.—"The *Andamaners* had a yearly Custom to come to the *Nicobar Islands*, with a great number of small *Praws*, and kill or take Prisoners as many of the poor *Nicobareans* as they could overcome."—*A. Hamilton*, ii. 65 [ed. 1744].

1816.—". . . *Prahu*, a term under which the Malays include every description of vessel."—*Raffles*, in *As. Res.* xii. 132.

1817.—"The Chinese also have many brigs . . . as well as native-built *prahus*."—*Raffles*, *Java*, i. 203.

1863.—“On December 13th I went on board a prau bound for the Aru Islands.”—*Wallace, Malay Archip.* 227.

PUCKA, adj. Hind. *pukka*, ‘ripe, mature, cooked’; and hence substantial, permanent, with many specific applications, of which examples have been given under the habitually contrasted term *cutch* (q.v.) One of the most common uses in which the word has become specific is that of a building of brick and mortar, in contradistinction to one of inferior material, as of mud, matting, or timber. Thus:

[1756.—“... adjacent houses; all of them of the strongest Pecca work, and all most proof against our Metal on yo Bastions.” *Capt. Grant, Report on Siege of Calcutta*, ed. by Col. Temple, *Ind. Ant.*, 1890, p. 7.]

1781.—“The House, Cook-room, bottle-cannah, godown, &c., are all pukka-built.”—*In Seton-Karr*, i. 41.

1821.—“A little above this beautiful stream, some miserable pukka sheds pointed out the Company’s warehouse.”—*Heber*, ed. 1844, i. 259-60.

1842.—“I observe that there are in the town (*Dehli*) many buildings pukka-built, as it is called in India.”—*Wellington* to *Ld. Ellenborough*, in *Indian Adm. of Ld. E.*, p. 306.

1857.—“Your Lahore men have done nobly. I should like to embrace them; Donald, Roberts, Mac, and Dick are, all of them, pukka trumps.”—*Lord Lawrence*, in *Life*, ii. 11.

1869.—“... there is no surer test by which to measure the prosperity of the people than the number of pukka houses that are being built.”—*Report of a Sub-Committee on Proposed Indian Census*.

This application has given rise to a substantive pukka, for work of brick and mortar, or for the composition used as cement and plaster.

1721.—“Fort William was built on an irregular Tetragon of Brick and Mortar, called Puckah, which is a Composition of Brick-dust, Lime, Molasses, and cut Hemp, and when it comes to be dry, it is as hard and tougher than firm Stone or Brick.”—*A. Hamilton*, ii. 19; [ed. 1744, ii. 7].

The word was also sometimes used substantively for “pukka piece” (see **CUTCHA**).

c. 1817.—“I am sure I strive, and strive, and yet last month I could only lay by eight rupees and four puckers.”—*Mrs. Sherwood’s Stories*, 66.

In (*Stockdale’s*) *Indian Vocabulary* of 1788 we find another substantive use, but it was perhaps even then inaccurate.

1788.—“Pucka—A putrid fever, generally fatal in 24 hours.”

Another habitual application of pukka and cutcha distinguishes between two classes of weights and measures. The existence of twofold weight, the pukka ser and the cutcha, used to be very general in India. It was equally common in Medieval Europe. Almost every city in Italy had its *libra grossa* and *libra sottile* (e.g. see *Pegolotti*, 4, 34, 153, 228, &c.), and we ourselves still have them, under the names of *pound avoirdupois* and *pound troy*.

1673.—“The Maund Pucka at *Agra* is double as much (as the *Surat Maund*).”—*Fryer*, 205.

1760.—“Les pacca coques . . . repondent à une lieue de l’isle de Franco.”—*Lett. Edif.* xv. 189.

1803.—“If the rice should be sent to *Coraygaum*, it should be in sufficient quantities to give 72 pucca seers for each load.”—*Wellington, Desp.* (ed. 1837), ii. 43.

In the next quotation the terms apply to the temporary or permanent character of the appointments held.

1866.—“*Susan*. Well, Miss, I don’t wonder you’re so fond of him. He is such a sweet young man, though he is outcha. Thank goodness, my young man is pukka, though he is only a subordinate Government Salt Chowkee.”—*Trevelyan, The Dank Bungalow*, 222.

The remaining quotations are examples of miscellaneous use:

1853.—“‘Well, Jenkyns, any news?’ ‘Nothing pukka that I know of.’”—*Outfield*, ii. 57.

1866.—“I cannot endure a swell, even though his whiskers are pukka.”—*Trevelyan, The Dank Bungalow*, in *Fraser*, lxxiii. 220.

The word has spread to China:

“Dis pukka sing-song makees show
How smart man make mistake, galow.”
Leland, Pidgin English Sing-Song, 51.

PUCKAULY, s; also **PUCKAUL**. Hind. *pakhali*, ‘a water-carrier.’ In N. India the *pakhali* [Skt. *payas*, ‘water,’ *khalla*, ‘skin’] is a large water-skin (an entire ox-hide) of some 20 gallons content, of which a pair are carried by a bullock, and the *pakhali* is the man who fills the skins, and supplies the water thus. In the *Madras Drill Regulations* for 1785 (33), ten puckalies are allowed to a battalion. (See also *Williamson’s V. M.* (1810), i. 229.)

[1638.—Referring to the preparations for the siege of Diu, "which they brought from all the wells on the island by all the bullocks they could collect with their water-skins, which they call *pacals* (*Pacnis*)."—*Couto*, Dec. V, Bk. iii. ch. 2.]

1780.—"There is another very necessary establishment to the European corps, which is two buccallies to each company: these are two large leathern bags for holding water, slung upon the back of a bullock. . . ."—*Munro's Narrative*, 183.

1803.—"It (water) is brought by means of bullocks in leathern bags, called here *puckally* bags, a certain number of which is attached to every regiment and garrison in India. Black fellows called *Puckally*-boys are employed to fill the bags, and drive the bullocks to the quarters of the different Europeans."—*Percival's Ceylon*, 102.

1801.—"It would be a much better arrangement to give the adjutants of corps an allowance of 28 rupees per mensem, to supply two *puckally* men, and two bullocks with bags, for each company."—*Wellington*, iii. 509.

1813.—"In cities, in the armies, and with Europeans on country excursions, the water for drinking is usually carried in large leather bags called *pacallies*, formed by the entire skin of an ox."—*Forbes, Or. Mem.* ii. 110; [2nd ed. i. 415].

1812.—"I lost no time in confidentially communicating to Capt. Oliver on the subject of trying some experiments as to the possibility of conveying empty '*puckalls*' and '*mussucks*' by sea to Suaz."—*Sir G. Arthur, in Ellenborough's Ind. Admin.* 219.

[1850.—"On the reverse flank of companies march the *Pickalliers*, or men driving bullocks, carrying large leather bags filled with water. . . ."—*Nitury, Ten Years in India*, iii. 335.]

PUCKEROW, v. This is properly the imperative of the Hind. verb *pakṛāṇi*, 'to cause to be seized,' *pakṛāo*, 'cause him to be seized'; or perhaps more correctly of a compound verb *pakarāo*, 'seize and come,' or in our idiom, 'Go and seize.' But *puckerow* belongs essentially to the dialect of the European soldier, and in that becomes of itself a verb 'to *puckerow*,' i.e. to lay hold of (generally of a recalcitrant native). The conversion of the Hind. imperative into an Anglo-Indian verb infinitive, is not uncommon; compare *bunow*, *dumbcow*, *gubbrow*, *lugow*, &c.

1866.—"Fanny, I am cutcha no longer. Surely you will allow a lover who is *pucka* to *puckero*!"—*Trevelyan, The Dark Hunga-lows*, 360.

PUDIPATAN, n.p. The name of a very old seaport of Malabar, which

'has now ceased to have a place in the Maps. It lay between Cannanore and Calicut, and must have been near the Waddakaré of K. Johnston's Royal Atlas. [It appears in the map in Logan's *Malabar* as *Pukupattanam* or *Pulappanani*.] The name is Tamil, *Pudupattana*, 'New City.' Compare true form of *Pondicherry*.

c. 515.—"The most notable places of trade are these . . . and then five marts of Malé from which pepper is exported, to wit, Parti, Mangaruth (see **MANGALORE**) Salopatana, Nalopatana, *Pudopatana*. . . ."—*Comas Indicopleustes*, Bk. xi. (see in *Cuthay*, &c. p. clxxviii.).

c. 1342.—"*Buddfattan*, which is a considerable city, situated upon a great estuary. . . . The haven of this city is one of the finest; the water is good, the hotel-nut is abundant, and is exported thence to India and China."—*Ibn Batuta*, iv. 87.

c. 1420.—"A quā rursus se diebus viginti terrestri viā contulit ad urbem portuque maritimum nomine *Pudifetanam*."—*Conti*, in *Poggio, de Var. Fort.*

1516.—". . . And passing those places you come to a river called *Pudripatan*, in which there is a good place having many Moorish merchants who possess a multitude of ships, and here begins the Kingdom of Calicut."—*Barbosa, in Humson*, i. f. 311r. See also in Stanley's *Barbosa Pudopatani*, and in *Tohfat-ul-Muyakuden*, by Rowlandson, pp. 71, 157, where the name (*Budfattan*) is misread *Budfattan*.

[**PUG**, s. Hind. *puṣṭ*, Skt. *padala*, 'a foot'; in Anglo-Indian use the footmarks of an animal, such as a tiger.

[1831.—". . . sanguine we were sometimes on the report of a *hura pug* from the *shikaree*."—*Orient. Sport. Mag.* reprint 1873, ii. 178.

[1882.—"Presently the large square '*pug*' of the tiger we were in search of appeared."—*Sanderson, Thirteen Years*, 30.]

PUGGRY, PUGGERIE, s. Hind. *pagṛi*, 'a turban.' The term being often used in colloquial for a scarf of cotton or silk wound round the hat in turban-form, to protect the head from the sun, both the thing and name have of late years made their way to England, and may be seen in London shop-windows.

c. 1200.—"Prithirāja . . . wore a *pagari* ornamented with jewels, with a splendid *turn*. In his ears he wore pearls; on his neck a pearl necklace."—*Chand Bardai* E.T. by Beames, *Ind. Ant.* i. 282.

[1827.—". . . I find it is the common mode of the Eastern People to shave the head all save a long lock which superstitiously

they leave at the very top, such especially as wear Turbans, Mandils, Dustars, and Puggarees" — *Sir T. Herbert*, ed. 1677, p. 110.]

1673. — "They are distinguished, some according to the consanguinity they claim with Mahomet, as a Siad is akin to that imposture, and therefore only assumes to himself a Green Vest and Puckery (or Turbat). . . ." — *Fryer*, 93, [comp. 113]

1689. — "... with a Puggaree or Turbant upon their Heads" — *Orington*, 314

1871. — "They (the Negro Police in Demarara) used frequently to be turned out to parade in George Town streets, dressed in a neat uniform, with white puggies framing in their ebony faces" — *Jenkins, The Cooler*.

PUGGY. s. Hind *pigi* (not in Shakespeare's Dict., nor in Platts), from *pag* (see **PUG**), 'the foot.' A professional tracker, the name of a caste, or rather an occupation, whose business is to track thieves by footmarks and the like. On the system, see *Burton, Sind Revisited*, i. 180 seqq.

[1821. — "There are in some of the districts of Central India (as in Guzerat) puggees, who have small fees on the village, and whose business it is to trace thieves by the print of their feet." — *Macleod, Central India*, 2nd ed. ii. 19.]

1879. — "Good puggies or trackers should be employed to follow the dacoits during the daytime" — *Times of India, Overland Suppl.*, May 12, p. 7.

PUHUR. PORE. PYRE, &c., s. Hind. *pahar, pahr*, from Skt. *prahara*. 'A fourth part of the day and of the night, a watch' or space of 8 *gharīs* (see **GHURRY**).

c. 1526. — "The natives of Hindostan divide the night and day into 60 parts, each of which they denominate a *tihari*, they likewise divide the night into 4 parts, and the day into the same number, each of which they call a *Pahar* or watch, which the Persians call a *Pās*." — *Baber*, 331.

[c. 1590. — "The Hindu philosophers divide the day and night into four parts, each of which they call a *pahr*." — *Itin*, ed. *Jurrott*, iii. 15.]

1633. — "Par." See under **GHURRY**.

1673. — "Pore." See under **GONG**.

1803. — "I have some Jasooses selected by Col. C's brahmin for their stupidity, that they might not pry into state secrets, who go to Sindia's camp, remain there a *phaur* in fear. . . ." — *M. Lipkinstone*, in *Life*, i. 62.

PULĀ, s. In Tamil *pillai*, Malayūl. *pillā*, 'child'; the title of a superior class of (so-called) Śūdras, [especially

curuums] In Cochin and Travancore it corresponds with *Nāyār* (see **NAIR**). It is granted by the sovereign, and carries exemption from customary manual labour.

1533. — "... *pulas*, who are the gentlemen" (*fidalgos*). — *Coutinheda*, iv. 2

[1729. — "O Signato quo o Commendador tinha remetido como grã-moim e as Pulamares temo-se a reberid." — *Ratification*, in *Legua, Malabar*, iii. 13.]

PULICAT, n.p. A town on the Madras coast, which was long the seat of a Dutch factory. Bp. Caldwell's native friend Seshagiri Sāstri gives the proper name as *pala-Vikādu*, 'old Velkādu or Verkādu,' the last a place-name mentioned in the Tamil *Sivaita Tiruvām* (see also Valentijn below). [The *Madras Gloss*, gives *Pakavarkādu*, 'old neneia forest,' which is corroborated by Dr. Hultzsch (*Epigraphia Indica*, i. 398).]

1519. — "And because he had it much in charge to obtain all the *he (alacrr)* that he could, the Governor learning from merchants that much of it was brought to the Coast of Choromandel by the vessels of Pagan and Martalan which visited that coast to procure painted cloths and other coloured goods, such as are made in Paleacate, which is on the coast of Choromandel, whence the traders with whom the Governor spoke brought it to Cochin; he, having got good information on the whole matter, sent a certain Florentino (*sic, froletim*) called Pero L-croco, whom he knew, and who was good at trade, to be factor on the coast of Choromandel. . . ." — *Correa*, ii. 567.

1533. — "The said Armenian, having already been at the city of Paleacate, which is in the Province of Choromandel and the Kingdom of Bimaga, when on his way to Bengal, and having information of the place where the body of S. Thomas was said to be, and when they arrived at the port of Paleacate the wind was against their going on. . . ." — *Barros*, III. vii. 11.

[1611. — "The Dutch had settled a factory at Pallacatta." — *Danvers, Letters*, i. 133; in *Foster*, ii. 83, *Pollicat*.]

1726. — "Then we come to Pullam N'dam Cuddor, called by us for shortness Pallacatta, which means in Malabars 'The old Fortress,' though most commonly we call it *Custle Geldria*." — *Valentijn, Chorm*, 13.

"The route I took was along the strip of country between Porto Novo and Paleacatta. This long journey I travelled on foot; and preached in more than a hundred places. . . ." — *Letter of the Missionary Schultz*, July 18, in *Notices of Madras, &c.*, p. 20.

1727. — "Pollent is the next Place of Note to the City and Colony of Fort St George.

... It is strengthened with two Ports, one contains a few Dutch soldiers for a Garrison, the other is commanded by an Officer belonging to the *Mogul*."—*A. Hamilton*, i. 372, [ed. 1744].

[1813. — "Pulecat handkerchiefs." See under **PIECE-GOODS**.]

PULTUN, s. Hind. *pattan*, a corruption of *Battalion*, possibly with some confusion of *platoon* or *peloton*. The S. India form is *patulam*, *patilam*. It is the usual native word for a regiment of native infantry; it is never applied to one of Europeans.

1800. — "All I can say is that I am ready primed, and that if all matters suit I shall go off with a dreadful explosion, and shall probably destroy some *campoos* and *pultons* which have been indirectly pushed across the Kistna."—*A. Wellesley to T. Munro*, in *Mem. of Munro*, by Arbuthnot, lxi.

[1805. — "I know lots of Sahibs in a pultoon at Bareilly." — *Mrs Croker, Village Tales and Jungle Tragedies*, 60.]

PULWAH, PULWAR, s. One of the native boats used on the rivers of Bengal, carrying some 12 to 15 tons. Hind. *pahār*. [For a drawing see *Grierson, Bihar Village Life*, p. 42.]

1735. — "... We observed a boat which had come out of *Samboe* river, making for *Pulwa*: the commandant detached two light *pulwaars* after her. . ."—*Holwell, Hist. Events*, &c., i. 69.

[1767. — "... a Peon came twice to Noon-golah, to apply for *pulwars*. . ." — *Verelst, View of Bengal*, App. 197.]

1780. — "Besides this boat, a gentleman is generally attended by two others; a *pulwah* for the accommodation of the kitchen, and a smaller boat, a *paunchway*" (q.v.).—*Hodge*, p. 39.

1782. — "To be sold, Three New Dacca *Pulwars*, 60 feet long, with Houses in the middle of each."—*India Gazette*, Aug. 31.

1824. — "The ghât offered a scene of bustle and vivacity which I by no means expected. There were so many budgerows and *pulwars*, that we had considerable difficulty to find a mooring place."—*Heber*, ed. 1811, i. 131.

1860. — "The *Pulwar* is a smaller description of native travelling boat, of neater build, and less rusticity of character, sometimes used by a single traveller of humble means, and at others serves as *cook-boat* and accommodation for servants accompanying one of the large kind of boats. . ."—*Grant, Rural Life in Bengal*, p. 7, with an illustration.

PULWAUN, s. P.—H. *pahlidun*, [which properly means 'a native of ancient Persia' (see **PAHLAVI**). Mr.

3 A

Skeat notes that in Malay the word becomes *pahlidun*, probably from a confusion with Malay *lawan*, 'to fight'. A champion; a professed wrestler or man of strength.

[1753. — "... the fourth, and least numerous of these bodies, were choico men of the *Pohlevans*. . ."—*Hanway*, iii. 101.

[1813. — "When his body has by these means unlikened an additional portion of vigour, he is dignified by the appellation of *Puhlwan*."—*Liroughton, Letters*, ed. 1892, p. 165.]

1828. — "I added a *pohlivan* or prize-fighter, a negro whose teeth were filed into saws, of a temper as ferocious as his aspect, who could throw any man of his weight to the ground, carry a jackass, devour a sheep whole, eat fire, and make a fountain of his inside, so as to act as a spout."—*Haji Bala in England*, i. 15.

PUN, s. A certain number of cowries, generally 80; Hind. *pana*. (See under **COWEY**). The Skt. *pana* is 'a stake played for a price, a sum,' and hence both a coin (whence *fanam*, q.v.) and a certain amount of cowries.

1551. — "**Pone**." (See under **PORTO PIQUENO**.)

1683. — "I was this day advised that Mr. Charnock putt off Mr. Ellis's Cowries at 31 pund to yo Rupee in payment of all yo Peons and Servants of the Factory, whereas 38 punds are really bought by him for a Rupee. . ."—*Hodge, Diary*, Oct. 2; [Hink. Soc. i. 122].

1760. — "We now take into consideration the relief of the menial servants of this Settlement, respecting the exorbitant price of labor exacted from them by tailors, washermen, and barbers, which appear in near a quadruple (proportion compared with the prices paid in 1755. Agreed, that after the 1st of April they be regulated as follows:

"No tailor to demand for making:

1 *Jamma*, more than 3 *anna*."

1 pair of drawers, 7 *pun* of cowries.

No washerman:

1 corgo of pieces, 7 *pun* of cowries.

No barber for shaving a single person, more than 7 *gundas*" (see **COWEY**).—*William Collins*, March 27, in *Lung*, 209.

PUNCH, s. This beverage, according to the received etymology, was named from the Pers. *panj*, or Hind. and Mahr. *patnch*, both meaning 'five'; because composed of five ingredients, viz. arrack, sugar, lime-juice, spice, and water. Fryer may be considered to give something like historical evidence of its origin; but there is

also something of Indian idiom in the suggestion. Thus a famous horse-medicine in Upper India is known as *battist*, because it is supposed to contain 32 ('*battis*') ingredients. Schiller, in his *Punschlied*, sacrificing truth to trope, omits the spice and makes the ingredients only 4: "*Vier Elemente innig gesellt, Bilden das Leben, Bauen die Welt.*"

The Greeks also had a "Punch," *πετραπλόα*, as is shown in the quotation from Athenæus. Their mixture does not sound inviting. Littré gives the etymology correctly from the Pers. *pani*, but the 5 elements à la française, as tea, sugar, spirit, cinnamon, and lemon-peel,—no water therefore!

Some such compound appears to have been in use at the beginning of the 17th century under the name of *Larkin* (q. v.). Both Dutch and French travellers in the East during that century celebrate the beverage under a variety of names which amalgamate the drink curiously with the vessel in which it was brewed. And this combination in the form of *Bole-ponjis* was adopted as the title of a Miscellany published in 1851, by H. Meredith Parker, a Bengal civilian, of local repute for his literary and dramatic tastes. He had lost sight of the original authorities for the term, and his quotation is far astray. We give them correctly below

c. 210.—"On the feast of the Soirra at Athens he (Aristodemus on Pindar) says a race was run by the young men. They ran this race carrying each a vine-branch laden with grapes, such as is called *scelus*, and they ran from the temple of Dionysus to that of Athena Scira. And the winner receives a cup such as is called 'Five-fold,' and of this he partakes joyously with the band of his comrades. But the cup is called *πετραπλόα* because it contains wine and honey and cheese and flour, and a little oil."—*Athenæus*, XI. xxi.

1633.—"This voyage (Gombroon to Surat) . . . we accomplished in 19 days. . . . We drank English beer, Spanish sack, French wine, Indian spirit, and good English water, and made good *Palepunzen*."—*Mandelslo*, (Dutch ed. 1658), p. 24. The word *Palepunzen* seems to have puzzled the English translator (John Davis, 2nd ed. 1669), who has "excellent good sack, English beer, French wines, Arak, and other refreshments." (p. 10).

1653.—"*Bolleponge* est un mot Anglois, qui signifie une boisson dont les Anglois usent aux Indes faite de sucre, suc de limon, eau de vie, fleur de muscade, et

biscuit roty."—*De la Boullaye-le-Gouz*, ed. 1657, p. 634.

[1658.—"Arrived this place where found the Bezar almost burnt and many of the People almost starved for want of Foode which caused much Sadnes in Mr. Charnock and my Selfe, but not soe much as the absence of your Company, which wee have often remembered in a bowle of the cleerest Punch, hauing noo better Liquor."—*Hedges, Diary*, Hak. Soc. iii. cxiv.]

1659.—"*Furs Dritte, Pale bunze* gettülret, von halb Wasser, halb Brantwein, dreyssig, vierzig Limonien, deren Kornlein ausgespeyet worden, und ein wenig Zucker eingeworfen; wie dem Geschmack so angenehm nicht, also auch der Gesundheit nicht."—*Saar*, ed. 1672, 60.

[1662.—"Amongst other spirituons drinks, as Punch, &c., they gave us Canarie that had been carried to and fro from the Indies, which was indeed incomparably good."—*Evelyn, Diary*, Jan. 16.]

c. 1666.—"*Neanmoins depuis qu'ils (les Anglois) ont donné ordre, aussi bien que les Hollandois, que leurs equipages ne boivent point tant de Bouleponges . . . il n'y a pas tant de maladies, et il ne leur meurt plus tant de monde. Bouleponge est un certain breuvage composé d'arac . . . avec du suc de limons, de l'eau, et un peu de muscade rapé dessus: il est assez agréable au goût, mais c'est la peste du corps et de la santé.*"—*Dernier*, ed. 1723, ii. 335 (Eng. Tr. p. 141); [ed. *Constable*, 411].

1670.—"Doch als men zekere andere drank, die zij *Palepunts* noemen, daar-tusschen drinkt, zo word het quant enigins gewoert."—*Andrietz*, 9. Also at p. 27, "*Palepunts*."

We find this blunder of the compound word transported again to England, and explained as a 'hard word.'

1672.—Padre Vincenzo Maria describes the thing, but without a name:

"There are many fruites to which the Hollanders and the English add a certain beverage that they compound of lemon-juice, aqua-vitæ, sugar, and nutmegs, to quench their thirst, and this, in my belief, augments not a little the evil influence."—*Viaggio*, p. 103.

1673.—"At Nerule is the best *Arak* or *Nepa* (see *NIPA*) of Goa, with which the English on this Coast make that enervating Liquor called *Faunch* (which is *Indo-pan* for Five), from Five Ingredients; as the Physicians name their Composition *Diapente*; or from four things, *Diatesaron*."—*Fryer*, 157.

1674.—"*Palapuntz*, a kind of Indian drink, consisting of *Aqua-vitæ*, Rose-water, juyce of Citrons and Sugar."—*Glossographia*, &c., by T. E.

[1675.—"Drank part of their boules of Punch (a liquor very strange to me)."—*H. Tronche, Diary*, June 1.]

1692.—“Some (of the Chinese in Batavia) also sell Sugar-beer, as well as cooked dishes and Sury (see *SURA*), arak or Indian brandy; wherefrom they make *Musak* and *Follepons*, as the Englishmen call it.”—*Nieuhoff, Zee en Land-Reize*, ii. 217.

1693.—“... Our own people and mariners who are now very numerous, and insolent among us, and (by reason of *Punch*) every day give disturbance.”—*Hedges, Diary*, Oct. 8; [*Hak. Soc. i. 123*].

1698.—“... the soldiers as merry as *Punch* could make them.”—In *Wheeler*, i. 187.

1699.—“Bengal (*Arak*) is much stronger spirit than that of Goa, tho’ both are made use of by the Europeans in making *Punch*.”—*Ovington*, 237-8.

1694.—“If any man comes into a victualling house to drink *punch*, he may demand one quart good Goa *arak*, half a pound of sugar, and half a pint of good lime water, and make his own *punch*.”—*Order Book of Bombay Govt.*, quoted by *Anderson*, p. 281.

1705.—“Un bon repas chez les Anglais ne se fait point sans *bonne pousse* qu’on sert dans un grand vase.”—*Sieur Luillier, Voy. aux Grandes Indes*, 29.

1771.—“Hence every one (at Madras) has it in his Power to eat well, tho’ he can afford no other Liquor at Meals than *Punch*, which is the common Drink among Europeans, and here made in the greatest Perfection.”—*Lockyer*, 22.

1721.—“Next to *Drams*, no Liquor deserves more to be stigmatised and banished from the Ropasts of the *Tender, Valetudinary*, and *Stodious*, than *Punch*.”—*G. Chryne, An Essay on Health and Longevity*, p. 53.

1791.—“Dès que l’Anglais eut cessé de manger, le Paria . . . fit un signe à sa femme, qui apporta . . . une grande calasse pleine de *punch*, qu’elle avoit préparé, pendant le souper, avec de l’eau, et du jus de citron, et du jus de canne de sucre. . . .”—*B. de St. Pierre, Chaumière Indienne*, 56.

PUNCH-HOUSE, s. An Inn or Tavern; now the term is chiefly used by natives (sometimes in the hybrid form *Punch-ghar*, [which in Upper India is now transferred to the meeting-place of a Municipal Board]) at the Presidency towns, and applied to houses frequented by seamen. Formerly the word was in general Anglo-Indian use. [In the Straits the Malay *Panchau* is, according to Mr. Skeat, still in use, though obsolescent.]

[1661.—“... the Commandore visiting us, we delivering him another examination of a Parsee (*Parsee*), who kept a *Punch* house, where the murder was committed. . . .”—*Forrest, Bombay Letters, Home Series*, i. 189.]

1671-2.—“It is likewise enordered and declared hereby that no Victuallar, *Punch*-house, or other house of Entertainment shall be permitted to make stoppage at the pay day of their wages. . . .”—*Rules*, in *Wheeler*, iii. 423.

1676.—Major Puckle’s “Proposals to the Agent about the young men at Metchlopatam

“That some pecuniary mulct or fine be imposed . . . for misdemeanours.

“6. Going to *Punch* or *Rack*-houses without leave or warrantable occasion.

“Dribbing any of the Company’s Peons or servants.”

—In *Notes and Exts.*, No. I. p. 40.

1688.—“... at his return to Achen he constantly frequented an English *Punch*-house, spending his Gold very freely.”—*Dampier*, ii. 134.

“Mrs. Francis, wife to the late Lieutenant Francis killed at Hoogly by the Moors, made it her petition that she might keep a *Punch*-house for her maintenance.”—In *Wheeler*, i. 184.

1697.—“Monday, 1st April . . . Mr. Chocely having in a *Punch*-house, upon a quarrel of words, drawn his Sword . . . and being taxed therewith, he both doth own and justify the drawing of the sword . . . it thereupon ordered not to wear a sword while here.”—In *Wheeler*, i. 320.

1727.—“... Of late no small Pains and Charge have been bestowed on its Buildings (of the Fort at *Tollichery*); but for what Reason I know not . . . unless it be for small Vessels . . . or to protect the Company’s Ware-house, and a small *Punch*-house that stands on the Sea-shore. . . .”—*J. Hamilton*, i. 299 [ed. 1744].

1789.—“Many . . . are obliged to take up their residence in dirty *punch*-houses.”—*Munro’s Narrative*, 22.

1810.—“The best house of that description which admits boarders, and which are commonly called *Punch*-houses.”—*Williamson*, V.M. i. 135.

PUNCHAYET, s. Hind. *panchayat*, from *pañch*, ‘five.’ A council (properly of 5 persons) assembled as a Court of Arbiters or Jury; or as a committee of the people of a village, of the members of a Caste, or what-not, to decide on questions interesting the body generally.

1778.—“The Honourable WILLIAM HORNBY, Esq., President and Governor of His Majesty’s Castle and Island of *Bombay*, &c.

“The humble Petition of the Managers of the *Panchayet* of *Parseis* at *Bombay*. . . .”—*Dosambhai Franji, II. of the Parseis*, 1884, ii. 219.

1810.—“The Parsees . . . are governed by their own *panchait* or village Council.

The word *panchait* literally means a Council of five, but that of the Guabers in Bombay consists of thirteen of the principal merchants of the set."—*Maria Graham*, 11.

1813.—"The carpet of justice was spread in the large open hall of the durlow, where the arbitrators assembled: there I always attended, and agreeably to ancient custom, referred the decision to a *panchaset* or jury of five persons."—*Peter, Or. Mem.*, ii. 359. [in 2nd ed. (ii. 2) *Panchaut*].

1819.—"The *punchayet* itself although in all but village cases it has the defects before ascribed to it, possesses many advantages. The intimate acquaintance of the members with the subject in dispute, and in many cases with the characters of the parties, must have made their decisions frequently correct, and . . . the judges being drawn from the body of the people, could act on its principles that were not generally understood."—*Edgewood, in Life*, ii. 82.

1821.—"I kept up *punchayets* because I found them . . . I still think that the *punchayet* should on no account be dropped, that it is an excellent institution for dispensing justice, and in keeping up the principles of justice, which are less likely to be observed among a people to whom the administration of it is not at all intrusted."—*Ibid.*, 121.

1826.—" . . . when he returns assemble a *punchayet*, and give this cause patient attention, seeing that Habbay has justice."—*Panchurang Hari*, 31, [ed. 1873, t. 12].

1872.—Bengal Regn. VI. of this year allows the judges of the Sessions Court to call in the alternative aid of a *punchayet*, in lieu of assessors, and so to dispense with the *fatwa*. See **LAW-OFFICER**.

1853.—"From the death of Runjeet Singh to the battle of Solomon, the Sikh Army was governed by '*Punchayets*' or '*Panches*'—committees of the soldiery. These bodies sold the Government to the Sikh chief who paid the highest, letting him command until murdered by some one who paid higher."—*See C. Napier, Defects of Indian Government*, 69.

1873.—"The Council of an Indian Village Community most commonly consists of five persons . . . the *panchayet* familiar to all who have the smallest knowledge of India."—*Muir, Early Hist. of Institutions*, 221.

PUNDIT. *s.* *Skt. paṇḍita*, 'a learned man.' Properly a man learned in Sanskrit lore. The Pundit of the Supreme Court was a Hindu Law-Officer, whose duty it was to advise the English Judges when needful on questions of Hindu Law. The office became extinct on the constitution of the 'High Court,' superseding the Supreme Court and Sudder Court, under the Queen's Letters Patent of May 14, 1863.

In the Marhatta and Telugu countries, the word *Pundit* is usually pronounced *Pant* (in English colloquial *Punt*); but in this form it has, as with many other Indian words in like case, lost its original significance, and become a mere personal title, familiar in Marhatta history, e.g. the Nani Dhundogant of evil fame.

Within the last 30 or 35 years the term has acquired in India a peculiar application to the natives trained in the use of instruments, who have been employed beyond the British Indian frontier in surveying regions inaccessible to Europeans. This application originated in the fact that two of the earliest men to be so employed, the explorations by one of whom acquired great celebrity, were masters of village schools in our Hindusthani provinces. And the title *Pundit* is popularly employed there much as *Domestic* used to be in Scotland. The *Pundit* who brought so much fame on the title was the late Nam Singh, C.S.I. [See *Markham, Memoir of Indian Survey*, 2nd ed. 148 *seqq.*]

1571.—"I hereby give notice that . . . I hold it good, and it is my pleasure, and therefore I enjoin on all the *paṇḍits* (*paṇḍita*) and Gentile physicians (*phizicarios gentiles*) that they ride not through this City (of Goa) or the suburbs thereof on horseback, nor in *andors* and palanquins, on pain of paying, on the first offence 10 *reynals*, and on the second 20, *pena o multa*,* with the forfeiture of such horses, *andors*, or palanquins, and on the third they shall become the galley-slaves of the King my Lord. . . ."—*Proc. of the Governor Antonio Moriz Barreto*, in *Archiv. Port. Orient.* Fascic. 5, p. 899.

1601.—" . . . Ilamando tāhen en su com-
pains los *Pōditos*, lo presentaron al Naula."—*Giverrero, Relación*, 70.

1616.—" . . . Brachmanne una cum *Paṇḍitis* comparentes, simile quid iam inde ab orbis exordio in Indostana viciam necant."—*Jarvis, Theatres*, iii. 81-82.

* *Pen o multa*, *i.e.* 'for the mauls.' We cannot be certain of the meaning of this; but we may note that in 1543 the King, as a favour to the city of Goa, and for the community of its shipping and the landing of goods, &c., makes a grant "of the marsh inundated with sea-water (*do canal alagado*; *dogal e silgada*) which extends along the river-side from the houses of Antonio Correa to the houses of Afonso Pique, which grant is to be perpetual . . . to serve for a landing-place and quay for the merchants to moor and repair their ships, and to erect their bankshalls (*banqueros*), and never to be turned away to any other purpose." Possibly the fines went into a fund for the drainage of this special formation of landing places. See *Archiv. Port. Orient.*, Fasc. 2, pp. 124-131.

1663.—“A Pendet Brachman or *Heathen* Doctor whom I had put to serve my Agah . . . would needs make his Panegyrick . . . and at last concluded seriously with this; *When you put your Foot into the Stirrup, My Lord, and when you march on Horseback in the front of the Cavalry, the Earth trembleth under your Feet, the eight Elephants that hold it up upon their Heads not being able to support it.*”—Bernier, E.T., 85; [ed. *Constable*, 261].

1688.—“*Je feignis donc d'être malade, et d'avoir la fièvre on fit venir aussitôt un Pandite ou médecin Gentil.*”—Dellon, *Rel. de l'Inq. de Goa*, 214.

1785.—“I can no longer bear to be at the mercy of our *pundits*, who deal out Hindu law as they please; and make it at reasonable rates, when they cannot find it ready made.”—Letter of Sir W. Jones, in *Mem. by Lt. Teignmouth*, 1807, ii. 67.

1791.—“Il était au moment de s'embarquer pour l'Angleterre, plein de perplexité et d'ennui, lorsque les brames de Bénarès lui apprirent que le brame supérieur de la fameuse pagode de Jagrenat . . . était seul capable de résoudre toutes les questions de la Société royale de Londres. C'était en effet le plus fameux pandect, ou docteur, dont on eût jamais ouï parler.”—B. de St. Pierre, *La Chauxière Indienne*. The preceding exquisite passage shows that the blunder which drew forth Macaulay's flaming wrath, in the quotation lower down, was not a new one.

1788.—“ . . . the most learned of the *Pundits* or *Bramin* lawyers, were called up from different parts of Bengal.”—*Raynal*, *Hist.* i. 42.

1786.—“Besides . . . being a *Pundit* of learning, he (Sir David Brewster) is a bundle of talents of various kinds.”—*Life and Letters of Sydney Dobell*, ii. 14.

1800.—“Mr. Vizetelly next makes me say that the principle of limitation is found amongst the *Pandects* of the Benares. . . . The Benares he probably supposes to be some Oriental nation. What he supposes their *Pandects* to be I shall not presume to guess. . . . If Mr. Vizetelly had consulted the Unitarian Report, he would have seen that I spoke of the *Pundits* of Benares, and he might without any very long and costly research have learned where Benares is and what a *Pundit* is.”—*Macaulay*, Preface to his *Speeches*.

1877.—“Colonel Y.—Since Nain Singh's absence from this country precludes my having the pleasure of handing to him in person, this, the Victoria or Patron's Medal, which has been awarded to him, . . . I beg to place it in your charge for transmission to the *Pundit*.”—*Address by Sir R. Hook*, *Pres. R. Geog. Soc.*, May 28.

“Colonel Y—in reply, said: . . . Though I do not know Nain Singh personally, I know his work. . . . He is not a topographical automaton, or merely one of a great multitude of native employes with an average qualification. His observations

have added a larger amount of important knowledge to the map of Asia than those of any other living man, and his journals form an exceedingly interesting book of travels. It will afford me great pleasure to take steps for the transmission of the Medal through an official channel to the *Pundit*.”—*Reply to the President*, same date.

PUNJAUB, n.p. The name of the country between the Indus and the Sutlej. The modern Anglo Indian province so-called, now extends on one side up beyond the Indus, including Peshāwar, the Derajāt, &c., and on the other side up to the Jumna, including Delhi. [In 1901 the Frontier Districts were placed under separate administration.] The name is Pers. *Panjāb*, ‘Five Rivers.’ These rivers, as reckoned, sometimes include the Indus, in which case the five are (1) Indus, (2) Jelam (see *JELUM*) or Behat, the ancient *Vistula* which the Greeks made *Ῥῥάσων* (*Strabo*) and *Ῥοδάσων* (*Ptol.*), (3) Chenāb, ancient *Chandrabagha* and *Asikni*. Ptolemy preserves a corruption of the former Sanskrit name in *Σαρδαπάλα*, but it was rejected by the older Greeks because it was of ill omen, i.e. probably because Greekized it would be *Σαρδοπάζος*, ‘the devourer of Alexander.’ The alternative *Asikni* they rendered *Ἀσικόνης*. (4) Rāvi, the ancient *Ardrakī*, *Ῥάραων* (*Strabo*), *Ῥοράων* (*Arrian*), *Ῥάρος* or *Ῥοδάρις* (*Ptol.*). (5) Bīās, ancient *Ῥυάσις*, *Ῥάσις* (*Arrian*), *Βιβάσις* (*Ptol.*). This excluded the Sutlej, *Σατράν*, *Ἡσπύρις* of Pliny, *Ῥαπῆδρος* or *Σαδῆδρος* (*Ptol.*), as Timur excludes it below. We may take in the Sutlej and exclude the Indus, but we can hardly exclude the Chenāb as Wacsi does below.

No corresponding term is used by the Greek geographers. “Putandum est nomen *Panchanadae* Graecos aut omnino latuisse, aut casu quodam non ad nostra usque tempora pervenisse, quod in tanta monumentorum ruina facile accidere potuit” (*Lassen*, *Pentapotamia*, 3). Lassen however has termed the country *Pentapotamia* in a learned Latin dissertation on its ancient geography. Though the actual word *Panjāb* is Persian, and dates from Mahomedan times, the corresponding Skt. *Panchanada* is ancient and genuine, occurring in the *Mahābhārata* and *Rāmāyana*. The name *Panjāb* in older Mahomedan writers is applied to the Indus river, after

receiving the rivers of the country which we call *Punjab*. In that sense *Panjab*, of equivalent meaning, is still occasionally used. [In S. India the term is sometimes applied to the country watered by the Tumbradra, Wardha, Malprabha, Gatprabha and Kistna (*Hills, Hist. Sketches*, Madras reprint, i. 405).]

We remember in the newspaper, after the second Sikh war, the report of a speech by a clergyman in England, who spoke of the deposition of "the bloody *Punjab* of Lahore."

M. J. — "Having explored the land of the Pahlavi and the country adjoining, there had then to be searched *Panchanada* in every part, the monkeys then explore the region of Kashmir with its woods of acacia." — *Rāmāyana*, Bk. iv. ch. 12.

c. 940. Mas'ūd details (with no correctness) the five rivers that form the Mīhrān or Indus. He proceeds: "When the Five Rivers which we have named have past the House of Gold which is Mīltān, they unite at a place three days' distant from that city, between it and Manjūm at a place called Doshāb." — i. 377-8.

c. 1020. — "They all (Sind, Jhālam, Irāwa, Bāh) combine with the Sātāder (Satluj) below Mīltān, at a place called *Panjab*, or 'the junction of the two rivers.' They form a very wide stream." — *Al-Bīrūnī*, in *Elliot*, i. 18.

c. 1300. — "After crossing the *Panj-āb*, or five rivers, namely Sind, Jelam, the river of Lohāwar (i. e., of Lahore, viz. the Rāwī), Sātād, and Bīyah. . . ." — *Wassaf*, in *Elliot*, iii. 39.

c. 1333. — "By the grace of God our caravan arrived safe and sound at *Banj-āb*, i. e., at the River of the Sind. *Banj* (*panj*) signifies 'five,' and *āb*, 'water'; so that the name signifies 'the Five Waters.' They flow into this great river, and water the country." — *Ala Batuta*, iii. 91.

c. 1400. — "All the (united) rivers (Jelam, Chenāb, Rāwī, Bīyah, Sind) are called the Sind or *Panj-āb*, and this river falls into the Persian Gulf near Thatta." — *The Emp. Timur*, in *Elliot*, iii. 476.

[c. 1630. — "He also takes a Survey of *Pang-ob*. . ." — *Sir T. Herbert*, ed. 1677, p. 63. He gives a list of the rivers in p. 70.]

1648. — ". . . *Pang-ab*, the chief city of which is Lahor, is an excellent and fruitful province, for it is watered by the five rivers of which we have formerly spoken." — *Van Thout*, 3.

"The River of the ancient Indus, is by the Persians and Magols called *Pang-ab*, i. e. the Five Waters." — *Ibid.* i.

1710. — "He found this ancient and famous city (Lahore) in the Province *Panschaap*, by the side of the broad and fish-abounding river Rari (for *Rari*)." — *Valentijn*, iv. (*Savatte*), 232.

1790. — "Investigations of the religious ceremonies and customs of the Hindoos, written in the Carnatic, and in the *Punjab*, would in many cases widely differ." — *Forster*, Preface to *Journey*.

1793. — "The Province, of which Lahore is the capital, is oftener named *Panjab* than *Lahore*." — *Rennell's Memoir*, 3rd ed. 82.

1801. — "I rather think . . . that he (Holkar) will go off to the *Punjab*. And what gives me stronger reason to think so is, that on the seal of his letter to me he calls himself 'the Slave of Shah Mahmūd, the King of Kings.' Shah Mahmūd is the brother of Zemaun Shah. He seized the mudud and government of Caubul, after having defeated Zemaun Shah two or three years ago, and put out his eyes." — *Wellington*, *Desp.* under March 17.

1815. — "He (Subtiageen) . . . overran the fine province of the *Punjab*, in his first expedition." — *Malcolm*, *Hist. of Persia*, i. 316.

PUNKAH, s. Hind. *pankhā*.

a. In its original sense a portable fan, generally made from the leaf of the *palmyra* (*Borassus flabelliformis*, or 'fan-shaped'), the natural type and origin of the fan. Such *pankhās* in India are not however formed, as Chinese fans are, like those of our Indies; they are generally, whether large or small, of a bean-shape, with a part of the dried leaf-stalk adhering, which forms the handle.

b. But the specific application in Anglo-Indian colloquial is to the large fixed and swinging fan, formed of cloth stretched on a rectangular frame, and suspended from the ceiling, which is used to agitate the air in hot weather. The date of the introduction of this machine into India is not known to us. The quotation from Linschoten shows that some such apparatus was known in the 16th century, though this comes out clearly in the French version alone; the original Dutch, and the old English translation are here unintelligible, and indicate that Linschoten (who apparently never was at Ormuz) was describing, from hearsay, something that he did not understand. More remarkable passages are those which we take from Dozy, and from El-Fakhrī, which show that the true Anglo-Indian *punka* was known to the Arabs as early as the 8th century.

a.—

1710. — "Aloft in a Gallery the King sits in his chair of State, accompanied with his

Children and chief Vizier . . . no other without calling during to goe up to him, save only two Punkaws to rather wind."—*W. Puck, in Perlas, i. 439*. The word seems here to be used improperly for the men who piled the fans. We find also in the same writer a verb to punkaw:

" . . . behind one punkawing, another lolling his sword."—*Ibid.* 433.

Terry does not use the word:

1616.—" . . . the people of better quality, lying or sitting on their Carpets or Pallats, have servants standing about them, who continually beat the air upon them with *Thobells*, or Fans, of stuffed leather, which keeps off the flies from annoying them, and cool them as they lie."—*Ibid.* 1635, p. 105.

1661.—"On such occasions they do it nothing but . . . to lie down in *sofas* and shady places all alone, having a servant or two to fan one by turns, with their great Punkas, or Fans."—*Deceit, E.T.* p. 76, (ed. 1704, 241).

1727.—"Over her head was held a punker."—*Sir C. Moore, in Parl. Paper, 1823, 'The Indian War.'*

1809.—"He . . . presented me . . . two punkahs."—*Lord Valentia, i. 428*.

1881.—"The air of state, though the *sofas* in which the Pope is borned, is the ancient palquinet of the Roman nobles, and of course, of the Roman Princes . . . the fan which goes behind are the punkahs of the Eastern Empress, borrowed from the Court of Persia."—*Proc. Senate, 1795, 1800, 1801, 1802, 1803*.

b—

c. 1150 G.—"Sous le nom de *Khaich* en arabe, des étoffes de mauvais toile de lin qui servent à différents usages. Dans ce pays de l'Inde (c. A.D. 1050) on fait des ventilateurs faits de cet étoffe. C'est ce qu'on appelle de cette manière: on en prend un morceau de la grandeur d'un tapis, un peu plus grand ou un peu plus petit selon les dimensions de l'endroit, et on le recouvre d'un tissu de toile qui est de la même étoffe et qui ne pèse pas facilement, par exemple avec du sparte. L'ayant ainsi recouvert au milieu de la chambre, on le fait tirer et lâcher tour à tour et continuellement par un homme placé dans le haut de l'appartement. De cette manière il fait beaucoup de vent et rafraîchit l'air. Quelquefois on le trousse dans de l'eau de rose, et alors il parfume l'air en même temps qu'il le rafraîchit."—*Chauvigné sur le Manuscrit, quoted in Dictionnaire de l'Inde, p. 332*. See also *Deceit, Suppl. ed. 1704, under, s.v. Khaich*.

1166.—"He (Hs) Hmdun (the Kâtil) once recited to me the following piece of his composition, containing an enigmatical description of a linen fan: (1)

"Fast and loose, it cannot touch what it tries to reach; though tied up it moves swiftly, and though a prisoner it is free. Fixed in its place it drives before it the gentle breeze: though its path be closed up

it moves on in its nocturnal journey."—Quoted by *Ras Khalikan, E.T.* iii. 91.

"(3) The *linen fan* (*Musallat al Khaich*) is a large piece of linen, stretched on a frame, and suspended from the ceiling of the room. They make use of it in Irak. See de Sicie's *Hariri*, p. 474."—Note by *Macfie in de Sicie, vol. p. 92*.

c. 1360.—"One of the innovations of the Caliph Mansur (a.d. 753-774) was the *Khaich* of linen in summer, a thing which was not known before his time. But the Arabian Kings used in summer to have an apartment freshly plastered (with clay) every day, which they inhabited, and on the morrow another apartment was plastered for them."—*Al-Fahri, ed. Al-Hariri, p. 18*.

1591.—"And (they use) instruments like fans with fans, to rock the people in, and to make wind for cooling, which they call *sofas*."—*Al-Fahri, ed. Al-Hariri, p. 18*.

1605.—"And they use certain instruments like *Wagras*, with bellows, to cool all the people in, and to gather winds to cool the people within, which they call *sofas*."—*Al-Fahri, ed. Al-Hariri, p. 18*.

The French version is really a brief description of the punkah.

1610.—"Étant sur un divan, on se sert de certains instruments, les *sofas*, pour rafraîchir l'air, et pour le brasser de haut de vent qui leur frappe."—*Ibid.* 1615, p. 17.

The next also perhaps refers to a suspended punkah:

1622.—" . . . furnished also with great *sofas* with great *Pings* to stir the Air, for exposure in the fresh Air from 12 till 1 or 5 of the Clock, when the Air of the *sofas* begins to be hot and stuffy."—*Ibid.* 1627, p. 70; (ed. 1704, 247).

1607.—"As the small concern *sofas* is another, the punkah strikes greatly our eyes."—*Lord Minto, i. 100, 27*.

1610.—"Were it not for the punkah (a large frame of wood covered with cloth) which is suspended over every table, and kept swinging, in order to freshen the air, it would be scarcely possible to sit out the sultry evening of an Indian dinner."—*Maria Thel, i. 13*.

Williamson mentions that punkahs "were suspended in most dining halls."—*Lord Minto, i. 281*.

1823.—"Punkah, large frames of light wood covered with white cotton, and looking not unlike enormous fire-balls, hung from the ceilings of the principal apartments."—*Al-Fahri, ed. 1844, i. 24*.

1822.—"Holy stones with recumbent shape (Our Christmas salts) prelude the day; For holy and festoons of lay, Swing for the punkah, or perhaps A windmill dangles in collapse."—*Christie in London and Paris, or the Equator*.

1875.—“The punkah flapped to and fro lazily overhead.”—*Chesney, The Dilemma*, ch. xxxvii.

Mr. Busted observes: “It is curious that in none of the lists of servants and their duties which are scattered through the old records in the last century (18th), is there any mention of the punka, nor in any narratives referring to domestic life in India then, that have come under our notice, do we remember any allusion to its use. . . . The swinging punka, as we see it to-day, was, as every one knows, an innovation of a later period. . . . This dates from an early year in the present century.”—*Echoes of Old Calcutta*, p. 115. He does not seem, however, to have found any positive evidence of the date of its introduction. [“Hanging punkahs are said by one authority to have originated in Calcutta by accident towards the close of the last (18th) century. It is reported that a clerk in a Government office suspended the leaf of a table, which was accidentally waved to and fro by a visitor. A breath of cool air followed the movement, and suggested the idea which was worked out and resulted in the present machine” (*Carey, Good Old Days of John Company*, i. 81). Mr. Douglas says that punkahs were little used by Europeans in Bombay till 1810. They were not in use at Nuncomar’s trial in Calcutta (1775), *Bombay and W. India*, ii. 253.]

PUNSAREE, s. A native drug-seller; Hind. *pansāri*. We place the word here partly because C. P. Brown says ‘it is certainly a foreign word,’ and assigns it to a corruption of *dispensarium*; which is much to be doubted. [The word is really derived from Skt. *paṇyāsāla*, ‘a market, warehouse’]

[1830.—“Beside this, I purchased from a pansaree some application for relieving the pain of a bruise.”—*Frazer, The Persian Adventurer*, iii. 23.]

PURDAH, s. Hind. from Pers. *parda*, ‘a curtain’; a *portière*; and especially a curtain screening women from the sight of men; whence a woman of position who observes such rules of seclusion is termed *parda-nishin*, ‘one who sits behind a curtain.’ (See **GOSHA**.)

1809.—“On the fourth (side) a purdah was stretched across.”—*Ld. Valentia*, i. 100.

1810.—“If the disorder be obstinate, the doctor is permitted to approach the purdah (i.e. curtain, or screen) and to put the hand through a small aperture . . . in order to feel the patient’s pulso.”—*Williamson, V. M.* i. 130.

[1813.—“My travelling palankeen formed my bed, its purdoo or chintz covering my curtains.”—*Forbes, Or. Mem.* 2nd ed. ii. 109.]

1876.—“Native ladies look upon the confinement behind the purdah as a badge of rank, and also as a sign of chastity, and are exceedingly proud of it.”—*Life in the Mofussil*, i. 113.

[1900.—“Charitable aid is needed for the purdah women.”—*Pioneer Mail*, Jan. 21.]

PURDESEE, s. Hind. *paradeśi* usually written *pardesi*, ‘one from a foreign country.’ In the Bombay army the term is universally applied to a sepoy from N. India. [In the N.W.P. the name is applied to a wandering tribe of swindlers and coiners.]

PURWANNA, PERWAUNA, s. Hind. from Pers. *parvāna*, ‘an order; a grant or letter under royal seal; a letter of authority from an official to his subordinate; a license or pass.’

1682.—“. . . we being obliged at the end of two months to pay Custom for the said goods, if in that time we did not procure a *Pherwanna* for the *Duan* of Decca to excuse us from it.”—*Hedges, Diary*, Oct. 10; [Hak. Soc. i. 34]

1693.—“. . . Egmore and Pursewaukum were lately granted us by the Nabob’s *purwannas*.”—*Wheeler*, i. 281.

1769.—“*Perwanna*, under the Coochneek (or the small seal) of the Nabob Vizier Ulma Maleek, Nizam ul Muluck Bahadour, to Mr. John Spenser.”—In *Cambridge’s Act. of the War*, 230. (See also quotation under **HOSBOLHOOKUM**.)

1774.—“As the peace has been so lately concluded, it would be a satisfaction to the Rajah to receive your *parwanna* to this purpose before the departure of the caravan.”—*Bogle’s Diary, in Markham’s Tibet*, p. 50. But Mr. Markham changes the spelling of his originals.

PUTCHOCK, s. This is the trade-name for a fragrant root, a product of the Himalaya in the vicinity of Kashmir, and forming an article of export from both Bombay and Calcutta to the Malay countries and to China, where it is used as a chief ingredient of the Chinese pastille-rods commonly called *jostick*. This root was recognised by the famous Garcia de Orta as

the *Costus* of the ancients. The latter took their word from the Skt. *kustha*, by a modification of which name—*kut*—it is still known and used as a medicine in Upper India. De Orta speaks of the plant as growing about Mandu and Chitore, whence it was brought for sale to Ahmadabad; but his informants misled him. The true source was traced *in situ* by two other illustrious men, Royle and Falconer, to a plant belonging to the N. O. *Compositæ*, *Saussurea Lappæ*, Clarke, for which Dr. Falconer, not recognising the genus, had proposed the name of *Aucklandia Costus verus*, in honour of the then Governor-General. The *Costus* is a gregarious plant, occupying open, sloping sides of the mountains, at an elevation of 8000 to 9000 feet. See article by Falconer in *Trans. Linn. Soc.* xix. 23-31.

The trade-name is, according to Wilson, the Telugu *pich'chaku*, 'green leaf,' but one does not see how this applies. (Is there, perhaps, some confusion with *Patch*? see *PATCHOULI*). De Orta speaks as if the word, which he writes *puchu*, were Malay. Though neither Crawford nor Favre gives the word, in this sense, it is in Marsden's earlier *Malay Dict.*: "*Puchok*, a plant, the aromatic leaves of which are an article of trade; said by some to be *Costus indicus*, and by others the *Melissa*, or *Laurus*." [On this Mr. Skeat writes: "*Puchok* is the Malay word for a young sprout, or the growing shoot of a plant. *Puchok* in the special sense here used is also a Malay word, but it may be separate from the other. Klinkert gives *puchok* as a sprout or shoot and also as a radish-like root (indigenous in China (*sic*), used in medicine for fumigation, &c.). Apparently it is always the root and not the leaves of the plant that are used, in which case Marsden may have confused the two senses of the word."] In the year 1837-38 about 250 tons of this article, valued at £10,000, were exported from Calcutta alone. The annual import into China at a later date, according to Wells Williams, was 2,000 *peculs* or 120 tons (*Middle Kingdom*, ed. 1867, ii. 308). In 1866-66, the last year for which the details of such minor exports are found in print, the quantity exported from Calcutta was only 492½ cwt., or 24½

tons. In 1875 the value of the imports at Hankow and Chefoo was £6,421. [*Watt, Econ. Dict.* vi. pt. ii. p. 482, *Bombay Gazetteer*, xi. 470.]

1516.—See Barbosa under *CATECHU*.

1520.—"We have prohibited (the export of) pepper to China . . . and now we prohibit the export of *puchu* and incense from these parts of India to China."—*Capítulo de hum Regimento del Rey a Diogo Ayres, Feitor da China*, in *Arch. Port. Orient.*, Fasc. v. 49.

1525.—"*Puchu* of Cambaya worth 35 tangas a maund."—*Leitbranças*, 50.

[1527.—Mr. Whitway notes that in a letter of Diogo Calvo to the King, dated Jan. 17, *puchu* is mentioned as one of the imports to China.—*India Office MS. Corps Chronologico*, vol. i.]

1551.—"The *baar* (see *BAHAR*) of *puchu* contains 20 *faracolas* (see *FRAZALA*), and an additional 4 of *picota* (q.v.), in all 24 *faracolas*. . . ."—*A. Nunn*, 11.

1563.—"I say that *costus* in Arabic is called *cost* or *cust*, in Guzarate it is called *uplot* (*upulata*); and in Malay, for in that region there is a great trade and consumption thereof, it is called *puchu*. I tell you the name in Arabic, because it is called by the same name by the Latins and Greeks, and I tell it you in Guzerati, because that is the land to which it is chiefly carried from its birth-place; and I tell you the Malay name because the greatest quantity is consumed there, or taken thence to China."—*Garcia*, f. 72.

c. 1603.—". . . Opium, *Acaia* Fotula, *Puchio*, with many other sortes of Drugges,"—*Carmur Fraterlicæ*, in *Hall*, i. 313.

[1609.—"*Costus* of 2 sorts, one called *pokermore*, the other called *U'pote* (see *Garcia*, above)."—*Danvers, Letters*, i. 30.]

1617.—"5 hampers *pochok*. . . ."—*Cocks, Diary*, i. 291.

1631.—"*Cactherum Costus vulgato* vocabulo inter mercatores Indos *Puchu*, *Chimensibus* *Potslock*, vocatur . . . vidi ego integrum *Picol*, quod pondus centum et viginti in auctione decem realibus distribui."—*Jur. Bonai, Hist. Nat.*, &c., lib. iv. p. 46.

1711.—In *Malacca Prior Current*, July 1701: "*Putchuck* or *Costus dulcis*."—*Lockyer*, 77.

1726.—"*Patsjaak* (a leaf of *Asien* (*Acheon*?) that is pounded to powder, and used in incense). . . ."—*Valentijn, Choro*, 31.

1727.—"The Wood *Ligna dulcis* grows only in this country (*Sind*). It is rather a Weed than a Wood, and nothing of it is useful but the Root, called *Putchock*, or *Radix dulcis*. . . . There are great quantities exported from *Surat*, and from thence to *China*, where it generally bears a good Price. . . ."—*A. Hamilton*, i. 126; [ed. 1744, i. 127].

1808.—"Elles emploient ordinairement . . . une racine aromatique appelée *pieschok*, qu'on coupe par petits morceaux,

et fait bouillir dans de l'huile de noix de coco. C'est avec cette huile que les danseuses se graissent . . ."—*Hoagner*, ii. 117.

1862.—"Kool is sent down country in large quantities, and is exported to China, where it is used as incense. It is in Calcutta known under the name of 'Patchuk.'"—*Punjab Trade Report*, cvii.

PUTLAM, n.p. A town in Ceylon on the coast of the bay or estuary of Calpentin; properly *Puttalama*; a Tamil name, said by Mr. Ferguson to be *puthu- (pudu) alam*, 'New Salt-pans.' Ten miles inland are the ruins of Tammiana Newera, the original Tamhapanni (or *Taprobane*), where Vyaya, the first Hindu immigrant, established his kingdom. And Putlam is supposed to be the place where he landed.

1298.—"The pearl-fishers . . . go post to a place called Bettelar, and (then) go 60 miles into the gulf."—*Marco Polo*, Bk. iii. ch. 16.

c. 1315.—"The natives went to their King and told him my reply. He sent for me, and I proceeded to his presence in the town of Battâla, which was his capital, a pretty little place, surrounded by a timber wall and towers."—*Ibn Batuta*, iv. 160.

1672.—"Putelaon. . ."—*Baldarius* (Germ.), 373.

1726.—"Portaloon or Putelan."—*Valen-tyn*, Ceylon, 21.

PUTNEE, PUTNEY, &c.

a. Hind. and Beng. *putnî*, or *putnî*, from v. *put-nî*, 'to be agreed or closed' (i.e. a bargain). Goods commissioned or manufactured to order.

1755.—"A letter from Coimbatour mentions they had directed Mr. Warren Hastings to proceed to the Putney aurang (q.v.) in order to purchase putney on our Honble. Masters' account, and to make all necessary enquiries."—*Fort William Consols*, Nov. 10. In *Lang*, 61.

b. A kind of sub-tenure existing in the Lower Provinces of Bengal, the *putnî-dâr*, or occupant of which "holds of a Zemindar a portion of the Zemindari in perpetuity, with the right of hereditary succession, and of selling or letting the whole or part, so long as a stipulated amount of rent is paid to the Zemindar, who retains the power of sale for arrears, and is entitled to a regulated fee or fine upon transfer" (*Wilson*, q.v.). Probably both a and b are etymologically the same, and connected with *putnî* (see **POTTAR**).

[1860.—"A perpetual lease of land held under a Zumeendar is called a putnee,—and

the holder is called a putneedar, who not only pays an advanced rent to the Zumeendar, but a hand-omo price for the same."—*Grant*, *Rural Life in Bengal*, 61.]

PUTTÂN, PATHÂN, n.p. Hind. *Pathân*. A name commonly applied to Afghans, and especially to people in India of Afghan descent. The derivation is obscure. Elphinstone derives it from *Pushtân* and *Pukhtân*, pl. *Pukhtâna*, the name the Afghans gave to their own race, with which Dr. Trumpp [and Dr. Beller (*Races of Afghanistan*, 25) agree. This again has been connected with the *Pactyca* of Herodotus (iii. 102, iv. 44).] The Afghans have for the name one of the usual fantastic etymologies which is quoted below (see quotation, c. 1611). The Mahomedans in India are sometimes divided into four classes, viz. *Pathâns*; *Mughals* (see **MOGUL**), i.e. those of Turki origin; *Shiikhs*, claiming Arab descent; and *Saiyyids*, claiming also to be descendants of Mahomed.

1553.—"This State belonged to a people called *Patane*, who were lords of that hill-country. And as those who dwell on the skirts of the Pyrenees, on this side and on that, are masters of the passes by which we cross from Spain to France, or vice versa, so these *Patane* people are the masters of the two entrances to India, by which those who go thither from the landward must pass. . . ."—*Barroa*, IV. vi. 1.

1563.—" . . . This first King was a *Patane* of certain mountains that march with Bengala."—*Garcia*, *Coll.* i. 31.

1572.—

"Mas agora de nomes, et de usança,
Novos, et varios são os habitantes,
Os Delij, os *Patânes* que em possança
Do terra, e gente são mais abundantes."
Cumbôa, vii. 20.

[By Aubertin :

"But now inhabitants of other name
And customs new and various there are
found,

The Delhi and *Patans*, who in the fame
Of land and people do the most abound."]

1610.—"A *Pattan*, a man of good stature."—*Hackins*, in *Purchas*, i. 220.

c. 1611.—" . . . the mightiest of the Afghan people was *Kais*. . . The Prophet gave *Kais* the name of *Abd Ulrasheed*. . . and . . . predicted that God would make his issue so numerous that they, with respect to the establishment of the Faith, would outvie all other people; the angel Gabriel having revealed to him that their attachment to the Faith would, in strength, be like the wood upon which they lay the keel when constructing a ship, which wood the seamen call *Pathan* : on this account he conferred upon *Abd Ulrasheed* the title

of Pathan* also."—*Hist. of the Afghans*, E.T., by Dorn, i. 39.

[1638.—" . . . Ozmanchan a Puttanian . . ."—*Sir T. Herbert*, ed. 1677, p. 76.]

1648.—"In general the Moors are a haughty and arrogant and proud people, and among them the Pattans stand out superior to the others in dress and manners."—*Tan Tsch*, 53.

1660.—"Martin Affonso and the other Portuguese delivered them from the war that the Patanes were making on them."—*Faria y Souza, Asia Portuguesa*, i. 313.

1673.—"They are distinguished, some according to the Consanguinity they claim with Mahomet; as a *Sind* is a kin to that Imposture. . . . A *Shick* is a Cousin too, at a distance, into which Relation they admit all new made Proselytes. Meer is somewhat allied also. . . . The rest are adopted under the Name of the Province . . . as *Mogul*, the Race of the *Tartars* . . . *Patani*, *Duccan*."—*Fryer*, 93.

1691.—"En estas regiones ay rna cuyas gentes se dizen los Patanes."—*Martinez de la Puente, Compendio*, 21.

1726.—" . . . The *Patans* (*Patanders*) are very different in garb, and surpass in valour and stout-heartedness in war."—*Valentyn, Choro*, 108.

1757.—"The Colonel (Clive) complained bitterly of so many insults put upon him, and reminded the Subahdar how different his own conduct was, when called upon to assist him against the *Pytans*."—*Jess*, 149.

1763.—"The northern nations of India, although idolaters . . . were easily induced to embrace Mahomedanism, and are at this day the Afghans or *Pitans*."—*Orme*, i. 24, ed. 1803.

1789.—"Moormen are, for the most part, soldiers by profession, particularly in the cavalry, as are also . . . *Pitans*."—*Munro, Narr.*, 49.

1798.—" . . . Afghans, or as they are called in India, *Patans*."—*G. Forder, Travels*, ii. 47.

[PUTTEE, PUTTY, s. Hind. *putti*.

a. A piece or strip of cloth, bandage; especially used in the sense of a ligature round the lower part of the leg used in lieu of a gaiter, originally introduced from the Himalaya, and now commonly used by sportsmen and soldiers. A special kind of cloth appears in the old trade-lists under the name of *puteahs* (see *PIECE GOODS*).

* We do not know what word is intended, unless it be a special use of *Ar. batan*, 'the interior or middle of a thing.' Dorn refers to a note, which does not exist in his book. Belfer gives the title conferred by the Prophet as '*Pāhān* or *Pāhān*, a term which in the Syrian language signifies a rider.' Somebody else interprets it as 'a mast.

1875.—"Any one who may be bound for a long march will put on leggings of a peculiar sort, a bandage about 6 inches wide and four yards long, wound round from the ankle up to just below the knee, and then fastened by an equally long string, attached to the upper end, which is lightly wound many times round the calf of the leg. This, which is called *patawa*, is a much cherished piece of dress."—*Dress, Jummo*, 175.

1900.—"The Puttee leggings are excellent for peace and war, on foot or on horseback."—*Times*, Dec. 21.

b. In the N.W.P. "an original share in a joint or coparcenary village or estate comprising many villages; it is sometimes defined as the smaller subdivision of a *mahal* or estate" (*Wilson*). Hence *Putteedaree*, *putti-dāri* used for a tenure of this kind.

1852.—"Their names were forthwith scratched off the collector's books, and those of their eldest sons were entered, who became forthwith, in village and cutcherry parlance, lumberdars of the shares of their fathers, or in other words, of puttee Sheru Singh and puttee Baz Singh."—*Railways, Notes on the N.W.P.*, 94.

c. In S. India, soldiers' pay.

1810.—" . . . hence in ordinary acceptation, the pay itself was called *puttee*, a Canarese word which properly signifies a written statement of any kind."—*Willk, Hist. Sketches*, Madras reprint, i. 415.]

PUTTYWALLA, s. Hind. *putti-wālā*, *putti-wālā* (see PUTTEE), 'one with a belt.' This is the usual Bombay term for a messenger or orderly attached to an office, and bearing a belt and brass badge, called in Bengal *chuprassy* or *peon* (qq.v.), in Madras usually by the latter name.

1878.—"Here and there a belted Government servant, called a *Puttiwālā*, or *Puttiwālā*, because distinguished by a belt. . . ."—*Monier Williams, Modern India*, 31.

PUTWA, s. Hind. *putwā*. The *Hibiscus sabdariffa*, L., from the succulent acid flowers of which very fair jelly is made in Anglo-Indian households. [It is also known as the *Rozelle* or *Red Sorrel* (*Watt, Econ. Dict.* iv. 243). Riddell (*Domest. Econ.* 337) calls it "*Oseille* or *Roselle* jam and jelly."]

PYE, s. A familiar designation among British soldiers and young officers for a *Pariah-dog* (q.v.); a

contraction, no doubt, of the former word.

[1892.—“We English call him a *pariah*, but this word, belonging to a low, yet by no means degraded class of people in Madras, is never heard on native lips as applied to a dog, any more than our other word ‘*pie*.’”—*L. Kipling, Bawt and Man*, 206.]

PYJAMMAS, *s.* Hind. *pañ-jāma* (see **JAMMA**), lit. ‘leg-clothing.’ A pair of loose drawers or trousers, tied round the waist. Such a garment is used by various persons in India, *e.g.* by women of various classes, by Sikh men, and by most Mahomedans of both sexes. It was adopted from the Mahomedans by Europeans as an article of *dishabille* and of night attire, and is synonymous with **Long Drawers**, **Shulwāurs**, and **Mogul-breeches**. [For some distinctions between these various articles of dress see Forbes-Watson, (*Textile Manufactures*, 57).] It is probable that we English took the habit like a good many others from the Portuguese. Thus Pyriard (*c.* 1610) says, in speaking of Goa Hospital. “Ils ont force culons sans quoy ne couchent nians les Portugais des Indes” (ii. p. 11. [Hak. Soc. ii. 9]). The word is now used in London shops. A friend furnishes the following reminiscence: “The late Mr. B—, tailor in Jermyu Street, some 40 years ago, in reply to a question why **pyjammās** had feet sewn on to them (as was sometimes the case with those furnished by London outfitters) answered: ‘I believe, Sir, it is because of the **White Ants**.’”

[1828.—

“His chief joy smoking a cigar
In loose **Paseo-jams** and native slippers.”
Orient. Sport. Mag., reprint 1873, i. 61.]

1881.—“The rest of our attire consisted of that particularly light and airy white flannel garment, known throughout India as a **pyjama suit**.”—*Havel, Ceylon*, 329.

PYKE, PAIK, *s.* Wilson gives only one original of the term so expressed in Anglo-Indian speech. He writes: “**Pāik** or **Pāyik**, corruptly **Pyke**, Hind. &c. (from *S. padatikā*), **Pāik** or **Pāyik**, Mar. A footman, an armed attendant, an inferior police and revenue officer, a messenger, a courier, a village watchman: in Cuttack the **Pāiks** formerly constituted a local militia, holding land of the Za-

miudārs or Rājās by the tenure of military service.” &c., quoting Bengal Regulations. [Platts also treats the two words as identical.] But it seems clear to us that there are here two terms rolled together:

a. Pers. **Paik**, ‘a foot-runner or courier.’ We do not know whether this is an old Persian word or a Mongol introduction. According to Hammer Purgstall it was the term in use at the Court of the Mongol princes, as quoted below. Both the words occur in the *Ain*, but differently spelt, and that with which we now deal is spelt **paik** (with the *fatha* point).

c. 1590.—“The *Jilawdar* (see under **JULIEDAR**) and the **Paik** (a runner). Their monthly pay varies from 1200 to 1204. (*dāms*), according to their speed and manner of service. Some of them will run from 50 to 100 *kroh* (*Goss*) per day.”—*Ain*, L.T. by Blochmann, i. 138 (see orig. i. 141).

1673.—At the Court of Constantinople: “Les **Peiks** venoient ensuite, avec leurs bonnets d’argent dont ornés d’un petit plumage de héron, un arc et un carquois chargé de fleches.”—*Journal d’A. Galland*, i. 95.

1687.—“... the under officers and servants called *Agham-Oghlans*, who are designed to the meaner uses of the Seraglio ... most commonly the sons of Christians taken from their Parents at the age of 10 or 12 years ... These are: 1. *Porters*, 2. *Boatmen* or *Gardimans* ... 5. **Paicks** and **Soldats** ...”
—*Sir Paul Rycaut, Present State of the Ottoman Empire*, 19.

1761.—“Ahmad Sultān then commissioned Shāh Paand Khān ... the *harkāras* (see **HURGARRA**) and the **Paiks**, to go and procure information as to the state and strength of the Mahratta army.”—*Muhammad Jāfar Shāmī*, in *Elliot*, viii. 151-2.

1810.—“The express-riders (*Zilbothen*) accomplished 50 *fursangs* a-day, so that an express came in 4 days from Khorsan to Tebris (*Tabriz*). ... The Foot-runners carrying letters (**Paik**), whose name at least is maintained to this day at both the Persian and Ottoman Courts, accomplished 30 *fursangs* a-day.”—*Hammer Purgstall, Gesch. der Golden Horde*, 243.

[1863.—“The **Payeko** is entrusted with the *tehilim* (see **CHILLUM**) (pipe), which at court (*Khwa*) is made of gold or silver, and must be replenished with fresh water every time it is filled with tobacco.”—*Tanbery, Sketches*, 89.]

b. Hind **paik** and **pāyik** (also Mahr.) from *Skt. padatila*, and **padika**, ‘a foot-soldier,’ with the other specific application given by Wilson, exclusive of ‘courier.’ In some narratives the word seems to answer exactly to **peon**.

In the first quotation, which is from the *Am*, the word, it will be seen, is different from that quoted under (a) from the same source.

c. 1590.—“It was the custom in those times, for the palace (of the King of Bengal) to be guarded by several thousand *pykes* (*paik*), who are a kind of infantry. An eunuch entered into a confederacy with these guards, who one night killed the King, Futtah Shah, when the Eunuch ascended the throne, under the title of Barback Shah.”—*Gludwin's Tr.*, ed. 1800, ii. 19 (orig. i. 415; *Jarrett* (ii. 149) gives the word as *Pâyiks*).

In the next quotation the word seems to be the same, though used for ‘a seaman.’ Compare uses of *Lascar*.

c. 1615.—“His fleet consisted of 20 beaked vessels, all well manned with the sailors whom they call *paikans*, as well as with Portuguese soldiers and *topazes* who were excellent muskatoers; 50 hired *julus* (see *GALLEVAT*) of like sort and his own (Sebastian Gonçalves’s) galliot (see *GALLEVAT*), which was about the size of a *patcho*, with 14 demi-falcons on each broadside, two pieces of 18 to 20 lbs. calibre in the fore-castle, and 60 Portuguese soldiers, with more than 40 *topazes* and *Cafres* (see *CAFFER*).”—*Bocarro, Decada*, 452.

1722.—Among a detail of charges at this period in the *Zemindáry* of Rájsháhí appears:

“*P. Paikun*, or the *pykes*, guard of villages, everywhere necessary . . . 2,161 rupees.”—*Fifth Report*, App. p. 345.

The following quotation from an Indian Regulation of Ld. Cornwallis’s time is a good example of the extraordinary multiplication of terms, even in one Province in India, denoting approximately the same thing:

1792.—“All *Pykes*, *Chokoydars* (see *CHOKIDAR*), *Pastans*, *Durands*, *Nigabans*, *Harces* (see *HARRY*), and other descriptions of village watchmen are declared subject to the orders of the Darogah (see *DAROGA*) . . .”—*Regs. for the Police* . . . passed by the G.-G. in C., Dec. 7.

“The army of Assam was a militia organised as follows. The whole male population was bound to serve either as soldiers or labourers, and was accordingly divided into sets of four men each, called *gotes*, the individuals comprising the *gotes* being termed *pykes*.”—*Solomon's Act. of Wleh's Expedition to Assam, 1792-93-94* (commd. by Gen. Kentingo).

* *P. pishán* and *nigabán*, both meaning literally ‘watch-keeper,’ the one from *pish*, ‘a watch,’ the sense of a division of the day, the other from *nigab*, ‘watch,’ in the sense of ‘heed’ or ‘observation.’ [*Dissau* = *Dowdli*, a low caste often employed as watchmen.]

1802.—After a detail of persons of rank in Midnapore:

“None of these entertain armed followers except perhaps ten or a dozen Peons for state, but some of them have *Pykes* in considerable numbers, to keep the peace on their estates. These *Pykes* are under the magistrates’ orders.”—*Fifth Report*, App. p. 535.

1812.—“The whole of this last-mentioned numerous class of *Pykes* are understood to have been disbanded, in compliance with the new Police regulations.”—*Fifth Report*, 71.

1872.—“*Dutais* or officers of the peasant militia (*Paiks*). The *Paiks* were settled chiefly around the fort on easy tenures.”—*Hunter's Orissa*, ii. 239.

PYSE! interjection. The use of this is illustrated in the quotations. Notwithstanding the writer’s remark (below) it is really Hindustani, viz. *po’is*, ‘look out!’ or ‘make way!’ apparently from *Skt. prajya*, ‘look! see!’ (see Molesworth’s *Mahr. Diet.* p. 523, col. c; Fallon’s *Hind. Diet.*, p. 376, col. a; *Platts*, 282b).

[1815.—“ . . . three men came running up behind them, as if they were clearing the road for some one, by calling out ‘*piee!* *piee!*’ (make way, make way) . . .”—*Elphinstone's Report on Murders of Gungadhar Shastri*, in *Papers relating to E.I. Affairs*, p. 14.]

1833.—“Does your correspondent Col. Prideaux know the origin of the warning called out by buggy drivers to pedestrians in Bombay, ‘*Pyse!*’ It is not Hindustani.”—*Letter in N. & Q.*, Ser. VI. viii. p. 388.

[Other expressions of the same kind are Malayál, *po*, ‘Get out of the way!’ and Hind. *Mahr. khis, khis*, from *khishná*, ‘to drop off.’]

1503.—“*Aq* these hayres goe in the stroetes, they crie *po, po*, which is to say, take heed.”—*Linschoten*, *Hak. Soc.* i. 280.

1826.—“I was awoke from disturbed rest by cries of *kis! kis!* (clear the way).”—*Pandurang Hari*, ed. 1873, i. 46.]

Q

[QUAMOCUIT, s. The *Ipomaea quamoclitis*, the name given by Linnaeus to the Red Jasmine. The word is a corruption of *Skt. Kāma-latā*, ‘the creeper of Kāma, god of love.’

1834.—“This climber, the most beautiful and luxuriant imaginable, bears also the name of *Kamalāta* ‘Love’s Crooper.’ Some

have flowers of snowy hue, with a delicate fragrance. . . .—*Wanderings of a Pilgrim*, i. 310-11.]

QUEDDA, n.p. A city, port, and small kingdom on the west coast of the Malay Peninsula, tributary to Siam. The name according to Crawford is Malay *Kaddāh*, 'an elephant-trap' (see **KEDDAH**). [Mr Skeat writes: "I do not know what Crawford's authority may be, but *Kedah* does not appear in Klinkert's *Dict.* . . . In any case the form taken by the name of the country is *Kilāh*. The coralling of elephants is probably a Siamese custom, the method adopted on the E. coast, where the Malays are left to themselves, being to place a decoy female elephant near a powerful nose."] It has been supposed sometimes that *Kaddāh* is the *Kāw* or *Kāwā* of Ptolemy's sea-route to China, and likewise the *Kalah* of the early Arab voyagers, as in the Fourth Voyage of Sindbad the Seaman (see *Procès. R. Geog. Soc.* 1882, p. 635; Burton, *Arabian Nights*, iv. 396). It is possible that these old names however represent *Kirala*, 'a river mouth,' a denomination of many small ports in Malay regions. Thus the port that we call *Qudda* is called by the Malays *Kirala Bétrang*.

1516.—"Having left this town of Tanassary, further along the coast toward Malacca, there is another seaport of the Kingdom of Aniam, which is called *Queda*, in which also there is much shipping, and great interchange of merchandise."—*Barboza*, 188-189.

1553.—" . . . The settlements from Tavay to Malacca are these: Tanassary, a notable city, Lungur, Torrio, *Queda*, producing the best pepper on all that coast, Pedão, Persá, Solungor, and our City of Malacca. . . ."—*Barros*, I. ix. 1.

1572.—
"Olha Tavai cidade, onde começa
De São largo o império tão comprido:
Tanassari, Quedá, que he so cabeça
Das quo pimenta ali tem produzido."
Camões, x. 123.

By Burton:

"Behold Tavai City, whence begin
Siam's dominions, Reign of vast extent;
Tanassari, *Queda* of towns the Queen
that bear the burthen of the hot piment."

1598.—" . . . to the town and Kingdom of *Queda* . . . which lyeth under 6 degrees and a half; this is also a Kingdom like *Tanassaria*, it hath also some wine, as *Tanassaria* hath, and some small quantity of Pepper."—*Linschoten*, p. 31; [Hak. Soc. i. 103].

1611.—"And so . . . Diogo de Mendonça . . . sending the *galliot* (see **GALLEVAT**) on before, embarked in the *julā* (see **GALLEVAT**) of João Rodriguez de Paiva, and coming to *Queda*, and making an attack at daybreak, and finding them unprepared, he burnt the town, and carried off a quantity of provisions and some tin" (*obtain*, see **GALAY**).—*Novarra*, *Deceula*, 187.

1838.—"Leaving Penang in September, we first proceeded to the town of *Quedah* lying at the mouth of a river of the same name."—*Quedah*, &c., by Capt. Sherard Osborne, ed. 1885.

QUEMOY, n.p. An island at the east opening of the Harbour of Amoy. It is a corruption of *Kin-mān*, in 'hang-chau dialect *Kin-mu*', meaning 'Golden-door.'

QUI-HI, s. The popular distinctive nickname of the Bengal Anglo-Indian, from the usual manner of calling servants in that Presidency, viz. '*Koi hai?*' 'Is any one there?' The Anglo-Indian of Madras was known as a *Mull*, and he of Bombay as a *Duck* (qq.v.)

1816.—"The Grand Master, or Adventures of *Qui Hi* in Hindostan, a Hindustani Poem; with illustrations by Rowlandson."

1825.—"Most of the household servants are Parsees, the greater part of whom speak English. . . . In stead of '*Kee hue*,' Who's there! the way of calling a servant is '*boy*,' a corruption, I believe, of '*Uas*,' brother."—*Hecar*, ed. 1811, ii. 30. [But see under **BOY**.]

c. 1830.—"J'ai vu dans vos gazettes de Calcutta les écrivains des *quolhaës* (sobriquet des Européens Bengalis de ce côté) sur la chaleur."—*Jequevaunt*, *Corresp.* ii. 305.

QUILOA, n.p. i.e. *Kilwa*, in lat. 9° 0' S., next in remoteness to *Sofala*, which for a long time was the *ne plus ultra* of Arab navigation on the East Coast of Africa, as Capt. Boydell was that of Portuguese navigation on the West Coast. *Kilwa* does not occur in the Geographies of Edrisi or Abulfeda, though *Sofala* is in both. It is mentioned in the *Roteiro*, and in Barros's account of Da Gama's voyage. Barros had access to a native chronicle of Quiloa, and says it was founded about A.H. 400, and a little more than 70 years after Magadoxo and Brava, by a Persian Prince from Shiraz.

1220.—"*Kilwa*, a place in the country of Zenj, a city."—*Yāqūt*, (orig.), iv. 302.

c. 1330.—"I embarked at the town of *Makdashau* (Magadoxo), making for the

country of the Sawāhīl, and the town of Kulwā, in the country of the Zanj. . . .”—*Ibn Batuta*, ii. 191. [See under **SOBALA**.]

1498.—“Here we learned that the island of which they told us in Mocombiquy as being peopled by Christians is an island at which dwells the King of Mocombiquy himself, and that the half is of Moors, and the half of Christians, and in this island is much seed-pearl, and the name of the island is Quylnea. . . .”—*Roteiro da Viagem de Vasco da Gama*, 48.

1501.—“Quilloa ò cittade in Arabia in vna insuletta giunta a terra firma, ben popolata de homini negri et mercadanti: edificata al modo nro: Quiui hanno abundancia de auro: argento: anbra: muschio: et perle: ringonvolmento vestono panni de serm: et bambaxi fini”—*Letter of K. Emanuel*, 2.

1506.—“Del 1502 . . . mandò al viaggio nave 21, Capitano Don Vasco da Gamba, cho fu quello che discoperse l'India . . . e nell' andar de li, del Cao de Bona Speranza, zone in uno loco chiamato Ochilia; la qual terra e dentro uno rio. . . .”—*Leonardo Cu' Massor*, 17.

1553.—“The Moor, in addition to his natural hatred, bore this increased resentment on account of the chastisement inflicted on him, and determined to bring the ships into port at the city of Quilon, that being a populous place, where they might get the better of our ships by force of arms. To wreak this mischief with greater safety to himself he told Vasco da Gama, as if wishing to gratify him, that in front of them was a city called Quilloa, half peopled by Christians of Abyssinia and of India, and that if he gave the order the ships should be steered thither.”—*Barros*, i. iv. 5.

1572.—

“Esta ilha pequena, que habitamos,
Ho em toda esta terra corta escala
De todos os que as ondas navegamos
De Quilloa, do Mombaça, a de Sofala.”
Camões, i. 51.

By Burton:

“This little island, where we now abide,
of all this seaboard is the one sure place
for every merchantman that stems the tide
from Quilloa, or Sofala, or Mombas. . . .”

QUILON, n.p. A form which we have adopted from the Portuguese for the name of a town now belonging to Travancore; once a very famous and much frequented port of Malabar, and known to the Arabs as *Kaulam*. The proper name is Tamil, *Kollam*, of doubtful sense in this use. Bishop Caldwell thinks it may be best explained as ‘Palace’ or ‘royal residence,’ from *Kolu*, ‘the royal Presence,’ or Hall of Audience. [Mr. Logan says: “*Kollam* is only an abbreviated form of *Koyilagam* or *Kovilagam*,

‘King’s house’” (*Malabar*, i. 231, note).] For ages *Kaulam* was known as one of the greatest ports of Indian trade with Western Asia, especially trade in pepper and brazil-wood. It was possibly the *Malé* of Cosmas in the 6th century (see **MALABAR**), but the first mention of it by the present name is about three centuries later, in the *Relation* translated by Reynaud. The ‘*Kollam* era’ in general use in Malabar dates from A.D. 824; but it does not follow that the city had no earlier existence. In a Syriac extract (which is, however, modern) in *Latinf's Anecdota Syriaca* (Latin, i. 125; Syriac, p. 27) it is stated that three Syrian missionaries came to Kaulam in A.D. 823, and got leave from King *Shakirbirti* to build a church and city at Kaulam. It would seem that there is some connection between the date assigned to this event, and the ‘*Kollam* era’; but what it is we cannot say. *Shakirbirti* is evidently a form of *Chakkravarti Raja* (see under **CHUCKERBUTTY**). Quilon, as we now call it, is now the 3rd town of Travancore, pop. (in 1891) 23,380; there is little trade. It had a European garrison up to 1830, but now only one Sepoy regiment.

In ecclesiastical narratives of the Middle Ages the name occurs in the form *Columbum*, and by this name it was constituted a See of the Roman Church in 1328, suffragan of the Archbishop of Sultaniya in Persia; but it is doubtful if it ever had more than one bishop, viz. Jordanus of Severac, author of the *Mirabilia* often quoted in this volume. Indeed we have no knowledge that he ever took up his bishopric, as his book was written, and his nomination occurred, both during a visit to Europe. The Latin Church however which he had founded, or obtained the use of, existed 20 years later, as we know from John de’ Marignolli, so it is probable that he had reached his See. The form *Columbum* is accounted for by an inscription (see *Ind. Antiq.* ii. 360) which shows that the city was called *Kolambā*, [other forms being *Kelambapattana*, or *Kālamapattana* (*Bombay Gazetteer*, vol. i. pt. i. 183)]. The form *Palumbum* also occurs in most of the MSS. of Friar Odoric’s Journey; this is the more difficult to account for, unless it was a mere play (or a trick of memory) on the kindred meanings of *columba*

and *palumbes*. A passage in a letter from the Nestorian Patriarch Yeshn'yah (c. 650-60) quoted in *Assemani* (iii. pl. 1. 131), appears at that date to mention *Colom*. But this is an arbitrary and erroneous rendering in Assemani's Latin. The Syriac has *Kalah*, and probably therefore refers to the port of the Malay regions noticed under **CALAY** and **QUEDDA**.

851.—"De ce lieu (Mascat) les navires mettent la voile pour l'Inde, et se dirigent vers Koulam-Malay, la distance entre Mascat et Koulam-Malay est d'un mois de marche, avec un vent modéré."—*Relation*, &c., tr. by Renaud, i. 15.

1106.—"Seven days from thence is Chulam on the confines of the country of the sun-worshippers, who are descendants of Kush and are all black. This nation is very trustworthy in matters of trade. . . . Pepper grows in this country. . . . Cinnamon, ginger, and many other kinds of spices also grow in this country."—*Benjamin of Tudela*, in *Early Travels in Palestine*, 114-115.

c. 1280-90.—"Royaumes de Ma-pa-rh. Parmi tous les royaumes étrangers d'au-delà des mers, il n'y eut que Ma-pa-rh et Kiu-lan (Mabar et Quilon) sur lesquels on ait pu parvenir à établir une certaine sujétion; mais surtout Kiu-lan. . . . (Année 1252). Cette année. . . Kiu-lan a envoyé un ambassadeur à la cour (mongole) pour présenter en tribut des marchandises précieuses et un singe noir."—*Chinese Annals*, quoted by *Panther*, *Murc Pol*, ii. 603, 643.

1298.—"When you quit Maabar and go 500 miles towards the S.W. you come to the Kingdom of Coilum. The people are idolaters, but there are also some Christians and some Jews," &c.—*Marco Polo*, Bk. in. ch. 22.

c. 1300.—"Beyond Guzerat are Kankan and Tana; beyond them the country of Malabar, which from the boundary of Karoha to Kulam, is 300 parasangs in length. . . . The people are all Samânis, and worship idols. . . ."—*Rashiduddin*, in *Elliot*, i. 68.

c. 1310.—"Ma'bar extends in length from Kulam to Nilûvar (Nellore) nearly 300 parasangs along the sea-coast. . . ."—*Wassaf*, in *Elliot*, iii. 32.

c. 1322.—" . . . as I went by the sea . . . towards a certain city called Polumbum (where groweth the pepper in great store). . . ."—*Friar Odoric*, in *Cathay*, p. 71.

c. 1322.—"Poi venni a Colombio, ch' è la migliore terra d'India per mercatanti. Quivi è il gengiovo in grande copia e del buono del mondo. Quivi vanno tutti ignudi salvo che portano un panno innanzi alla vergogna. . . . e legalosi di dietro."—*Palatine M.S. of Odoric*, in *Cathay*, App., p. xlvii.

c. 1323.—"In India, whilst I was at Columbum, were found two cats having

wings like the wings of bats. . . ."—*Friar Jordanus*, p. 29.

1330.—"Joannes, &c., nobili viro domino Nascarenorum et universis sub eo Christianis Nascarenis de Columbo gratiam in praesenti, quae ducat ad gloriam in futuro . . . quatenus venerabilem Fratrem nostrum Jordanum Catalani episcopum Columbensensem . . . quem nuper ad episcopalis dignitatis apicem auctoritate apostolica duximus promovendum. . . ."—*Letter of Pope John X.XII* to the Christians of Coilon, in *Odorici Raynaldi Ann. Eccles.* v. 495.

c. 1343.—"The 10th day (from Calicut) we arrived at the city of Kaulam, which is one of the finest of Malabar. Its markets are splendid, and its merchants are known under the name of *Sili* (see **GROOLIA**). They are rich; one of them will buy a ship with all its fittings and load it with goods from his own store."—*Ibn Batuta*, iv. 10.

c. 1318.—"And sailing on the feast of St. Stephen, we navigated the Indian Sea until Palm Sunday, and then arrived at a very noble city of India called Columbum, where the whole world's pepper is produced. . . . There is a church of St. George there, of the Latin communion, at which I dwelt. And I adorned it with fine paintings, and taught there the holy Law."—*John Mari gnolli*, in *Cathay*, &c., pp. 342-344.

c. 1430.—" . . . Coloem, civitatem nobilem venit, cujus ambitus duodecim millia passuum amplectitur. Gungibor qui *colobi* (colombi) dicitur, piper, verzinum, cannellae quae crassae appellantur, haec in provincia, quam vocant Melibarum, leguntur."—*Conti*, in *Poggini de Var. Fortune*.

c. 1468-9.—"In the year Bhavali (844) of the Kolamba era, King Adityavarman the ruler of Vanchi . . . who has attained the sovereignty of Chorasaya Mandalam, hung up the bell. . . ."—*Inscr.* in *Tinnervilly*, see *Ind. Antiq.* ii. 360.

1510.—" . . . we departed . . . and went to another city called Colon. . . . The King of this city is a Pagan, and extremely powerful, and he has 20,000 horsemen, and many archers. This country has a good port near to the sea-coast. No grain grows here, but fruits as at Calicut, and pepper in great quantities."—*Varthema*, 182-3.

1516.—"Further on along the same coast towards the south is a great city and good sea-port which is named Coulam, in which dwell many Moors and Gentiles and Christians. They are great merchants and very rich, and own many ships with which they trade to Chholmendol, the Island of Ceylon, Bengal, Malaca, Samatara, and Pegu. . . . There is also in this city much pepper."—*Barboza*, 157-8.

1572.—
"A hum Cochim, e a outro Cananor
A qual Chalé, a qual a ilha da Fimonta,
A qual Coulaao, a qual da Cranganor,
E os mais, a quem o mais serve, e contenta. . . ."—*Cunhaes*, vii. 35.

By Burton :

"To this Cochim, to that falls Cannanor,
one hath Chalé, another th' Isle Piment,
a third Coulan, a fourth takes Cranganor,
the rest is theirs with whom he rests
content."

1726.—"... Goylang."—*Valentin, Choro.*,
115.

1727.—"Coilcan is another small prin-
cipality. It has the Benefit of a River, which
is the southernmost Outlet of the *Couchin*
Islands; and the *Dutch* have a small Fort,
within a Mile of it on the Sea-shore. . . . It
keeps a Garrison of 30 Men, and its trade is
inconsiderable."—*A. Hamilton*, i. 333 [ed.
1714].

QUIRPELE, s. This Tamil name
of the mungoose (q.v.) occurs in the
quotation which follows: properly
Kirippillai, ['little squeaker'].

1601.—"... bestiola quaedam Quil sive
Quirpele vocata, quae aspectu primo vi-
verme. . . ."—*De Bry*, iv. 63.

R

RADAREE, s. P.—H. *rāh-dārī*,
from *rāh-dār*, 'road-keeper.' A transit
duty; sometimes 'black-mail.' [*Rāh-
dārī* is very commonly employed in
the sense of sending prisoners, &c., by
escort from one police post to another,
as along the Grand Trunk road].

1620.—"Fra Nicolo Ruigiola Francescano
genovese, il quale, passeggero, che d'India
andava in Italia, partito alcuni giorni prima
da Ispahan . . . poco di qua lontano era
stato trattenuto dai *rahdari*, o custodi delle
strade. . . ."—*P. della Valle*, ii. 99.

1622.—"At the garden Polongon we
found a *rahdar* or guardian of the road,
who was also the chief over certain other
rahdari, who are usually posted in another
place 2 leagues further on."—*Ibid.* ii. 235.

1623.—"For *Rahdars*, the Khan has
given them a firman to free them, also
firmans for a house. . . ."—*Sainsbury*, iii.
p. 163.

[1667.—"... that the goods . . . may
not be stopped . . . on pretence of taking
Rhadaryes, or other duties. . . ."—*Phir-
man of Shah Orung Zeb*, in *Forrest, Bombay
Letters, Home Series*, i. 213.]

1673.—"This great officer, or Farmer of
the Emperor's Custom (the *Shawhunder* [see
SHABUNDER]), is obliged on the Roads
to provide for the safe travelling for Mer-
chants by a constant Watch . . . for which
Rhadorage, or high Imposts, are allowed

by the Merchants, both at Landing and in
their passage inland."—*Fryer*, 222.

1685.—"Here we were forced to com-
pound with the *Rattaree* men, for yo Dutys
on our goods."—*Hedges, Diary*, Dec. 15;
[*Ilak. Soc.* i. 213. In i. 100, *Rawdarrie*].

c. 1731.—"Nizamu-l Mulk . . . thus got
rid of . . . the *rāhdārī* from which latter
impost great annoyance had fallen upon
travellers and traders."—*Khāfi Khān*, in
Elliot, vii. 531.

[1744.—"Passing the river Kizilazan we
ascended the mountains by the *Rahdar* (a
Persian toll) of Noglabar. . . ."—*Hanway*,
i. 225.]

RAGGY, s. *Rāgi* (the word seems
to be Dec. Hindustani, [and is derived
from Skt. *rāga*, 'red,' on account of the
colour of the grain]. A kind of grain,
Eleusine Coracana, Gaertn.; *Cynosurus
Coracanus*, Linn.; largely cultivated,
as a staple of food, in Southern India.

1792.—"The season for sowing *raggy*,
rice, and bajera from the end of June to
the end of August."—*Life of T. Munro*,
iii. 92.

1793.—"The Mahratta supplies consisting
chiefly of *Raggy*, a coarse grain, which
grows in more abundance than any other
in the Mysore Country, it became necessary
to serve it out to the troops, giving rice
only to the sick."—*Dirom*, 10.

[1800.—"The Decany Mussulmans call it
Ragy. In the Tamil language it is called
Keir (*lēchvaragu*)."—*Buchanan, Mysore*, i.
100.]

RAINS, THE, s. The common
Anglo-Indian colloquial for the Indian
rainy season. The same idiom, as
churas, had been already in use by the
Portuguese. (See **WINTER**).

c. 1696.—"Lastly, I have imagined that if
in *Delhi*, for example, the *Rains* come from
the East, it may yet be that the Seas which
are Southerly to it are the origin of them,
but that they are forced by reason of some
Mountains . . . to turn aside and discharge
themselves another way. . . ."—*Bernier*,
E.T., 138; [ed. *Constable*, 139].

1707.—"We are heartily sorry that the
Rains have been so very unhealthy with
you."—*Letter in Orme's Fragments*.

1750.—"The *Rains* . . . setting in with
great violence, overflowed the whole coun-
try."—*Orme, Hist.*, ed. 1803, i. 153.

1868.—"The place is pretty, and although
it is 'the *Rains*,' there is scarcely any day
when we cannot get out."—*Dr. Milman*, in
Memoir, p. 67.

[**RAIS**, s. Ar. *ra'is*, from *ra's*, 'the
head,' in Ar. meaning 'the captain, or
master, not the owner of a ship;'] in

India it generally means 'a native gentleman of respectable position.'

1610.—" . . . Reyses of all our Nauyes." —*Birdwood, First Letter Book*, 435.

1785.—" . . . their chief (more worthless in truth than a horsekeeper)." In note—"In the original the word *syse* is introduced for the sake of a jingle with the word *Ryae* (a chief or leader)." —*Tippoo's Letters*, 18.

1870.—"Raees." See under **RYOT**.

1900.—"The petition was signed by representative landlords, raises." —*Pioneer Mail*, April 13]

RAJA, RAJAH, s. Skt. *rajā*, 'king.' The word is still used in this sense, but titles have a tendency to degenerate, and this one is applied to many humbler dignitaries, petty chiefs, or large Zemundars. It is also now a title of nobility conferred by the British Government, as it was by their Mahommedan predecessors, on Hindus, as Nawāb is upon Moslem. *Rāj, Rāo, Rānā, Rāval, Rāya* (in S. India), are other forms which the word has taken in vernacular dialects or particular applications. The word spread with Hindu civilisation to the eastward, and survives in the titles of Indo-Chinese sovereigns, and in those of Malay and Javanese chiefs and princes.

It is curious that the term *Rājā* cannot be traced, so far as we know, in any of the Greek or Latin references to India, unless the very questionable instance of Pliny's *Rachias* be an exception. In early Mahommedan writers the now less usual, but still Indian, forms *Rādā* and *Rāi*, are those which we find. (Ibn Batuta, it will be seen, regards the words for king in India and in Spain as identical, in which he is fundamentally right.) Among the English vulgarisms of the 18th century again we sometimes find the word barbarised into *Roger*.

a. 1338.—" . . . Bahā-uddīn fled to one of the heathen Kings called the Rāi Kanbīlah. The word Rāi among those people, just as among the people of Rūm, signifies 'King.'" —*Ibn Batuta*, iii. 318. The traveller here refers, as appears by another passage, to the Spanish *Rey*.

[1609.—"Raiaw." See under **GOONT**.]

1612.—"In all this part of the East there are 4 castes. . . . The first caste is that of the *Rayas*, and this is a most noble race from which spring all the Kings of Canara. . . ." —*Couto*, V. vi. 4.

[1615.—"According to your direction I have sent per Orineay (see **ORANKAY**)

Boege Roger's junk six peccolles (see **PEGUL**) of lead." —*Foster, Letters*, iv. 107.

[1623.—"A Ragin, that is an Indian Prince." —*P. della Valle*, Hak. Soc. i. 84.]

1633.—"I went a hunting with yo Rages, who was attended with 2 or 300 men, armed with bows and arrows, swords and targets." —*Hedges, Diary*, March 1; [Hak. Soc. i. 66].

1786.—Tippoo with gross impropriety addresses Louis XVI. as "the Rajah of the French." —*Select Letters*, 369.

RAJAMUNDREY, n.p. A town, formerly head-place of a district, on the lower Godavery R. The name is in Telegu *Rajamahendravaramu*, 'King-chief(s)-Town,' [and takes its name from Mahendravana of the Orissa dynasty; see *Morris, Godavery Man.* 23].

RAJPOOT, s. Hind. *Rajpūt*, from Skt. *Rājaputra*, 'King's Son.' The name of a great race in India, the hereditary profession of which is that of arms. The name was probably only a honorific assumption; but no race in India has furnished so large a number of princely families. According to Chand, the great mediæval bard of the Rājputs, there were 36 clans of the race, issued from four *Kshatriyas* (Parihār, Pramār, Solankhī, and Chauhān) who sprang into existence from the sacred *Agni-kunda* or Firepit on the summit of Mount Abū. Later bards give five eponyms from the firepit, and 99 clans. The Rājputs thus claim to be true *Kshatriyas*, or representatives of the second of the four fundamental castes, the Warriors; but the Brahmans do not acknowledge the claim, and deny that the true *Kshatriya* is extant. Possibly the story of the fireborn ancestry hides a consciousness that the claim is factitious. "The Rajpoots," says Forbes, "use animal food and spirituous liquors, both unclean in the last degree to their puritanic neighbours, and are scrupulous in the observance of only two rules,—those which prohibit the slaughter of cows, and the remarriage of widows. The clans are not forbidden to eat together, or to intermarry, and cannot be said in these respects to form separate-castes" (*Rās-mālā*, reprint 1878, p. 537). An odd illustration of the fact that to partake of animal food, and especially of the heroic repast of the flesh of the wild boar killed in the chase

(see Terry's representation of this below), is a Rājput characteristic, occurs to the memory of one of the present writers. In Lord Canning's time the young Rājput Rāja of Alwar had betaken himself to degrading courses, inasmuch that the Viceroy felt constrained, in open *darbar* at Agra, to admonish him. A veteran political officer, who was present, inquired of the agent at the Alwar Court what had been the nature of the conduct thus rebuked. The reply was that the young prince had become the habitual associate of low and profligate Mahomedans, who had so influenced his conduct that among other indications, he *would not eat wild pig*. The old Political, hearing this, shook his head very gravely, saying, 'Would not eat *Wild Pig*! Dear! Dear! Dear!' It seemed the *ne plus ultra* of Rājput degradation! The older travellers give the name in the quaint form *Rashboot*, but this is not confined to Europeans, as the quotation from Sidi 'Alī shows; though the aspect in which the old English travellers regarded the tribe, as mainly a pack of banditti, might have made us think the name to be shaped by a certain sense of aptness. The Portuguese again frequently call them *Reys Butos*, a form in which the true etymology, at least partially, emerges.

1516.—"There are three qualities of these Gentiles, that is to say, some are called *Razbutes*, and they, in the time that their King was a Gentle, were Knights, the defenders of the Kingdom, and governors of the Country."—*Barboza*, 50.

1533.—"Inasmuch that whilst the battle went on, Saladin placed all his women in a large house, with all that he possessed, whilst below the house were combustibles for use in the fight; and Saladin ordered them to be set fire to, whilst he was in it. Thus the house suddenly blew up with great explosion and loud cries from the unhappy women; whereupon all the people from within and without rushed to the spot, but the *Resbutes* fought in such a way that they drove the Gaznat troops out of the gates, and others in their hasty flight cast themselves from the walls and perished."—*Correa*, iii. 527.

"And with the stipulation that the 200 *pardaos*, which are paid as allowance to the *lucarcins* of the two small forts which stand between the lands of Baçaim and the *Reys buntos*, shall be paid out of the revenues of Baçaim as they have been paid hitherto."—*Treaty of Nuno da Cunha* with the *K. of Cambay*, in *Subsidior*, 137.

c. 1551.—"But if the caravan is attacked, and the *Bats* (see BHAT) kill themselves, the *Rashbuts*, according to the law of the *Bats*, are adjudged to have committed a crime worthy of death."—Sidi 'Alī Kapudan, in *J. As.*, Ser. I., tom. ix. 95.

[1602.—"Rachebidas."—*Conto*, Dec. viii. ch. 15.]

c. 1611.—"The next day they embarked, leaving in the city, what of those killed in fight and those killed by fire, more than 500 persons, the most of them being *Regibutos*, *Moors* of great valour; and of ours fell eighteen. . . ."—*Docarro*, *Decada*, 210.

[1614.—". . . in great danger of thieves called *Rashbouts*. . . ."—*Porter*, *Letters*, ii. 260.]

1616.—". . . it were fitter he were in the Company of his brother . . . and his safety more regarded, then in the hands of a *Rashboote* Gentle. . . ."—*Sir T. Roe*, i. 553-4; [*Hak. Soc.* ii. 232].

"The *Rashbootes* are Swine-sleek most hateful to the Mahometans."—*Terry*, in *Purchas*, ii. 1479.

1633.—"These *Rashbootes* are a sort of Highway men, or Tories."—*Mandelslo*, *Eng.* by *Davies*, 1669, p. 19.

1618.—"The *Rezbouts* (*Rezbouten*) are held for the best soldiers of *Guzaratta*."—*Van Thiel*, 35.

[c. 1660.—"The word *Ragipous* signifies *Sons of Rajas*."—*Bernier*, ed. *Comblat*, 39.]

1673.—"Next in esteem were the *Rashwars*, *Rashpoots*, or *Souldiers*."—*Fryer*, 27.

1699.—"The place where they went ashore was at a Town of the *Moors*, which name our Seamen give to all the Subjects of the Great Mogul, but especially his Mahometan Subjects; calling the Idolaters *Gentous* or *Rashbouts*."—*Dampier*, i. 167.

1791.—". . . Quatre *espages* ou *reis-poutes* montés sur des chevaux persans, pour l'escorter."—*B. de St. Pierre*, *Chauvière Indienne*.

RAMASAMMY, s. This corruption of *Rāmaswāmi* ('Lord Rāma'), a common Hindū proper name in the South, is there used colloquially in two ways:

(a). As a generic name for Hindūs, like 'Tommy Atkins' for a British soldier. Especially applied to Indian coolies in Ceylon, &c.

(b). For a twisted roving of cotton in a tube (often of wrought silver) used to furnish light for a cigar (see FULEETA). Madras use:

2a.—

[1813.—"I have seen him almost swallow it, by Jove, like *Rame Samee*, the Indian juggler."—*Thackeray*, *Book of Snobs*, ch. t.]

1890.—“... if you want a clerk to do your work or a servant to attend on you, ... you would take on a sponaneous Bengali Baboo, or a servile abject Madras Ramasammy. ... A Madras, even if wrongly abused, would simply call you his father, and his mother, and his aunt, defender of the poor, and epitome of wisdom, and would take his change out of you in the bazaar accounts.”—*Cornhill Mag.*, Nov., pp. 582-3.

RAMBOTANG, s. Malay, *rambūtān* (*Filet*, No. 6750, p. 256). The name of a fruit (*Nephelium lippareum*, L.), common in the Straits, having a thin luscious pulp, closely adhering to a hard stone, and covered externally with bristles like those of the external envelope of a chestnut. From *rambūt*, ‘hair.’

1613.—“And other native fruits, such as *lathoes* (perhaps *bichang*, the *Mangifera foetida*) rambotans, *crithers*, *buculacors*, and pomegranates, and innumerable others. ...”—*Giuliano de Lenda*, 16.

1725.—“... the rambotian-trees (the fruit of which the Portuguese call *fruta dos caffaro*; or *Caffer's fruit*).”—*Valentyn* (v.) *Sumatra*, 3

1727.—“The Rambotian is a Fruit about the Bigness of a Walnut, with a tough Skin, beset with Capillaments, within the Skin is a very savoury Pulp.”—*L. Harullos*, ii. 81; [ed. 1711, u. 60].

1783.—“Mangustines, rambustines, &c.”—*Forrest, Mergu*, 10.

[1812.—“... mangustan, rambudan, and dorian. ...”—*Horne, Tracts*, 111.]

RAMDAM, s. Hind. from Ar. *ramadān* (*ramadhān*). The ninth Mohammedan lunar month, viz. the month of the Fast.

1615.—“... at this time, being the preparation to the Ramdam or Lent.”—*Sir T. Roe*, in *Purchas*, i. 537; [Hak. Soc. i. 21; also 63, 72, ii. 274].

1623.—“The 29th June: I think that (to-day) the Moors have commenced their ramadhan, according to the rule by which it is calculated.”—*P. della Valle*, ii. 607; [Hak. Soc. i. 179].

1696.—“They are not ... very curious or strict in observing any Days or Times of particular Devotions, except it be Ramdam time as we call it. ... In this time they fast all Day. ...”—*Dampier*, i. 313.

* *L'arbre gives (Diet Malay-François): "Duku" (durian is fruit). "Nom d'un fruit de la grosseur d'un œuf de poule; il parait être une grosse espèce de Lardum." (It is L. doustlem.) The Rambe's is figured by Mar-deu in Atlas to Mr. of Sumatra. Sri ed. pl. vi. and pl. ix. It seems to be *Dacarcara dulcis*, Mill (*Picardilla dulcis*, Jack).*

RAMOOSY, n.p. The name of a very distinct caste in W. India, Mahr. *Rdmash*, [said to be from Mahr. *ramat-i*, ‘jungle-dweller’]; originally one of the thieving castes. Hence they came to be employed as hereditary watchmen in villages, paid by cash or by rent-free lands, and by various petty dues. They were supposed to be responsible for thefts till the criminals were caught; and were often themselves concerned. They appear to be still commonly employed as hired *chokidars* by Anglo-Indian households in the west. They come chiefly from the country between Poona and Kolhapur. The surviving traces of a Ramoosy dialect contain Telegu words, and have been used in more recent days as a secret slang. [See an early account of the tribe in: “An Account of the Origin and Present condition of the tribe of Ramoosies, including the Life of the Chief Oomlah Naik, by Capt. Alexander Mackintosh of the Twenty-seventh Regiment, Madras Army,” Bombay 1833.]

[1817.—“His Highness must long have been aware of Ramoosies near the Mahadeo pagoda.”—*Elphinstone's Letter to Patra*, in *Papers relating to E. I. Affairs*, 23.]

1833.—“There are instances of the Ramoosy Naiks, who are of a bold and daring spirit, having a great ascendancy over the village Patells (Patel) and Koolturnies (Coolurnees), but which the latter do not like to acknowledge openly ... and it sometimes happens that the village officers participate in the profits which the Ramoosies derive from committing such irregularities.”—*Mackintosh, Acc. of the Tribes of Ramoosies*, p. 19.

1853.—“Till a late hour in the morning he (the chameleon) sleeps sounder than a ramoosy or a chonkeydar; nothing will wake him.”—*Tribes on My Frontier*.

RAM-RAM! The commonest salutation between two Hindus meeting on the road; an invocation of the divinity.

[1652.—“... then they approach the idol waving them (their hands) and repeating many times (the words) Ram, Ram, i.e. God, God.”—*Tavernier*, ed. Ball, i. 253.]

1673.—“Those whose Zeal transports them no further than to die at home, are immediately Washed by the next of Kin, and bound up in a Sheet; and as many as go with him carry them by turns on a Colt-staff; and the rest run almost naked and shaved, crying after him Ram, Ram.”—*Fryer*, 101.

1726.—“The wives of Braminees (when about to burn) first give away their jewels and ornaments, or perhaps a pinang, (q.v.), which is under such circumstances a great present, to this or that one of their male or female friends who stand by, and after taking leave of them, go and lie over the corpse, calling out only *Ram, Ram*.”—*Valentijn*, v. 51.

[1828.—See under **SUTTEE**.]

c. 1885.—Sir G. Birdwood writes: “In 1869-70 I saw a green parrot in the Crystal Palace aviary very doleful, dull, and miserable to behold. I called it ‘pretty poll,’ and coaxed it in every way, but no notice of me would it take. Then I bethought me of its being a *Mahratta* *popul*, and hailed it *Ram Ram*! and spoke in *Mahratti* to it; when at once it roused up out of its lethargy, and hopped and swung about, and answered me back, and cuddled up close to me against the bars, and laid its head against my knuckles. And every day thereafter, when I visited it, it was always in an eager flurry to salute me as I drew near to it.”

RANEE, s. A Hindu queen; *rānī*, fem. of *rājā*, from Skt. *rājñī* (= *regina*).

1673.—“*Bedmure* (Bednūr) . . . is the Capital City, the Residence of the *Ranna*, the Relict of *Sham Shukler Nāg*.”—*Fryer*, 162.

1809.—“The young *Rannie* may marry whomsoever she pleases.”—*Lord Valentia*, i. 361.

1870.—“There were once a Raja and a *Rané* who had an only daughter.”—*Miss Stiles*, *Indian Fairy Tales*, 1.

RANGOON, n.p. *Burm. Ran-gun*, said to mean ‘War-end’; the chief town and port of Pegu. The great Pagoda in its immediate neighbourhood had long been famous under the name of *Dagon* (q.v.), but there was no town in modern times till Rangoon was founded by *Alompra* during his conquest of Pegu, in 1755. The name probably had some kind of intentional resonance to *Da-gun*, whilst it “proclaimed his forecast of the immediate destruction of his enemies.” Occupied by the British forces in May 1824, and again, taken by storm, in 1852, Rangoon has since the latter date been the capital, first of the British province of Pegu, and latterly of British Burma. It is now a flourishing port with a population of 134,176 (1881); [in 1891, 180,324].

RANJOW, s. A Malay term, *ran-jau*. Sharp-pointed stakes of bamboo of varying lengths stuck in the ground

to penetrate the naked feet or body of an enemy. See *Marsden*, *H. of Sumatra*, 2nd ed., 276. [The same thing on the Assam frontier is called a *poee* (*Levin*, *Wild Races*, 308), or *panji* (*Sanderson*, *Thirteen Years*, 233).]

RASEED, s. *Hind. rasid*. A native corruption of the English ‘receipt,’ shaped, probably, by the Pers. *rasīda*, ‘arrived’; viz. an acknowledgment that a thing has ‘come to hand.’

1877.—“There is no *Sindi*, however wild, that cannot now understand ‘*Rasid*’ (receipt), and ‘*Apil*’ (appeal).”—*Burton*, *Sind Revisited*, i. 282.

EAT-BIRD, s. The striated babbler (*Chattachoen caudata*, Dumeril); see *Tribes on My Frontier*, 1883, p. 3.

RATTAN, s. The long stem of various species of Asiatic climbing palms, belonging to the genus *Calamus* and its allies, of which canes are made (not ‘bamboo-canes,’ improperly so called), and which, when split, are used to form the seats of cane-bottomed chairs and the like. From Malay *rotan*, [which Crawford derives from *rauat*, ‘to pare or trim’], applied to various species of *Calamus* and *Dacmonorops* (see *Filet*, No. 696 *et seq.*). Some of these attain a length of several hundred feet, and are used in the *Himālaya* and the *Kasia Hills* for making suspension bridges, &c., rivaling rope in strength.

1511.—“The Governor set out from Malacca in the beginning of December, of this year, and sailed along the coast of *Pedir*. . . He met with such a contrary gale that he was obliged to anchor, which he did with a great anchor, and a cable of *rotas*, which are slender but tough canes, which they twist and make into strong cables.”—*Corrae*, *London*, ii. 269.

1563.—“They took thick ropes of *rotas* (which are made of certain twigs which are very flexible) and cast them round the feet, and others round the tusks.”—*Garcia*, f. 90.

1598.—“There is another sorte of the same reedes which they call *Rota*: these are thinnor like twigges of Willow for baskets. . . .”—*Linschoten*, 28; [*Ilak. Soc.* i. 97].

c. 1610.—“Il y a une autre sorte de canno qui ne vient jamais plus grosse que lo petit doigt . . . et il ploye comme osier. Ils l'appellent *Rotan*. Ils en font des cables de navire, et quantité de sortes de paniers gentiment entre lacs.”—*Pyrrard de Laeul*, i. 237; [*Ilak. Soc.* i. 331, and see i. 207].

1673.—“... The Materials Wood and Plaster, beautified without with folding windows, made of Wood and latticed with Battans. . . .”—*Fryer*, 27.

1844.—“In the deep valleys of the south the vegetation is most abundant and various. Amongst the most conspicuous species are . . . the rattan winding from trunk to trunk and shooting his pointed head above all his neighbours.”—*Notes on the Kasia Hills and People*, in *J.A.S.B.* vol. xiii. pt. ii. 615.

RAVINE-DEER. The sportsman's name, at least in Upper India, for the Indian gazelle (*Gazella Bennettii*, Jerdon, [Blanford, *Mammalia*, 526 seq.]).

RAZZIA, s. Thus is Algerine-French, not Anglo-Indian, meaning a sudden raid or destructive attack. It is in fact the Ar. *ghazīya*, ‘an attack upon infidels,’ from *ghazā*, ‘a hero.’

REAPER, s. The small laths, laid across the rafters of a sloping roof to bear the tiles, are so called in Anglo-Indian house-building. We find no such word in any Hind. Dictionary; but in the Mahratti Dict. we find *rīp* in this sense.

[1731-5.—See under **BANKSHALL**.]

REAS, REES, s. Small money of account, formerly in use at Bombay, the 25th part of an anna, and 400th of a rupee. Port. *real*, pl. *reis*. Accounts were kept at Bombay in rupees, quarters, and *reas*, down at least to November 1834, as we have seen in accounts of that date at the India Office.

1673.—(In Goa) “The *Intern* . . . 15 *Baerooks* (see **BUDGROOK**), whereof 75 make a *Tungo* (see **TANGA**), and 60 *Rees* make a *Tungo*.”—*Fryer*, 207.

1727.—“Their Accounts (Bombay) are kept by *Rayes* and *Rupes*. 1 *Rupe* is . . . 400 *Rayes*.”—*A. Hamilton*, ii. App. 6; [ed. 1744, ii. 315].

RED CLIFFS, n.p. The nautical name of the steep coast below Quilon. This presents the only bluffs on the shore from Mt. Dely to Cape Comorin, and is thus identified, by character and name, with the *Ῥυφφὸν ὄρος* of the *Periplus*.

c. 80-90.—“Another village, Bakarū, lies by the mouth of the river, to which the ships about to depart descend from Nol-

kynda. . . . From Bakarū extends the Red-Hill (*Ῥυφφὸν ὄρος*) and then a long stretch of country called Paralia.”—*Periplus*, §§ 65-68.

1727.—“I wonder why the English built their Fort in that place (Anjengo), when they might as well have built it near the Red Cliffs to the Northward, from whence they have their Water for drinking.”—*A. Hamilton*, i. 332; [ed. 1741, i. 334].

1813.—“Water is scarce and very indifferent; but at the red cliffs, a few miles to the north of Anjengo, it is said to be very good, but difficult to be shipped.”—*Milburn*, *Or. Comm.* i. 335. See also *Dunn's New Directory*, 5th ed. 1780, p. 161.

1814.—“From thence (Quilono) to Anjengo the coast is hilly and romantic; especially about the red cliffs at *Beccoli* (qu. *Bakaph* as above!); where the women of Anjengo daily repair for water, from a very fine spring.”—*Forbes*, *Or. Mem.*, i. 331; [2nd ed. i. 213].

1841.—“There is said to be fresh water at the Red Cliffs to the northward of Anjengo, but it cannot be got conveniently; a considerable surf generally prevailing on the coast, particularly to the southward, renders it unsafe for ships' boats to land.”—*Hosburgh's Dirce.* ed. 1811, i. 515.

RED-DOG, s. An old name for Prickly-heat (q.v.).

c. 1752.—“The red-dog is a disease which affects almost all foreigners in hot countries, especially if they reside near the shore, at the time when it is hottest.”—*Oberlin's Voyage*, i. 190.

REGULATION, s. A law passed by the Governor-General in Council, or by a Governor (of Madras or Bombay) in Council. This term became obsolete in 1833, when legislative authority was conferred by the Charter Act (3 & 4 Will. IV. cap. 85) on those authorities; and thenceforward the term used is *Act*. By 13 Geo. III. cap. 63, § xxxv., it is enacted that it shall be lawful for the G.-G. and Council of Fort William in Bengal to issue Rules or Decrees and Regulations for the good order and civil government of the Company's settlements, &c. This was the same Charter Act that established the Supreme Court. But the authorised compilation of “*Regulations of the Govt. of Fort William in force at the end of 1853*,” begins only with the Regulations of 1793, and makes no allusion to the earlier Regulations. No more does Regulation XL. of 1793, which prescribes the form, numbering, and codifying of the

Regulations to be issued. The fact seems to be that prior to 1793, when the enactment of Regulations was systematized, and the Regulations began to be regularly numbered, those that were issued partook rather of the character of resolutions of Government and circular orders than of Laws.

1858.—“The new Commissioner . . . could discover nothing prejudicial to me, except, perhaps, that the Regulations were not sufficiently observed. The sacred Regulations! How was it possible to fit them on such very irregular subjects as I had to deal with!”—*Lt.-Col. Levin, 1 May on the W. Ind.*, p. 376.

1880.—“The laws promulgated under this system were called Regulations, owing to a lawyer's doubts as to the competence of the Indian authorities to infringe on the legislative powers of the English Parliament, or to modify the ‘laws and customs’ by which it had been decreed that the various nationalities of India were to be governed.”—*Styl.*, *Rev.*, March 13, p. 325.

REGULATION PROVINCES.

See this explained under NON-REGULATION.

REGUR, *s.* Dakh. Hind. *regar*, also *legur*. The peculiar black loamy soil, commonly called by English people in India ‘black cotton soil.’ The word may possibly be connected with H.—P. *reg*, ‘sand’; but *regada* and *regadi* is given by Wilson as Telugu. [Platt. connects it with Skt. *rikha*, ‘a furrow.’] This soil is not found in Bengal, with some restricted exception in the Rajmahal Hills. It is found everywhere on the plains of the Deccan trap-country, except near the coast. Tracts of it are scattered through the valley of the Krishna, and it occupies the flats of Coimbatore, Madras, Salem, Tanjore, Ramnad, and Tinnevely. It occurs north of the Nerbudda in Saugor, and occasionally on the plain of the eastern side of the Peninsula, and composes the great flat of Surat and Broach in Guzerat. It is also found in Pegu. The origin of *regar* has been much debated. We can only give the conclusion as stated in the *Manual of the Geology of India*, from which some preceding particulars are drawn: “Regur has been shown on fairly trustworthy evidence to result from the impregnation of certain argillaceous formations with organic matter, but . . . the process which

has taken place is imperfectly understood, and . . . some peculiarities in distribution yet require explanation.”—*Op. cit.* i. 431.

REH, *s.* [Hind. *reh*, Skt. *roj*, ‘to shine, shake, quiver.’] A saline efflorescence which comes to the surface in extensive tracts of Upper India, rendering the soil sterile. The salts (chiefly sulphate of soda mixed with more or less of common salt and carbonate of soda) are superficial in the soil, for in the worst *reh* tracts sweet water is obtainable at depths below 60 or 80 feet. [Plains infested with these salts are very commonly known in N. India as *Usar* Plains (Hind. *usar*, Skt. *ushara*, ‘impregnated with salt.’)] The phenomenon seems due to the climate of Upper India, where the ground is rendered hard and impervious to water by the scorching sun, the parching winds, and the trackless character of the country, so that there is little or no water-circulation in the sub-soil. The salts in question, which appear to be such of the substances resulting from the decomposition of rock, or of the detritus derived from rock, and from the formation of the soil, as are not assimilated by plants, accumulate under such circumstances, not being diluted and removed by the natural purifying process of percolation of the rain-water. This accumulation of salts is brought to the surface by capillary action after the rains, and evaporated, leaving the salts as an efflorescence on the surface. From time to time the process culminates on considerable tracts of land, which are thus rendered barren. The canal-irrigation of the Upper Provinces has led to some aggravation of the evil. The level of the canal-waters being generally high, they raise the level of the *reh*-polluted water in the soil, and produce in the lower tracts a great increase of the efflorescence. A partial remedy for this lies in the provision of drainage for the sub-soil water, but this has only to a small extent been yet carried out. [See a full account in Watt, *Econ. Dict.* VI. pt. i. 400 seq.]

REINOL, *s.* A term formerly in use among the Portuguese at Goa, and applied apparently to ‘Johnny New-

comes' or *Griffins* (q.v.). It is from *reino*, 'the Kingdom' (viz. of Portugal). The word was also sometimes used to distinguish the European Portuguese from the country-born.

1598.—". . . they take great pleasure and laugh at him, calling him *Reynol*, which is a name given in jest to such as newly come from *Portingall*, and know not how to behave themselves in such grave manner, and with such ceremonies as the *Portingales* use there in *India*."—*Leuchoten*, ch. xxxi. : [Hak. Soc. i. 205].

c. 1610.—". . . quand ces soldats Portugais arrivent de nouveau aux Indes portant avec leurs habits du pays, ceux qui sont là de long t^{em}s quand les voyent par les rues les appellent *Renol*, chargés de poux, et mille autres injures et moqueries."—*Méquet*, 301.

"When they are newly arrived in the Indies, they are called *Raignolles*, that is to say 'men of the Kingdom,' and the older hands mock them until they have made one or two voyages with them, and have learned the manners and customs of the Indies; this name sticks to them until the fleet arrives the year following."—*Pyrard de Laval*, Hak. Soc. ii. 123.

[1727.—"The Reynolds or European Adalgos."—J. Hamilton, ed. 1711, l. 251.]

At a later date the word seems to have been applied to Portuguese deserters who took service with the E.I. Co. Thus.

c. 1760.—"With respect to the military, the common men are chiefly such as the Company sends out in their ships, or deserters from the several nations settled in India, Dutch, French, or Portuguese, which last are commonly known by the name of *Reynolds*."—*Graur*, i. 38.

RESHIRE, n.p. *Rishīr*. A place on the north coast of the Persian Gulf, some 5 or 6 miles east of the modern port of *Bushire* (q.v.). The present village is insignificant, but it is on the site of a very ancient city, which continued to be a port of some consequence down to the end of the 16th century. I do not doubt that this is the place intended by *Reyzel* in the quotation from A. Nunes under *Dubber*. The spelling *Raxet* in Barros below is no doubt a clerical error for *Raxel*.

c. 1340.—"*Rishīr*. . . This city built by Lohrasp, was rebuilt by Shapur son of Ardeshr Babegān; it is of medium size, on the shore of the sea. The climate is very hot and unhealthy. . . . The inhabitants generally devote themselves to sea-trade, but poor and feeble that they are, they live chiefly in

dependance on the merchants of other countries. Dates and the cloths called *Rishīr* are the chief productions."—*Hasan-dalla Masāfi*, quoted in *Barbier de Meynard*, *Diet. de la Perse*.

1511.—"And thereupon Pero Dilloquerquo sailed away . . . and entered through the straits of the Persian sea, and explored all the harbours, islands, and villages which are contained in it . . . and when he was as far advanced as *Rārom*, the winds being now westerly—he tacked about, and stood along in the tack for a two days' voyage, and reached *Raxel*, where he found *Mirzazaca*, Captain of the *Reque Ismail*, (Shāh Ismā'īl Sāfi, of Persia), who had captured 20 *turraids* from a Captain of the King of *Ormuz*."—*Albuquerque*, Hak. Soc. iv. 114-115.

"On the Persian side (of the Gulf) is the Province of *Raxel*, which contains many villages and fortresses along the sea, engaged in a flourishing trade."—*Ibid.*, 184-7.

1531.—"And at this time insurrection was made by the King of *Raxel*, (which is a city on the coast of Persia); who was a vassal of the King of *Ormuz*, so the latter King sought help from the Captain of the Castle, *Antonio da Silveira*. And he sent down *Jorge de Crasto* with a galliot and two foists and 100 men, all well equipt, and good musketeers; and made him tell the King of *Raxel* that he must give up the fleet which he kept at sea for the purpose of plundering, and must return to his allegiance to the K. of *Ormuz*."—*Corræu*, iii. 557.

1553.—". . . And *Francisco de Gouvea* arrived at the port of the city of *Raxel*, and having anchored, was forthwith visited by a Moor on the King's part, with refreshments and compliments, and a message that . . . he would make peace with us, and submit to the King of *Ormuz*."—*Barros*, IV iv. 26.

1551.—"*Reyzel*." See under *DUBBER*, as above.

1600.—"*Reformados y proveydos en Har-muz de lo necesario, nos tornamos a partir* . . . fuymos esta vez por fuera de la isla *Queixioina* (see *KISEM*) corriendo la mi-mar costa, como de la primera, pasamos . . . mas adelante la fortaleza de *Raxel*, celebre por el mucho y perfecto pan y frutos, que su territorio produce."—*Zacarías*, *Viaje*, 70.

1856.—"48 hours sufficed to put the troops in motion northwards, the ship of war, led by the Admiral, advancing along the coast to their support. This was on the morning of the 9th, and by noon the enemy was observed to be in force in the village of *Reshire*. Here amidst the ruins of old houses, garden-walls, and steep ravines, they occupied a formidable position; but notwithstanding their firmness, wall after wall was surmounted, and finally they were driven from their last defence (the old fort of *Reshire*) bordering on the cliffs at the margin of the sea."—*Despatch in Lowe's H. of the Indian Navy*, ii. 346.

RESIDENT, s. This term has been used in two ways which require distinction. Thus (a) up to the organization of the Civil Service in Warren Hastings's time, the chiefs of the Company's commercial establishments in the provinces, and for a short time the European chiefs of districts, were termed *Residents*. But later the word was applied (b) also to the representative of the Governor-General at an important native Court, e.g. at Lucknow, Delhi, Hyderabad, and Baroda. And this is the only meaning that the term now has in British India. In Dutch India the term is applied to the chief European officer of a province (corresponding to an Indian *Zillah*) as well as to the Dutch representative at a native Court, as at Solo and Djokjocarta.

a.—

1748.—“We received a letter from Mr. Henry Kelsall, Resident at Ballasore.”—*Fr. William Conn.*, in *Long*, 3.

1760.—“Agreed, Mr. Howitt the present Resident in Rajah Tillack Chund's country (i.e. Burdwan) for the collection of the tuncaks (see *TUNCA*), he wrote to. . .”—*Ibid.* March 29, *ibid.* 244.

c. 1778.—“My pay as Resident (at Sylhet) did not exceed 500*l.* per annum, so that fortune could only be acquired by my own industry.”—*Hon. R. Landseay*, in *Lives of the L.*, iii. 174.

b.—

1798.—“Having received overtures of a very friendly nature from the Rajah of Berar, who has requested the presence of a British Resident at his Court, I have despatched an ambassador to Nagpore with full powers to ascertain the precise nature of the Rajah's views.”—*Maryia Willesey*, *Despatches*, i. 99.

RESPONDENTIA, s. An old trade technicality, thus explained: “Money which is borrowed, not upon the vessel as in bottomry, but upon the goods and merchandise contained in it, which must necessarily be sold or exchanged in the course of the voyage, in which case the borrower personally is bound to answer the contract” (*Wharton's Law Lexicon*, 6th ed., 1876; [and see *N.E.D.* under *Bottomry*]). What is now a part of the Calcutta Course, along the bank of the Hoogly, was known down to the first quarter of the last century, as *Respondentia Walk*. We have heard this name explained by the

supposition that it was a usual scene of proposals and contingent jawaubs, (q.v.); but the name was no doubt, in reality, given because this walk by the river served as a sort of ‘Change, where bargains in *Respondentia* and the like were made.

[1685.—“ . . . Provided he gives his Bill to repay itt in Syam, . . . with 20 p. Ct. *Respondentia* on the Ship. . . .”—*Pingle*, *Diary Fr. St. Geo.*, 1st ser. iv. 123.]

1720.—“I am concerned with Mr. Thomas Theobalds in a *respondentia* Bond in the ‘George’ Brigantine.”—*Testament of Ch. Davers*, Merchant. In *Wheeler*, ii. 340.

1727.—“There was one Captain Perrin Master of a Ship, who took up about 500 *l.* on *respondentia* from Mr. Ralph Sheldon . . . payable at his Return to Bengal.”—*Hamilton*, ii. 14; [ed. 1744, ii. 12].

“ . . . which they are enabled to do by the Money taken up here on *Respondentia* bonds. . . .”—In *Wheeler*, ii. 427.

1776.—“I have desired my Calcutta Attorney to insure some Money lent on *Respondentia* on Ships in India. . . . I have also subscribed £500 towards a China Voyage.”—*MS. Letter of James Rennell*, Feb. 20.

1794.—“I assure you, Sir, Europe articles, especially good wine, are not to be had for love, money, or *respondentia*.”—*The Indian Observer*, by Hugh Boyd, &c., p. 206.

[1840.—“A Grecian ghat has been built at the north end of the old *Respondentia* walk. . . .”—*Davidson*, *Diary of Truets*, ii. 209.]

RESSAIDAR, s. P.—H. *Rasā'idār*. A native subaltern of irregular cavalry, under the *Ressaidar* (q.v.). It is not clear what sense *rasā'id* has in the formation of this title (which appears to be of modern devising). The meaning of that word is ‘quickness of apprehension; fitness, perfection.’

RESSALA, s. Hind. from *Ar. risāla*. A troop in one of our regiments of native (so-called) Irregular Cavalry. The word was in India applied more loosely to a native corps of horse, apart from English regimental technicalities. The Arabic word properly means the charge or commission of a *rasāl*, i.e. of a civil officer employed to make arrests (*Dozy*), [and in the passage from the *Āin*, quoted under *RESSALDAR*, the original text has *Risalah*]. The transition of meaning, as with many other words of Arabic origin, is very obscure.

1758.—“Presently after Shokum Sing and Harroon Cawn (formerly of Roy Dullub's

Rissalla) came in and discovered to him the whole affair."—*Letter of W. Hastings*, in *Glean.* i. 70.

[1781.—"The enemy's troops before the place are five *Rissallars* of infantry . . ."—*Sir Eyre Coote*, letter of July 6, in *Progs. of Council*, September 7, *Forrest, Letters*, vol. iii.]

RESSALDAR, Ar.—P.—H. *Rissal-dār* (Ressala). Originally in Upper India the commander of a corps of Hindustani horse, though the second quotation shows it, in the south, applied to officers of infantry. Now applied to the native officer who commands a *ressala* in one of our regiments of "Irregular Horse." This title is applied honorifically to overseers of post-horses or stables. (See *Panjab Notes & Queries*, ii. 84.)

[e. 1590. — "Besides, there are several copyists who write a good hand and a lucid style. They receive the *yaddāsh* (memorandum) when completed, keep it with themselves, and make a proper abridgement of it. After signing it, they return this instead of the *yaddāsh*, when the abridgement is signed and sealed by the *Wāqī'ah-nāwā*, and the *Rissaldār* (in orig. *risālak*). . . ."—*Idin*, i. 259.]

1773.—"The Nawab now gave orders to the *Rissaldārs* of the regular and irregular infantry, to encircle the fort, and then commenced the attack with their artillery and musketry."—*H. of Hydr. Natl.*, 327.

1803.—"The *rissaldars* finding so much money in their hands, began to quarrel about the division of it, while Perron crossed in the evening with the bodyguard."—*Mé. Mem. of James Skinner*, i. 271.

c. 1831.—"Le lieutenant de ma troupe a bonne chance d'être fait Capitaine (*ressaldar*)."—*Jacquemont, Correspond.* ii. 8.

REST-HOUSE, s. Much the same as *Dawk Bungalow* (q.v.). Used in Ceylon only. [But the word is in common use in Northern India for the *chokies* along roads and canals.]

[1894.—" 'Rest-Houses' or 'staging bungalows' are erected at intervals of twelve or fifteen miles along the road."—*G. W. MacGeorge, Ways and Works in India*, p. 78.]

RESUM, s. Lascar's Hind. for *ration* (*Rochnak*).

RHINOCEROS, s. We introduce this word for the sake of the quotations, showing that even in the 16th century this animal was familiar not only in the Western Himālaya, but in

the forests near Peshāwar. It is probable that the nearest rhinoceros to be found at the present time would be not less than 800 miles, as the crow flies, from Peshāwar. See also **GANDA**, [and for references to the animal in Greek accounts of India, *McGrindle, Ancient India, its Invasion by Alexander*, 186].

c. 1387.—"In the month of Zi-Ka'da of the same year he (Prince Mohammed Khan) went to the mountains of Sirmor (W. of the Jumna) and spent two months in hunting the rhinoceros and the elk."—*Tārīkh-i-Mulūk-i-Shāhī*, in *Elliot*, iv. 16.

1398.—(On the frontier of Kashmir). "Comme il y avoit dans ces Pays un lieu qui par sa vaste étendue, et la grande quantité de gibiers, sembloit inviter les passans à chasser. . . . Timur s'en donna le divertissement . . . ils prirent une infinité de gibiers, et l'on tua plusieurs rhinoceros à coups de sabre et de lance, quoique cet animal . . . a la peau si ferme, qu'on ne peut la percer quo par des efforts extraordinaires."—*Péris de la Croix, H. de Timur-Bec*, iii. 159.

1519.—"After sending on the army towards the river (Indus), I myself set off for Sawāth, which they likewise call Kark-Khaneh (*Kark-Khāna*, 'the rhinoceros-haunt'), to hunt the rhinoceros. We started many rhinoceroses, but as the country abounds in brushwood, we could not get at them. A rhinoceros, that had whelp, came out, and fled along the plain; many arrows were shot at her, but . . . she gained cover. We set fire to the brushwood, but the rhinoceros was not to be found. We got sight of another, that, having been scorched in the fire, was lamed and unable to run. We killed it, and every one cut off a bit as a trophy of the chase."—*Baber*, 253.

1551.—"Nous vinmes à la ville de Pourcharrer (Peshawur), et ayant heureusement passé le *Koutel* (*Kotul*), nous gagnâmes la ville de Djou-chayeh. Sur le *Koutel* nous aperçûmes des rhinoceros, dont la grosseur approchoit celle d'un éléphant. . . ."—*Sidi Ali*, in *J. As.*, 1^{er} ser. tom. ix. 201-202.

RHOTASS, n.p. This (*Rokhṭa*) is the name of two famous fortresses in India, viz. a. a very ancient rock-fort in the Shūhābād district of Behar, occupying part of a tabular hill which rises on the north bank of the Sōn river to a height of 1490 feet. It was an important stronghold of Sher Shāh, the successful rival of the Mogul Humāyūn: b. A fort at the north end of the Salt-range in the Jhelum District, Panjāb, which was built by the same king, named by him after

the ancient Rohtās. The ruins are very picturesque.

a.—

c. 1560.—“Sher Shāh was occupied night and day with the business of his kingdom, and never allowed himself to be idle. . . . He kept money (*khazāna*) and revenue (*khazān*) in all parts of his territories, so that, if necessity required, soldiers and money were ready. The chief treasury was in Rohtās under the care of Ikhtiyār Khān.”—*Wak'at-i-Mushtaki*, in *Elliot*, iv. 551.

[c. 1590.—“Rohtas is a stronghold on the summit of a lofty mountain, difficult of access. It has a circumference of 14 *kos* and the land is cultivated. It contains many springs, and whenever the soil is excavated to the depth of 3 or 4 yards, water is visible. In the rainy season many lakes are formed, and more than 200 waterfalls gladden the eye and ear.”—*in*, ed. *Jarrett*, ii. 132 *seq.*]

1665.—“. . . You must leave the great road to *Patna*, and bend to the South through *Exberbourgh* (?) [Akbarpur] and the famous Fortress of *Rhodes*.”—*Tavernier*, E.T. ii. 53; [ed. *Dall*, i. 121].

[1761.—“From Shaw Mull, Kalladar of Rotas to Major Munro.”—*In Long*, 359.]

b.—

c. 1540.—“Sher Shāh . . . marched with all his forces and retinue through all the hills of Padmān and Garjhāk, in order that he might choose a fitting site, and build a fort there to keep down the Ghakkars. . . . Having selected Rohtās, he built there the fort which now exists.”—*Tārīkh-i-Sher Shāhi*, in *Elliot*, iv. 390.

1809.—“Before we reached the Hydaspe we had a view of the famous fortress of Rotas; but it was at a great distance. . . . Rotas we understood to be an extantivo but strong fort on a low hill.”—*Elphinstone*, *Cambul*, ed. 1839, i. 108.

RICE, s. The well-known cereal, *Oryza sativa*, L. There is a strong temptation to derive the Greek *ὀρέζα*, which is the source of our word through It. *riso*, Fr. *riz*, etc., from the Tamil *arisi*, ‘rice deprived of husk’, ascribed to a root *ari*, ‘to separate’. It is quite possible that Southern India was the original seat of rice cultivation. Roxburgh (*Flora Indica*, ii. 200) says that a wild rice, known as *Newaree* [Skt. *nivāra*, Tel. *nivārī*] by the Telinga people, grows abundantly about the lakes in the Northern Circars, and he considers this to be the original plant.

It is possible that the Arabic *al-rumz* (*arrumz*) from which the Spaniards directly take their word *arroz*, may

have been taken also directly from the Dravidian term. But it is hardly possible that *ὀρέζα* can have had that origin. The knowledge of rice apparently came to Greece from the expedition of Alexander, and the mention of *ὀρέζα* by Theophrastus, which appears to be the oldest, probably dates almost from the lifetime of Alexander (d. B.C. 323). Aristobulus, whose accurate account is quoted by Strabo (see below), was a companion of Alexander's expedition, but seems to have written later than Theophrastus. The term was probably acquired on the Oxus, or in the Punjab. And though no Skt. word for rice is nearer *ὀρέζα* than *erihī*, the very common exchange of aspirant and sibilant might easily give a form like *erisi* or *brisi* (comp. *hindū*, *sindū*, &c.) in the dialects west of India. Though no such exact form seems to have been produced from old Persian, we have further indications of it in the Pushtu, which Raverty writes, sing. ‘a grain of rice’ *w'rija'h*, pl. ‘rice’ *v'rijzey*, the former close to *oryza*. The same writer gives in *Barakai* (one of the uncultivated languages of the Kabul country, spoken by a ‘Tajik’ tribe settled in Logar, south of Kabul, and also at Kanigoram in the Waziri country) the word for rice as *w'ri-za*, a very close approximation again to *oryza*. The same word is indeed given by Leech, in an earlier vocabulary, largely coincident with the former, as *ri-za*. The modern Persian word for husked rice is *birinj*, and the Armenian *brinz*. A nasal form, deviating further from the hypothetical *brisi* or *erisi*, but still probably the same in origin, is found among other languages of the Hindū Kūsh tribes, e.g. Burishki (Khajuna of Leitner) *brōp*, Shina (of Gilgit) *brīñ*; Khovar of the Chitral Valley (Arniyah of Leitner), *grinj* (*Biddulph*, *Tribes of Hindoo Koosh*, App., pp. xxxiv., lix., cxxxix.).

1298.—“Il hi a forment et ris asoz, mēa il ne menuient pain de forment por ce quo il est en cele province enforme, mēa menuient ris et font poison (i.e. drink) de ris con espoces qe molt esst biaux et cler et fait le homo ovre nusi con fait le vin.”—*Mars Pol.* Geo. Text, 132.

B.C. c. 320-300.—“Μάλλον δὲ σπείρουσι τὸ καλούμενον βρυζον, ἐξ οὗ το ἐψημα- τοῦτο δὲ ὁμοιον τῇ ζεῖᾳ, καὶ περιπυσθέντες οἶον χύνδρος, ευπεπτον δὲ τὴν δύναν πεφυκὸς

ἑποὶ ταῖς αἰσῶν, καὶ τὸ πάλιν χρῶν
 ἐν ἰσθμῷ. Ἀποχέται δὲ οὐκ εἰς σάχην,
 ἀλλ' οἷον ὁσόντων ὥστερ' ὁ κέχρητος καὶ ὁ
 ἄνθρωπος. — Theophrast. de Hist. Plant., iv.
 c. 4.

n c. 20. — "The rice (ῥιζα), according
 to Aristotle, stands in water, in an en-
 closure. It is sown in beds. The plant is
 1 cubit in height, with many ears, and
 yields a large produce. The harvest is
 about the time of the setting of the Pleiades,
 and the grain is beaten out like barley.

"It grows in Bactriana, Babylonia, Persia,
 and in the Lower Syria." Strabo, xv. i. s.
 18, in Bohm & E. T. iii. 83.

n c. 20. — "Megasthenes writes, in the
 second Book of his *Indica* The Indians,
 says he, at their banquets have a table
 placed before each person. This table is
 made like a buffet, and they set upon it
 a golden bowl, into which they first help-
 leaved rice (ῥιζα), as it might be boiled
 groats, and then a variety of cakes dressed
 in Indian fashions." — *Athenæus*, iv. § 39.

A.D. c. 70. — "Hordeum Indis sativum et
 silvestre, ex quo panis apud eos præcipuus
 et alia. Maximo quidem oryza gaudet,
 ex qua tritum consuevit quam religio
 mortales ex hordeo. . . ." — *Plin.*, xviii. 13.
 Ph. Holland has here got so wrong a reading
 that we abandon him.

A.D. c. 1000. — "Very productive is this
 country (*Sorodene* or *Penins.* Guzerat) in
 wheat and rice and sesame oil and
 butter" (see GHEE) and cotton, and the
 astounding Indian piece-goods made from
 it." — *Prithus*, § 11.

ROC. — The *Rukh* or fabulous
 colossal bird of Arabian legend. This
 has been treated of at length by one
 of the present writers in *Marco Polo*
 (Bk. iii. ch. 33, notes); and here we
 shall only mention one or two supple-
 mentary facts.

M. Maure states that *rûl-rûl* is ap-
 plied by the Malays to a bird of prey
 of the vulture family, a circumstance
 which possibly may indicate the source
 of the Arabic name, as we know it to
 be of some at least of the legends. [See
Skeat, Malay Magic, 124.]

In one of the notes just referred to
 it is suggested that the roc's quills,
 spoken of by Marco Polo in the
 passage quoted below (a passage which
 evidently refers to some real object
 brought to China), might possibly
 have been some vegetable production
 such as the great frond of the *Ravenala*

of Madagascar (*Urania speciosa*), cooked
 to pass as a bird's quill. Mr. Silva,
 in his excellent book on Madagascar
 (*The Great African Island*, 1850), noticed
 this, but pointed out that the object
 was more probably the immensely
 long midrib of the *rosia palm* (*Syn-
 sepalum* *Raphia*). Sir John Kirk, when in
 England in 1882, expressed entire
 confidence in this identification, and
 on his return to Zanzibar in 1883
 sent four of these midribs to England.
 These must have been originally from
 36 to 40 feet in length. The leaflets
 were all stript, but when entire the
 object must have strongly resembled
 a *Struthio* feather. These roc's
 quills were shown at the Forestry
 Exhibition in Edinburgh, 1881. Sir
 John Kirk wrote:

"I send to-day per S.S. Arcot . . .
 four fronds of the *Raphia palm*, called here
Makle. They are just as sold and shipped
 up and down the coast. No doubt they
 were sent in Marco Polo's time in exactly
 the same state — i.e. stripped of their
 leaflets and with the tip broken off. They
 are used for making staves and ladders,
 and last long if kept dry. They are also
 made into doors, by being cut into lengths,
 and pinned through."

Some other object has recently been
 shown at Zanzibar as part of the
 wings of a great bird. Sir John Kirk
 writes that this (which he does not
 describe particularly) was in the pos-
 session of the R. C. priests at Bag-
 moyo, to whom it had been given by
 natives of the interior, and these de-
 clared that they had brought it from
 Tanganyika, and that it was part of
 the wing of a gigantic bird. On
 another occasion they repeated this
 statement, alleging that this bird was
 known in the Udoe (?) country, near
 the coast. The priests were able to
 communicate directly with their in-
 formants, and certainly believed the
 story. Dr. Hildebrand also, a com-
 petent German naturalist, believed in
 it. But Sir John Kirk himself says
 that 'what the priests had to show was
 most undoubtedly the whalebone of a
 comparatively small whale' (see letter
 of the present writer in *Athenæum*,
 March 22nd, 1884).

(c. 1000?). — "El Haçan fils d'Amr et
 d'autres, d'après ce qu'ils tenaient de maint-
 personages de l'Inde, m'ont rapporté des
 choses bien extraordinaires, au sujet des
 oiseaux du pays de Zabedj, de Khmêr
 (*Khmer*) du Sout et autres régions des

* Müller and (very positively) Fabricius discard
Bourrépou for *Bourrépou*, which "no fellow under-
 stands." A. Hamilton (l. 136) mentions "What,
 Pulse, and Butter" as exports from Mangarou on
 this coast. He does not mention *Basmoron*!

parages de l'Inde. Ce que j'ai vu de plus grand, en fait de plumes d'oiseaux, c'est un tuyau que me montra Abou' l-Abbas de Siraf. Il était long de deux aunes environs capable, semblait-il, de contenir une outre d'eau.

"J'ai vu dans l'Inde, me dit le capitaine Ismailwéili, chez un des principaux marchands, un tuyau de plume qui était près de sa maison, et dans lequel on versait de l'eau comme dans une grande tonne. . . . Ne sois pas étonné, me dit-il, car un capitaine du pays des Zindja m'a conté qu'il avait vu chez le roi de Siraf un tuyau de plume qui contenait vingt-cinq outres d'eau."—*Livre des Mercuriales d'Inde*. (Par Van der Lith et Marcel Devic, pp. 62-63.)

ROCK-PIGEON. The bird so called by sportsmen in India is the *Pterocles eximius* of Temminck, belonging to the family of sand-grouse (*Pteroclididae*). It occurs throughout India, except in the more wooded parts. In their swift high flight these birds look something like pigeons on the wing, whence perhaps the misnomer.

ROGUE (Elephant), s. An elephant (generally, if not always a male) living in apparent isolation from any herd, usually a bold marauder, and a danger to travellers. Such an elephant is called in Bengal, according to Williamson, *saun*, i.e. *sān* [Hind. *sānā*, Skt. *śanda*]; sometimes it would seem *gundā* [Hind. *gundā*, 'a rascal']; and by the Sinhalese *hora*. The term *rogue* is used by Europeans in Ceylon, and its origin is somewhat obscure. Sir Emerson Tennent finds such an elephant called, in a curious book of the 18th century, *ronkedor* or *runkedor*, of which he supposes that *rogue* may perhaps have been a modification. That word looks like Port. *roncador*, 'a snorer, a noisy fellow, a bully,' which gives a plausible sense. But Littré gives *rogue* as a colloquial French word conveying the idea of arrogance and rudeness. In the following passage which we have copied, unfortunately without recording the source, the word comes still nearer the sense in which it is applied to the elephant: "On commence à s'appercenoir des Bayonne, que l'hommeur de ces peuples tient un peu de celle de ses voisins, et qu'ils sont *rogues* et peu communicatifs avec l'étranger." After all however it is most likely that the word is derived

from an English use of the word. For Skent shows that *rogue*, from the French sense of 'malapert, saucy, rude, surly,' came to be applied as a cant term to beggars, and is used, in some old English passages which he quotes, exactly in the sense of our modern 'tramp.' The transfer to a vagabond elephant would be easy. Mr. Skent refers to Shakspeare.—

"And wast thou fain, poor father,
To hovel thee with swine, and *rogues*
forlorn?"
K. Lear, iv. 7.

1878.—"Much misconception exists on the subject of *rogue* or solitary elephants. The usually accepted belief that these elephants are turned out of the herds by their companions or rivals is not correct. Most of the so-called solitary elephants are the lords of some herds near. They leave their companions at times to roam by themselves, usually to visit cultivation or open country . . . sometimes again they make the expedition merely for the sake of solitude. They, however, keep more or less to the jungle where their herd is, and follow its movements."—*Sanderson*, p. 52.

ROGUE'S RIVER, n.p. The name given by Europeans in the 17th and 18th centuries to one of the Sunderbund channels joining the Lower Hoogly R. from the eastward. It was so called from being frequented by the Arakan Rovers, sometimes Portuguese vagabonds, sometimes native Muggs, whose vessels lay in this creek watching their opportunity to plunder craft going up and down the Hoogly.

Mr. R. Barlow, who has partially annotated *Hedges' Diary* for the Hakluyt Society, identifies Rogue's River with Channel Creek, which is the channel between Sangor Island and the Delta. Mr. Barlow was, I believe, a member of the Bengal Pilot service, and this, therefore, must have been the application of the name in recent tradition. But I cannot reconcile this with the sailing directions in the *English Pilot* (1711), or the indications in Hamilton, quoted below.

The *English Pilot* has a sketch chart of the river, which shows, just opposite Buffalo Point, "*R. Theeves*," then, as we descend, the *R. Rangafula*, and, close below that, "*Rogues*" (without the word *River*), and still further below, *Chanell Creek* or *R. Jessore*. Rangafula R. and Channel Creek we still have in the charts.

After a careful comparison of all the notices, and of the old and modern charts, I come to the conclusion that the R. of Rogues must have been either what is now called *Chingri Khāl*, entering immediately below *Diamond Harbour*, or *Kalpi Creek*, about 6 m. further down, but the preponderance of argument is in favour of *Chingri Khāl*. The position of this quite corresponds with the *R. Threves* of the old English chart; it corresponds in distance from *Saugor* (the *Gunga Saugor* of those days, which forms the extreme S. of what is styled *Saugor Island* now) with that stated by *Hamilton*, and also in being close to the "first safe anchoring place in the River," viz. *Diamond Harbour*. The *Rogue's River* was apparently a little 'above the head of the Grand Middle Ground' or great shoals of the *Hoogly*, whose upper termination is now some $7\frac{1}{2}$ m. below *Chingri Khāl*. One of the extracts from the *English Pilot* speaks of the "R. of Rogues, commonly called by the Country People, *Adegom*." Now there is a town on the *Chingri Khāl*, a few miles from its entrance into the *Hoogly*, which is called in *Rennell's Map Othogunge*, and in the *Atlas of India Sheet Huttoogum*. Further, in the tracing of an old Dutch chart of the 17th century, in the India Office, I find in a position corresponding with *Chingri Khāl*, *IVoeyers Spruit*, which I take to be 'Robber's (or *Rogue's*) River.'

1683.—"And so we parted for this night, before which time it was resolved by y^e Council that if I should not prevail to go this way to Decca, I should attempt to do it with y^e Sloops by way of the River of Rogues, which goes through to the great River of Decca."—*Hedges, Diary*, Hak. Soc. i. 36.

1711.—"Directions to go up along the Western Shore. . . The nearer the Shore the better the Ground until past the River of Tygers.* You may begin to edge over towards the River of Rogues about the head of the Grand Middle Ground; and when the *Buffaloe Point* bears from you $\frac{1}{4}$ N. $\frac{1}{2}$ of a Mile, steer directly over for the East Shore E.N.E."—*The English Pilot*, Pt. iii. p. 54.

"Mr. Herring, the Pilot's Directions for bringing of Ships down the River of Hughley. . . From the lower point of

the *Narrows* on the Starboard side . . . the Eastern Shore is to be kept close aboard, until past the said Creek, afterwards allowing only a small Birth for the Point off the River of Rogues, commonly called by the Country People, *Adegom*. . . From the River Rogues, the Starboard (qu. larboard!) shore with a great ship ought to be kept close aboard all along down to Channel Trees, for in the offing lies the Grand Middle Ground."—*Ibid.* p. 57.

1727.—"The first safe anchoring Place in the River, is off the Mouth of a River about 12 Leagues above *Sagor*," commonly known by the Name of *Rogues River*, which had that Appellation from some *Banditti Portuguese*, who were 'followers of *Shah Sujah* . . . for those Portuguese . . . after their Master's Flight to the Kingdom of *Arakan*, betook themselves to Piracy among the Islands at the Mouth of the *Ganges*, and this River having communication with all the Channels from *Xaliyam* (see *CHITTAGONG*) to the Westward, from this River they used to sally out."—*A. Hamilton*, ii. 3 [ed. 1744].

1752.—". . . 'On the receipt of your Honors' orders per *Dunnington*, we sent for *Capt. Pinson*, the Master Attendant, and directed him to issue out fresh orders to the Pilots not to bring up any of your Honors' Ships higher than *Rogues River*.'"—*Letter to Court*, in *Long*, p. 32.

ROHILLA, n.p. A name by which *Afghāns*, or more particularly *Afghāns* settled in *Hindustan*, are sometimes known, and which gave a title to the province *Rohilkand*, and now, through that, to a Division of the N.W. Provinces embracing a large part of the old province. The word appears to be *Pushtu*, *rōhēlah* or *rōhēlai*, adj., formed from *rōhu*, 'mountain,' thus signifying 'mountaineer of *Afghānistān*.' But a large part of E. *Afghānistān* specifically bore the name of *Roh*. *Keene* (*Fall of the Moghul Monarchy*, 41) puts the rise of the *Rohillas* of India in 1744, when 'Ali Mahommed revolted, and made the territory since called *Rohilkhand* independent. A very comprehensive application is given to the term *Roh* in the quotation from *Firishta*. A friend (Major J. M. Trotter) notes here: "The word *Rohilla* is little, if at all, used now in *Pushtu*, but I remember a line of an ode in that language, '*Sādik Rohilai yam pa Hindubār gad*,' meaning, 'I am a simple mountaineer, compelled to live in *Hindustan*'; i.e. 'an honest man among knaves.'"

* This is shown by a 17th century Dutch chart in L.O. to be a creek on the west side, very little below *Diamond Point*. It is also shown in *Tassin's Maps of the R. Hoogly*, 1835; not later.

* This also points to the locality of *Diamond Harbour*, and the *Chingri Khāl*.

c. 1452.—“The King . . . issued *farmāns* to the chiefs of the various Afghān Tribes. On receipt of the *farmāns*, the Afghāns of Roh came as is their wont, like ants and locusts, to enter the King's service. . . . The King (Bahol Lodi) commanded his nobles, saying,—‘Every Afghān who comes to Hind from the country of Roh to enter my service, bring him to me. I will give him a *jāgir* more than proportional to his deserts.’” —*Tārīkh-i-Shir-Shāhī*, in *Elliot*, iv. 307.

c. 1542.—“Actuated by the pride of power, he took no account of clanship, which is much considered among the Afghans, and especially among the Rohilla men.” —*Ibid.* 428.

c. 1612.—“Roh is the name of a particular mountain [-country], which extends in length from Swād and Bajaur to the town of Siwī belonging to Bhakar. In breadth it stretches from Hasan Abdāl to Kābul. Kandahār is situated in this territory.” —*Firishtā's Introduction*, in *Elliot*, vi. 563.

1726.—“ . . . 1000 other horsemen called *Ruhelāhs*.” —*Valentijn*, iv. (*Suratte*), 277.

1745.—“This year the Emperor, at the request of Saffier Jung, marched to reduce Aīl Mahumud Khan, a Rohilla adventurer, who had, from the negligence of the Government, possessed himself of the district of Kuttoor (*Kathohar*), and assumed independence of the royal authority.” —In Vol. II. of *Scott's E.T. of Hind. of the Dekkan, &c.*, p. 218.

1763.—“After all the Rohillas are but the best of a race of men, in whose blood it would be difficult to find one or two single individuals endowed with good nature and with sentiments of equity; in a word they are Afghans.” —*Scir Mutagheria*, iii. 240.

1786.—“That the said Warren Hastings . . . did in September, 1773, enter into a private engagement with the said Nabob of Oude . . . to furnish them, for a stipulated sum of money to be paid to the E. I. Company, with a body of troops for the declared purpose of ‘thoroughly extirpating the nation of the Rohillas’; a nation from whom the Company had never received, or pretended to receive, or apprehend, any injury whatever.” —*Art. of Charge against Hastings*, in *Burke*, vi. 568.

ROLONG, s. Used in S. India, and formerly in W. India, for fine flour; semolina, or what is called in Bengal *soojēs* (q.v.). The word is a corruption of Port. *rolão* or *ralão*. But this is explained by Bluteau as *farina secunda*. It is, he says (in Portuguese), that substance which is extracted between the best flour and the bran.

1813.—“Some of the greatest delicacies in India are now made from the *rolong*-flour, which is called the heart or kidney of the wheat.” —*Forbes, Or. Mem.* i. 47; [2nd ed. i. 32].

ROOCKA, ROCCA, BOOKA, s.

a. Ar. *rukʿa*. A letter, a written document; a note of hand.

. 1680.—“One Sheako Ahmud came to Towne slyly with severall poems dropping after him, bringing letters from Putty Chaun at Chingalhatt, and Ruccas from the Ser Lascar. . . .” —*Port St. Geo. Consns.* May 25. In *Notes and Exts.* iii. 20. [See also under **AUMILDA** and **JUNCANEER**.]

“ . . . proposing to give 200 Pagodas Madaras Brahminy to obtain a Rocca from the Nabob that our business might go on Salabad (see **SALLABAD**).” —*Ibid.* Sept. 27, p. 35.

[1727.—“Swan . . . holding his Petition or Rocca above his head . . .” —*A. Hamilton*, ed. 1744, i. 199.]

[b. An ancient coin in S. India; Tel. *rokkam*, *rokkamu*, Skt. *roka*, ‘buying with ready money,’ from *ruckh*, ‘to shine.’]

[1875.—“The old native coins seem to have consisted of Varaghans, rookas and Doodoos. The Varaghan is what is now generally called a pagoda. . . . The rookas have now entirely disappeared, and have probably been melted into rupees. They varied in value from 1 to 2 Rupees. Though the coins have disappeared, the name still survives, and the ordinary name for silver money generally is *rookaloo*.” —*Gribble, Man. of Cuddapah*, 296 seq.]

ROOK, s. In chess the *rook* comes to us from Span. *roque*, and that from Ar. and Pers. *rukḥ*, which is properly the name of the famous gryphon, the roc of Marco Polo and the *Arabian Nights*. According to Marcel Devic it meant ‘warrior.’ It is however generally believed that this form was a mistake in transferring the Indian *rath* (see **RUT**) or ‘chariot,’ the name of the piece in India.

ROOM, n.p. ‘Turkey’ (*Rām*); **ROOMEE**, n.p. (*Rāmi*); ‘an Ottoman Turk.’ Properly ‘a Roman.’ In older Oriental books it is used for an European, and was probably the word which Marco Polo renders as ‘a Latin’ —represented in later times by *firinḡhee* (e.g. see quotation from Ibn Batuta under **RAJA**). But *Rām*, for the Roman Empire, continued to be applied to what had been part of the Roman Empire after it had fallen into the hands of the Turks, first to the Seljukian Kingdom in Anatolia, and afterwards to the Ottoman Empire seated at Constantinople. Garcia

de Orta and Jarric deny the name of *Rūmī*, as used in India, to the Turks of Asia, but they are apparently wrong in their expressions. What they seem to mean is that Turks of the Ottoman Empire were called *Rūmī*; whereas those others in Asia of Turkish race (whom we sometimes call *Toorke*), as of Persia and Turkestan, were excluded from the name.

c. 1508.—“Ad hæc, trans euripum, seu fretum, quod insulam fecit, in orientali continentis plaga oppidum condidit, receptaculum advenæ militibus, maximo Turcis; ut ab Dionisibus freta divitiis, rixandi cum eis . . . causas procul haberent. Id oppidum primo Gogola (see GOGOLLA), dein Ramepolis vocatum ab ipsa re. . .” —*Maffei*, p. 77.

1510.—“When we had sailed about 12 days we arrived at a city which is called *Diokolanderrumi*, that is ‘Dia, the port of the Turks.’ . . . This city is subject to the Sultan of Combea . . . 400 Turkish merchants reside here constantly.” —*Lartherna*, 91-92.

Bandar-i-Rūmī is, as the traveller explains, the ‘Port of the Turks.’ Gogola, a suburb of Diu on the mainland, was known to the Portuguese some years later, as *Villa dos Rumes* (see GOGOLLA, and quotation from Maffei above). The quotation below from Damian a Goes alludes apparently to Gogola.

1513.—“ . . . Vnde Ruminū Turchorumque milibz nostros continue infestabāt.” —*Emmanuel Regis Epistola*, p. 21.

1514.—“They wore ships belonging to Moors, or to *Romi* (there they give the name of *Romi* to a white people who are, some of them, from Armenia the Greater and the Less, others from Circassia and Tartary and Russia, Turks and Persians of Shazermal called the *Sygh*, and other ronegades from all countries.” —*Goe. du Empoli*, 38.

1525.—In the expenditure of Malik Aiaz we find 30 *Rumes* at the pay (monthly) of 100 *fedas* each. The *Arabis* are in the same statement paid 40 and 50 *fedas*, the *Corapones* (Khorisants) the same; *Guzerates* and *Cyndes* (Sindus) 25 and 30 *fedas*; *Purtuquis*, 60 *fedas*. —*Lembranga*, 37.

1549.—“ . . . in nova civitate quæ Rhomæum appellatur. Nomen inditum est Rhomæis, quasi Rhomanis, vocantur enim in totâ Indiâ Rhomæi et, quos nos communis nomine *Geniceros* (i.e. Janisaries) vocamus. . . .” —*Damiani a Goes, Diensis Oppugnationis in De Rebus Hispaniæ Lusitanicæ, Aragonicæ, Indiciæ et Aethiopicæ*. . . . Opera, Colon. Agr., 1602, p. 281.

1553.—“The Moors of India not understanding the distinctions of those Provinces of Europe, call the whole of Thrice, Greece,

Sclavonia, and the adjacent islands of the Mediterranean Turks, and the men thereof *Rumi*, a name which properly belongs to that part of Thrace in which lies Constantinople; from the name of New Rome belonging to the latter, Thrace taking that of Romania.” —*Barro*, IV. iv. 16.

1554.—“Also the said ambassador promised in the name of *Idalshaa* (see IDALCAN) his lord, that if a fleet of *Rumes* should invade these parts, *Idalshaa* should be bound to help and succour us with provisions and mariners at our expense. . . .” —*S. Balthe, Tombo*, 12.

c. 1555.—“One day (the Emp. Humāyūn) asked me: ‘Which of the two countries is greatest, that of *Rūm* or of Hindustan?’ I replied: . . . ‘If by *Rūm* you mean all the countries subject to the Emperor of Constantinople, then India would not form even a sixth part thereof.’ . . .” —*Sidi Ali*, in *J. As.*, ser. I. tom. ix. 143.

1563.—“The *Turks* are those of the province of Natolia, or (as we now say) Asia Minor; the *Rumes* are those of Constantinople, and of its empire.” —*Garcia De Orta*, f. 7.

1572.—
“*Porsas feroces, Abasies, e Rumes,*
Que trazido de Roma o nome tem. . . .”
Camões, x. 68.

[By Aubertin:]

“*Fieros Persians, Ahyrsinians, Rumlans,*
Whose appellation doth from Rome descend. . . .”

1578.—“Without the house . . . stood four ancient comely hoare-headed men, clothed all in red down to the ground, but attired on their heads not much unlike the *Turkes*; these they call *Romans*, or strangers. . . .” —*Drake, World Incomparable*, Hak. Soc. 143.

1600.—“A nation called *Rumes* who have traded many hundred years to Achen. These *Rumes* come from the Red Sea.” —*Capt. J. Davis, in Purchas*, i. 117.

1612.—“It happened on a time that *Rajah Sekunder*, the Son of *Rajah Darah*, a *Roman* (*Rumi*), the name of whose country was Macedonia, and whose title was *Zul-Karneini*, wished to see the rising of the sun, and with this view he reached the confines of India.” —*Sijara Malaya*, in *J. Indian Archæp.* v. 125.

1616.—“*Rumao*, id est *Turcæ Europeiæ*. In India quippe duplex militum *Turcæcorum* genus, quorum primi, in Asia orti, qui *Turcæ* dicuntur; alii in Europâ qui Constantinopoli quæ olim *Roma Nova*, advocantur, ideoque *Rumæ*, tam ab Indis quam a Lusitanis nomine Græco *Ρωμαίοι* in *Rumæ* depravato dicuntur.” —*Jarric, The-saurus*, ii. 105.

1631.—
“*Alli o forte Pacheco se eterniza*
Sustentando incansavel o adquirido;
Depois Almeida, que as Estrelas piza
So fez do Rume, o Malavar temido.”

Malacca Conquistada, ff. 18.

1781. — "These Espanyols are a very western nation, always at war with the Roman Emperors (i.e. the Turkish Sultans); since the latter took from them the city of Ashtanbol (*Isambul*), about 500 years ago, in which time they have not ceased to wage war with the Roumees."—*Scir Mutagherin*, iii. 336.

1785. — "We herewith transmit a letter . . . in which an account is given of the conference going on between the Sultan of Room and the English ambassador."—*Letters of Tippoo*, p. 224.

ROOMAUL, s. Hind. from Pers. *rūmāl* (lit. 'face-rubber') a towel, a handkerchief. ["In modern native use it may be carried in the hand by a high-born *parda* lady attached to her *batwa* or tiny silk handbag, and ornamented with all sorts of gold and silver trinkets; then it is a handkerchief in the true sense of the word. It may be carried by men, hanging on the left shoulder, and used to wipe the hands or face; then, too, it is a handkerchief. It may be as big as a towel, and thrown over both shoulders by men, the ends either hanging loose or tied in a knot in front; it then serves the purpose of a *gūlbānd* or muffler. In the case of children it is tied round the neck as a neckkerchief, or round the waist for mere show. It may be used by women much as the 18th century tucker was used in England in Addison's time" (*Yusuf Ali, Mon. on Silk*, 79; for its use to mark a kind of shawl, see Forbes Watson, *Textile Manufactures*, 123).] In ordinary Anglo-Indian Hind. it is the word for a 'pocket handkerchief.' In modern trade it is applied to thin silk piece-goods with handkerchief-patterns. We are not certain of its meaning in the old trade of piece-goods, e.g.:

[1615. — "2 handkerchiefs Rumall cottony."—*Coel's Diary*, Hak. Soc. i. 179.

[1665. — "Towel, Rumale."—*Persian Glossary*, in Sir T. Herbert, ed. 1677, p. 100.

[1684. — "Romalls Courge . . . 16."—*Pringle, Diary Ft. St. Geo.*, 1st ser. iii. 119.]

1704. — "Price Currant (Malacca) . . . Romalls, Bengall ordinary, per Corge, 26 Rix Dills."—*Lockyer*, 71.

1726. — "Roemalls, 80 pieces in a pack, 45 ells long, 1½ broad."—*Valentijn*, v. 178.

Rūmāl was also the name technically used by the Thugs for the handkerchief with which they strangled their victims.

[c. 1833. — "There is no doubt but that all the Thugs are expert in the use of the handkerchief, which is called Roomal or *Paloo*. . . ."—*Wolff, Travels*, ii. 180.]

ROSALGAT, CAPE, n.p. The most easterly point of the coast of Arabia; a corruption (originally Portuguese) of the Arabic name *Ras-al-hadd*, as explained by P. della Valle, with his usual acuteness and precision, below.

1553. — "From Guria Muria to Cape Rosalgate, which is in 22½°, an extent of coast of 120 leagues, all the land is barren and desert. At this Cape commences the Kingdom of Ormus."—*Barros*, I. ix. 1.

"Affonso d'Albuquerque . . . passing to the Coast of Arabia ran along till he doubled Cape Rosalgate, which stands at the beginning of that coast . . . which Cape Ptolemy calls *Siragros Promontory* (*Σιράγρος ἀκρά*). . . ."—*Ibid.* II. ii. 1.

c. 1554. — "We had been some days at sea, when near *Rā's*-al-hadd the *Dāmani*, a violent wind so called, got up. . . ."—*Sidi 'Ali*, J. As. S. ser. I. tom. ix. 76.

"If you wish to go from *Rāsol-hadd* to *Dāland* (see **DIUL-SIND**) you steer E.N.E. till you come to *Pasani* . . . from thence . . . E. by S. to *Rās Kardāh* (i.e. *Karāchi*), where you come to an anchor. . . ."—*The Mohit* (by *Sidi 'Ali*), in J.A.S.B., v. 459.

1572. — "Olha Dofar insigne, porque manda O mais choizoso incenso para as aras; Mas attenta, já cá est' outra banda De Rosalgate, o prains semper nvaras, Começa o regno Ormus. . . ."—*Camões*, x. 101.

By Burton:

"Behold insin Dofar that doth command for Christian altars sweetest incense-store;
But note, beginning now on further band of Rosalgate's ever greedy shore, yon *Rorinus* Kingdom. . . ."

1623. — "We began meanwhile to find the sea rising considerably; and having by this time got clear of the Strait . . . and having past not only Cape Isack on the Persian side, but also that cape on the Arabian side which the Portuguese vulgarly call Rosalgate, as you also find it marked in maps, but the proper name of which is *Ras el had*, signifying in the Arabic tongue Cape of the End or Boundary, because it is in fact the extreme end of that Country . . . just as in our own Europe the point of Galizia is called by us for a like reason *Pinis Terrar*."—*P. della Valle*, ii. 406; [*Hak. Soc.* ii. 11].

[1665. — ". . . *Roselgate* formerly *Coradamm* and *Maces* in *Amian*, lib. 23, almost *Nadyr* to the Tropick of Cancer."—*Sir T. Herbert*, ed. 1677, p. 101.]

1727. — "*Macaira*, a barren uninhabited Island . . . within 20 leagues of Cape

Rasselgat."—*A. Hamilton*, i. 56; [ed. 1744, i. 57].

[1823.—" . . . it appeared that the whole coast of Arabia, from Ras al had, or Cape Rasselgat, as it is sometimes called by the English, was but little known. . . ."—*Owen*, *Narr.* i. 333.]

ROSE-APPLE. See JAMBOO.

ROSELLE, *s.* The Indian Hibiscus or *Hib. sabdariffa*, L. The fleshy calyx makes an excellent sub-acid jelly, and is used also for tarts; also called 'Red Sorrel.' The French call it 'Guinea Sorrel,' *Oseille de Guinée*, and *Roselle* is probably a corruption of *Oseille*. [See PUTWA.]

[ROSE-MALLOWS, s. A semi-fluid resin, the product of the *Liquidambar altingia*, which grows in Tenasserim; also known as Liquid Storax, and used for various medicinal purposes. (See *Hanbury and Fluckiger, Pharmacog.* 271, *Wat, Econ. Dict.* V. 78 *seqq.*). The Burmese name of the tree is *nan-ta-yoka* (*Mason, Burmah*, 778). The word is a corruption of the Malay-Javanese *rasamalla*, Skt. *rasa-māla*, 'Perfume garland,' the gum being used as incense (*Encycl. Britann.* 9th ed. xii. 718.)

1598.—"Rosamallia."—*Linschoten*, *Hak. Soc.* i. 150.]

BOTTLE, RATTLE, s. Arab. *rafil* or *ritl*, the Arabian pound, becoming in S. Ital. *rotolo*; in Port. *arratel*; in Span. *arrelde*; supposed to be originally a transposition of the Greek *λίτρον*, which went all over the Semitic East. It is in Syriac as *litra*; and is also found as *litrim* (pl.) in a Phœnician inscription of Sardinia, dating c. a.c. 180 (see *Corpus Inscriptt. Semitt.* i. 188-189.)

c. 1340 — "The ritl of India which is called *str* (see SEER) weighs 70 *mishkals* . . . 40 *str* form a *mann* (see MAUND)."—*Shihabuddin Dimshli*, in *Notes and Exts.* xiii. 189.

[c. 1590.—"Kafiz is a measure, called also *sid* weighing 8 *ratl*, and, some say, more"—*Ain*, ed. *Jarrett*, ii. 55.

[1612.—"The bahar is 360 rottolas of Moha."—*Danvers, Letters*, i. 193.]

1673.—" . . . Weights in Goa :

1 Baharr is . . . 31 Kintal.
1 Kintal is . . . 4 Arabol or Rovel.
1 Arabol is . . . 32 Rotolas.

1 Rotola is . . . 16 Once. or 11. Averd." *Fryer*, 207.

1803 — "At Judda the weights are:
15 Vakeens = 1 Rattle.
2 Rattles = 1 maund."

Milburn, i. 88.

ROUND, s. This is used as a Hind. word, *raund*, or corruptly *raun gasht*, a transfer of the English, in the sense of patrolling, or 'going the rounds.' [And we find in the Madras Records the grade of 'Rounder,' or 'Gentlemen of the Round,' officers whose duty it was to visit the sentries.

[1683. — " . . . it is order'd that 18 Souldiers, 1 Corporall & 1 Rounder goe upon the Sloop Conifer for Hugly. . . ."—*Pringle, Diary Ft. St. Geo.* 1st ser. ii. 33.]

ROUNDEL, s. An obsolete word for an umbrella, formerly in use in Anglo-India. [In 1676 the use of the *Roundell* was prohibited, except in the case of "the Councell and Chaplaine" (*Hedges, Diary*, *Hak. Soc.* ii. ccxxxii.)] In old English the name *roundel* is applied to a variety of circular objects, as a mat under a dish, a target, &c. And probably this is the origin of the present application, in spite of the circumstance that the word is sometimes found in the form *arundel*. In this form the word also seems to have been employed for the conical hand-guard on a lance, as we learn from *Bluteau's great Port. Dictionary*: "*Arundela*, or *Arandella*, is a guard for the right hand, in the form of a funnel. It is fixed to the thick part of the lance or mace borne by men at arms. The Licentiate Covarrubias, who piques himself on finding etymologies for every kind of word, derives *Arandella* from *Arundel*, a city (so he says) of the Kingdom of England." Cobarruvias (1611) gives the above explanation; adding that it also was applied to a kind of smooth collar worn by women, from its resemblance to the other thing. Unless historical proof of this last etymology can be traced, we should suppose that *Arundel* is, even in this sense, probably a corruption of *roundel*. [The *N.E.D.* gives *arrondell*, *arundell* as forms of *hirondelle*, 'a swallow.']

1673.—"Lusty Fellows running by their Sides with Arundels (which are broad Umbrelloes held over their Heads)."—*Fryer*, 30.

1676. — "Proposals to the Agent, &c., about the young men in Metchlipatam.
"Generall. I.—Whereas each hath his peon and some more with their Rondells,

that none be permitted but as at the Fort."
—*Fl. St. Geo. Concn.*, Feb. 16. In *Notes and Exts.* No. I. p. 43.

1677-78.—". . . That except by the Members of this Council, those that have formerly been in that quality, Cheefes of Factories, Commanders of Shippes out of England, and the Chaplains, Rundells shall not be worne by any Men in this Towne, and by no Woman below the Degree of Factors' Wives and Ensigns' Wives, except by such as the Governour shall permit."
—*Madras Standing Orders*, in *Wheeler*, iii. 433.

1680.—"To Verona (the Company's Chief Merchant's) adopted son was given the name of Muddoo Verona, and a Rundell to be carried over him, in respect to the memory of Verona, eleven cannon being fired, that the Towne and Country might take notice of the honour done them."—*Fl. St. Geo. Concn.* In *Notes and Exts.* No. II. p. 15.

1716.—"All such as serve under the Honourable Company and the English Inhabitants, deserted their Employes; such as Cooks, Water bearers, Coolies, Palankeen-boys, Roundel men. . . ."—In *Wheeler*, ii. 230.

1726.—"Whenever the magnates go on a journey they go not without a considerable train, being attended by their pipers, horn-blowers, and Rondel bearers, who keep them from the Sun with a Rondel (which is a kind of little round sunshade)."—*Valentin*, *Chor.* 54.

"Their Priests go like the rest clothed in yellow, but with the right arm and breast remaining uncovered. They also carry a rondel, or parasol, of a Tullipot (see TALLIPOT) lent. . . ."—*Ibid.* v. (*Ceylon*), 403.

1754.—"Some years before our arrival in the country, they (the E. I. Co.) found such sumptuary laws so absolutely necessary, that they gave the strictest orders that none of these young gentlemen should be allowed even to hire a Roundel-boy, whose business it is to walk by his master, and defend him with his Roundel or Umbrella from the heat of the sun. A young fellow of humour, upon this last order coming over, altered the form of his Umbrella from a round to a square, called it a *Squardrel* instead of a Roundel, and insisted that no order yet in force forbade him the use of it."—*Ives*, 21.

1785.—"He (Clive) enforced the Sumptuary laws by severe penalties, and gave the strictest orders that none of these young gentlemen should be allowed even to have a roundel-boy, whose business it is to walk by his master, and defend him with his roundel or umbrella from the heat of the sun."—*Curracioti*, i. 233. This ignoble writer has evidently copied from Ives, and applied the passage (untruly, no doubt) to Clive.

ROWANNAH, s. Hind. from Pers. *rawdnah*, from *rawd*, 'going.' A pass or permit.

[1764.—". . . that the English shall carry on their trade . . . free from all duties . . . excepting the article of salt, . . . on which a duty is to be levied on the Rowana or Houghly market-price. . . ."—*Letter from Court*, in *Verelst*, *View of Bengal*, App. 127.]

ROWOE, s. Hind. *raus*, *rois*, *rauns*. A Himalayan tree which supplies excellent straight and strong alpenstocks and walking-sticks, *Cotoneaster bacillaris*, Wall., also *C. acuminata* (N.O. *Rosa-ceae*). [See *Watt*, *Econ. Dict.* ii. 581.]

1838.—"We descended into the Khud, and I was amusing myself jumping from rock to rock, and thus passing up the centre of the brawling mountain stream, aided by my long *pahārī* pole of rous wood."
—*Wanderings of a Pilgrim*, ii. 241; [also i. 112]

ROWNEE, s.

a. A fausse-braye, i.e. a subsidiary enceinte surrounding a fortified place on the outside of the proper wall and on the edge of the ditch; Hind. *raonī*. The word is not in Shakespear, Wilson, Platts or Fallon. But it occurs often in the narratives of Anglo-Indian siege operations. The origin of the word is obscure. [Mr. Irvine suggests Hind. *rāndhnd*, 'to enclose as with a hedge,' and says: "Fallon evidently knew nothing of the word *raunī*, for in his *E. H. Dict.* he translates fausse-braye by *dhūs, matti kī pūshṭah*; which also shows that he had no definite idea of what a fausse-braye was, *dhūs* meaning simply an earthen or mud fort." Dr. Grierson suggests Hind. *ramand*, 'a park,' of which the fem., i.e. diminutive, would be *ramanī* or *rāonī*; or possibly the word may come from Hind. *rev*, Skt. *reṇu*, 'sand,' meaning "an entrenchment of sand."]

1799.—"On the 20th I ordered a mine to be carried under (the glacis) because the guns could not bear on the rounce."—*Jas. Skinner's Mil. Memoirs*, i. 172. J. B. Fraser, the editor of Skinner, parenthetically interprets *rounce* here as 'counterscarp'; but that is nonsense, as well as incorrect.

[1803.—Writing of Hathras, "Renny wall, with a deep, broad, dry ditch behind it surrounds the fort."—W. Thorne, *Mem. of the War in India*, p. 400.]

1805.—In a work by Major L. F. Smith (*Sketch of the Rise, &c., of the Regular Corps in the Service of the Native Princes of India*) we find a plan of the attack of Aligarh, in which is marked "Lower Fort or Renny, well supplied with grape," and again, "Lower Fort, Renny or Faussebraye."

[1819.—". . . they saw the necessity of covering the foot of the wall from an enemy's fire, and formed a defence, similar to our fausse-braye, which they call *Rainees*."—*Pitzlerence, Journal of a Route to England*, p. 245; also see 110.]

b. This word also occurs as representative of the Burmese *yo-wet-ni*, or (in Arakan pron.) *ro-wet-ni*, 'red-leaf,' the technical name of the standard silver of the Burmese ingot currency, commonly rendered *Flowered-silver*.

1796.—"Round or fine silver, Ummerapoora currency."—*Notification in Seton-Karr*, ii. 179.

1800.—"The quantity of alloy varies in the silver current in different parts of the empire; at Rangoon it is adulterated 25 per cent.; at Ummerapoora, pure, or what is called flowered silver, is most common, in the latter all duties are paid. The modifications are as follows:

"Round, or pure silver.

Rounka, 5 per cent. of alloy."

Symes, 327.

ROWTEE, s. A kind of small tent with pyramidal roof, and no projection of fly, or eaves. Hind. *rdoti*.

[1813.—". . . the military men, and others attached to the camp, generally possess a dwelling of somewhat more comfortable description, regularly made of two or three folds of cloth in thickness, closed at one end, and having a flap to keep out the wind and rain at the opposite one: these are dignified with the name of *ruotees*, and come nearer (than the pawl) to our ideas of a tent."—*Broughton, Letters*, ed. Constable, p. 20.

[1875.—"For the servants I had a good *rauti* of thick lined cloth."—*Watson, Abode of Snow*, 90]

ROY, s. A common mode of writing the title *rājā* (see *RAJA*); which sometimes occurs also as a family name, as in that of the famous Hindu Theist Rammohun Roy.

ROZA, s. Ar. *rauḍa*, Hind. *rauza*. Properly a garden; among the Arabs especially the *rauḍa* of the great mosque at Medina. In India it is applied to such mausolea as the Taj (*generally* called by the natives the *Taj-rauza*); and the mausoleum built by Aurungzib near Aurungābād.

1813.—". . . the *roza*, a name for the mausoleum, but implying something saintly or sanctified."—*Forbes, Or. Mem.* iv. 41; [2nd ed. ii. 413].

KOZYĒ, s. Hind. *razāi* and *rajūi*; a coverlet quilted with cotton. The etymology is very obscure. It is spelt in Hind. with the Ar. letter *zād*; and F. Johnson gives a Persian word so spelt as meaning 'a cover for the head in winter.' The kindred meaning of *mirzāi* is apt to suggest a connection between the two, but this may be accidental, or the latter word factitious. We can see no likelihood in Shakespear's suggestion that it is a corruption of an alleged Skt. *ranjika*, 'cloth.' [Platts gives the same explanation, adding "probably through Pers. *razāi*," from *razādan*, 'to dye.'"] The most probable suggestion perhaps is that *razāi* was a word taken from the name of some person called *Razā*, who may have invented some variety of the article; as in the case of *Spencer, Wellingtons*, &c. A somewhat obscure quotation from the Pers. Dict. called *Bahār-i-Ajam*, extracted by Vullers (s.v.), seems to corroborate the suggestion of a *personal* origin of the word.

1784.—"I have this morning . . . received a letter from the Prince addressed to you, with a present of a *rezy* and a shawl handkerchief."—*Warren Hastings to his Wife*, in *Busteed, Echoes of Old Calcutta*, 195.

1834.—"I arrived in a small open pavilion at the top of the building, in which there was a small Brahminy cow, clothed in a wadded *resai*, and lying upon a carpet."—*Mem. of Col. Mountain*, 135.

1857.—(Imports into Kandahar, from Mashad and Khorasan) "*Razaies* from Yeazd. . . ."—*Punjab Trade Report*, App. p. lxviii.

1867.—"I had brought with me a soft quilted *resai* to sleep on, and with a rug wrapped round me, and sword and pistol under my head, I lay and thought long and deeply upon my line of action on the morrow."—*Lieut.-Col. Lewin, A Fly on the Wheel*, 301.

RUBBEE, s. Ar. *rabi*, 'the Spring.' In India applied to the crops, or harvest of the crops, which are sown after the rains and reaped in the following spring or early summer. Such crops are wheat, barley, gram, linseed, tobacco, onions, carrots and turnips, &c. (See *KHURREEF*.)

[1765.—". . . we have granted them the *Dewanee* (see *DEWAUNY*) of the provinces of Bengal, Bahar, and Orissa, from the beginning of the *Fussul Rubby* of the Bengal year 1172. . . ."—*Firman of Shah Aalam*, in *Verelst, View of Bengal*, App. 167.

[1866.—“It was in the month of November, when, if the rains closed early, irrigation is resorted to for producing the young rubbees crops.”—*Confessions of an Ordrely*, 179.]

RUBLE, s. Russ. The silver unit of Russian currency, when a coin (not paper) equivalent to 3s. 1½d.; [in 1901 about 2s. 1½d.]. It was originally a silver ingot; see first quotation and note below.

1552.—“Vix centum annos vtantur moneta argentea, praesertim apud illos cusa. Initio cum argentum in provinciam inferebatur, fundebantur portianaeulae oblongae argenteae, sine imagine et scriptura, acclamatione vnius rubli, quarum nulla nunc apparet.”—*Herbertus*, in *Rerum Moscorit. Auctores*, Francof. 1600, p. 42.

1591.—“This penaltie or mulet is 20 *dingos* (see **TANGA**) or pence upon every rubble or mark, or so ten in the hundred. . . . Ileo (the Emperor) hath besides for every name contayned in the writs that passe out of their courts, *sive alteris*, an alteen 5 pence sterling or thereabouts.”—*Treatise of the Russian Commonwealth*, by Dr. Giles Fletcher, Hak. Soc. 51.

c. 1651-6.—“Dog dollars they (the Russians) are not acquainted with, these being attended with loss . . . their own ducats they call Roubles.”—*Mucarius*, L.T. by Balgoun, i. 280.

[**RUFFUGUR**, s. P.—H. *rafūgar*, Pers. *rafā*, ‘darning.’ The modern *rafūgar* in Indian cities is a workman who repairs rents and holes in Kashmir shawls and other woollen fabrics. Such workmen were regularly employed in the cloth factories of the E.I. Co., to examine the manufactured cloths and remove petty defects in the weaving.

1750.—“On inspecting the Dacca goods, we found the Seerbetties (see **PIECE-GOODS**) very much frayed and very badly *rafā-gurrā* or joined.”—*Bengal Letter to L.I. Co.*, Feb. 23, India Office MSS.

* These ingots were called *saum*. Ibn Batuta says: “At one day’s journey from Ukek are the hills of the Rūs, who are Christians; they have red hair and blue eyes, they are ugly in feature and crafty in character. They have silver mines, and they bring from their country *saum*, i.e. ingots of silver, with which they buy and sell in that country. The weight of each ingot is five munces.”—ii. 411. Pegolotti (c. 1340), speaking of the land-route to Cathay, says that on arriving at Cawak (i.e. Kinnou of Marco Polo or Hang-chau-fu) “you can dispose of the summt of silver that you have with you . . . and you may reckon the *saum* to be worth 5 golden florins” (see in *Cathay*, &c. ii. 25-9, 223). It would appear from Wessl. quoted by Hammer (*Geschichte der Goldenen Horde*, 221), that gold ingots also were called *saum* or *saum*. The ruble is still called *slim* in Turkistan.

1851.—“*Rafu-gara* are darners, who repair the cloths that have been damaged during bleaching. They join broken threads, remove knots from threads, &c.”—*Taylor, Cotton Manufacture of Dacca*, 97.]

RUM, s. This is not an Indian word. The etymology is given by Wedgwood as from a slang word of the 16th century, *rome* for ‘good’; *rome-booze*, ‘good drink’; and so, *rum*. The English word has always with us a note of vulgarity, but we may note here that Corressio in his Italian version of the Rāmāyana, whilst describing the Palace of Rāvana, is bold enough to speak of its being pervaded by “an odoriferous breeze, perfumed with sandalwood, and bdellium, with *rum* and with sirop” (iii. 292). “Mr. X. Darnell Davis has put forth a derivation of the word *rum*, which gives the only probable history of it. It came from Barbados, where the planters first distilled it, somewhere between 1640 and 1645. A MS. ‘Description of Barbados,’ in Trinity College, Dublin, written about 1651, says: ‘The chief fuddling they make in the Island is *Rumbullion*, alias *Kill-Devil*, and this is made of sugar-canes distilled, a hot, hellish, and terrible liquor.’ G. Warren’s *Description of Surinam*, 1681, shows the word in its present short term: ‘*Rum* is a spirit extracted from the juice of sugar-canes . . . called *Kill-Devil* in New England!’ ‘*Rambullion*’ is a Devonshire word, meaning ‘a great tumult,’ and may have been adopted from some of the Devonshire settlers in Barbados; at any rate, little doubt can exist that it has given rise to our word *rum*, and the longer name *rumboiling*, which sailors give to their grog.”—*Academy*, Sept. 5, 1885.

RUM-JOHNNY, s. Two distinct meanings are ascribed to this vulgar word, both, we believe, obsolete.

a. It was applied, according to Williamson, (*V.M.*, i. 167) to a low class of native servants who plied on the wharves of Calcutta in order to obtain employment from new-comers. That author explains it as a corruption of *Rumazdū*, which he alleges to be one of the commonest of Mahomedan names. [The *Merry-johny Gully*, of Calcutta (*Carey, Good Old Days*, .

139) perhaps in the same way derived its name from one *Mir Jan.*]

1810.—“Generally speaking, the present *banians*, who attach themselves to the captains of European ships, may without the least hazard of controversion, be considered as nothing more or less than *Rum-johnnies* of a larger growth.”—*Williamson, V.M.*, i. 191.

b. Among soldiers and sailors, ‘a prostitute’; from Hind. *rāmjanī*, Skt. *rāmaṇ-janī*, ‘a pleasing woman,’ ‘a dancing-girl.’

[1799.—“... and the *Rāmjanīs* (Hindu dancing women) have been all day dancing and singing before the idol.”—*Colebrooke, in Life*, 163.]

1814.—“I lived near four years within a few fules of the solemn groves where those voluptuous devotees pass their lives with the *ramjannies* or dancing-girls attached to the temples, in a sort of luxurious superstitious and sanctified indolence unknown in colder climates.”—*Forbes, Or. Mem.* iii. 6; [2nd ed. ii. 127].

[1816.—“But we must except that class of females called *ramjannies*, or dancing-girls, who are attached to the temples.”—*Asiatic Journal*, n. 375, quoting *Wathen, Tour to Madras and China.*]

RUMNA, s. Hind. *ramna*, Skt. *rumana*, ‘causing pleasure,’ a chase, or reserved hunting-ground.

1760.—“Abdal Chah Cawn murdered at the *Rumna* in the month of March, 1760, by some of the Herceahs. . . .”—*Van Sittart*, i. 63.

1792.—“The Peshwa having invited me to a novel spectacle at his *rumna* (read *rumna*), or park, about four miles from Poona. . . .”—*Sir C. Malet, in Forbes, Or. Mem.* [2nd ed. ii. 82]. (See also verses quoted under **PAWNEE**.)

RUNN (OF CATCH), n.p. Hind. *run*. This name, applied to the singular extent of sand-flat and salt-waste, often covered by high tides, or by land-floods, which extends between the Peninsula of Cutch and the mainland, is a corruption of the Skt. *irina* or *irina*, ‘a salt-swamp, a desert,’ [or of *aranya*, ‘a wilderness’]. The *Runn* is first mentioned in the *Periplus*, in which a true indication is given of this tract and its dangers.

c. A.D. 80-90.—“But after passing the *Sinthus R.* there is another gulph running to the north, not easily seen, which is called *Irinen*, and is distinguished into the Great and the Little. And there is an expanse of shallow water on both sides, and swift con-

tinual eddies extending far from the land.”—*Periplus*, § 40.

c. 1370.—“The guides had maliciously misled them into a place called the *Kunchi-ran*. In this place all the land is impregnated with salt, to a degree impossible to describe.”—*Shams-i-Sirdj-Afsr*, in *Elliot*, in. 321.

1533.—“*Muzaffar* fled, and crossed the *Ran*, which is an inlet of the sea, and took the road to *Jervalmir*. In some places the breadth of the water of the *Ran* is 10 *loas* and 20 *loas*. He went into the country which they call *Kach*, on the other side of the water.”—*Talakāt-i-Akbari*, *Ibid.* v. 410.

c. 1590.—“Between *Chalwanah*, *Sircar Ahmedabad*, *Putten*, and *Surat*, is a low tract of country, 90 *coos* in length, and in breadth from 7 to 30 *coos*, which is called *Run*. Before the commencement of the periodical rains, the sea swells and inundates this spot, and leaves by degrees after the rainy season.”—*Ayern*, ed. *Gladsir*, 1800, ii. 71; [ed. *Jarrett*, ii. 219].

1819.—“On the morning of the 21th I embarked and landed about 6 p.m. in the *Runn* of *Sindh*.

“... a boggy syrtis, neither sea
Nor good dry land. . . .”

Dry Leaves from Young Egypt, 11.

RUPEE, s. Hind. *rāpiya*, from Skt. *rāpiya*, ‘wrought silver.’ The standard coin of the Anglo-Indian monetary system, as it was of the Mahommedan Empire that preceded ours. It is commonly stated (as by *Wil-on*, in his article on this word, which contains much valuable and condensed information) that the rupee was introduced by *Sher Shāh* (in 1542). And this is, no doubt, formally true; but it is certain that a coin substantially identical with the rupee, i.e. approximating to a standard of 100 *ratīs* (or 175 grains troy) of silver, an ancient Hindu standard, had been struck by the Mahommedan sovereigns of Delhi in the 13th and 14th centuries, and had formed an important part of their currency. In fact, the capital coins of Delhi, from the time of *Iyaltimish* (A.D. 1211-1236) to the accession of *Mahommed Tughlak* (1325) were gold and silver pieces, respectively of the weight just mentioned. We gather from the statements of *Ibn Batuta* and his contemporaries that the gold coin, which the former generally calls *tanga* and sometimes *gold dinār*, was worth 10 of the silver coin, which he calls *dinār*, thus indicating that the relation of gold to silver value was, or had recently been, as

10:1. Mahommed Tughlak remodelled the currency, issuing gold pieces of 200 grs. and silver pieces of 140 grs.—an indication probably of a great “depreciation of gold” (to use our modern language) consequent on the enormous amount of gold bullion obtained from the plunder of Western and Southern India. Some years later (1330) Mahommed developed his notable scheme of a forced currency, consisting entirely of copper tokens. This threw everything into confusion, and it was not till six years later that any sustained issues of ordinary coin were recommenced. From about this time the old standard of 175 grs. was readopted for gold, and was maintained till the time of Sher Shāh. But it does not appear that the old standard was then resumed for silver. In the reign of Mahommed’s successor Feroz Shāh, Mr. E. Thomas’s examples show the gold coin of 175 grs. standard running parallel with continued issues of a silver (or professedly silver) coin of 140 grs.; and this, speaking briefly, continued to be the case to the end of the Lodi dynasty (i.e. 1520). The coinage seems to have sunk into a state of great irregularity, not remedied by Baber (who struck *ashrafis* (see ASH-RAFEE) and *dirhams*, such as were used in Turkestan) or Humāyūn, but the reform of which was undertaken by Sher Shāh, as above mentioned.

His silver coin of 175-178 grs. was that which popularly obtained the name of *rūpiya*, which has continued to our day. The weight, indeed, of the coins so styled, never very accurate in native times, varied in different States, and the purity varied still more. The former never went very far on either side of 170 grs., but the quantity of pure silver contained in it sunk in some cases as low as 140 grs., and even, in exceptional cases, to 100 grs. Variation however was not confined to native States. Rupees were struck in Bombay at a very early date of the British occupation. Of these there are four specimens in the Br. Mus. The first bears *obv.* ‘THE RUPEE OF BOMBAY. 1677. BY AUTHORITY OF CHARLES THE SECOND; *rev.* KING OF GREAT BRITAIN, FRANCE, AND IRELAND.’ Wt. 107.8 gr. The fourth bears *obv.* ‘HON. SOC. ANG. IND. ORI.’ with a

shield; *rev.* ‘A. DEO. PAX. ET. INCREMENTUM.—MON. BOMBAY. ANGLO. REGIM.’ A^o 7^o. Weight 177.8 gr. Different Rupees minted by the British Government were current in the three Presidencies, and in the Bengal Presidency several were current; viz. the *Sikka* (see SICCA) Rupee, which latterly weighed 192 grs., and contained 176 grs. of pure silver; the *Farrukhabad*, which latterly weighed 180 grs.,* containing 165.215 of pure silver; the *Demara* Rupee (up to 1819), which weighed 174.76 grs., and contained 168.885 of pure silver. Besides these there was the *Chaldani* or ‘current’ rupee of account, in which the Company’s accounts were kept, of which 116 were equal to 100 *sikhas*. [“The *bhāri* or Company’s Arcot rupee was coined at Calcutta, and was in value 3½ per cent. less than the *Sikka* rupee” (Derividge, *Bakaryanj*, 99).] The Bombay Rupee was adopted from that of Surat, and from 1800 its weight was 178.32 grs.; its pure silver 161.94. The Rupee at Madras (where however the standard currency was of an entirely different character, see PAGODA) was originally that of the Nawab of the Carnatic (or ‘Nabob of Arcot’) and was usually known as the *Arcot* Rupee. We find its issues varying from 171 to 177 grs. in weight, and from 160 to 170 of pure silver; whilst in 1811 there took place an abnormal coinage, from Spanish dollars, of rupees with a weight of 188 grs. and 169.20 of pure silver.

Also from some reason or other, perhaps from commerce between those places and the ‘Coast,’ the Chittagong and Dacca currency (i.e. in the extreme east of Bengal) “formerly consisted of Arcot rupees; and they were for some time coined expressly for those districts at the Calcutta and

* The term *Sonant* rupees, which was of frequent occurrence down to the reformation and unification of the Indian coinage in 1823, is one very difficult to elucidate. The word is properly a verb, pl. of *Ar. sanat*(s), a year. According to the old practice in Bengal, coins deteriorated in value, in comparison with the rupee of account, when they passed the third year of their currency, and these rupees were termed *Sonant* or *Sonant*. But in 1778, to put a stop to this inconvenience, Government determined that all rupees coined in future should bear the impression of the 16th Jan or year of Shāh ‘Alam (the Mogul then reigning). And in all later uses of the term *Sonant* it appears to be equivalent in value to the *Farrukhabad* rupee, or the modern “Company’s Rupee” (which was of the same standard).

Dacca Mints.' (1) (*Prinsep, Useful Tables*, ed. by E. Thomas, 24.)

These examples will give some idea of the confusion that prevailed (without any reference to the vast variety besides of native coinages), but the subject is far too complex to be dealt with minutely in the space we can afford to it in such a work as this. The first step to reform and assimilation took place under Regulation VII. of 1833, but this still maintained the exceptional *Sicca* in Bengal, though assimilating the rupees over the rest of India. The *Sicca* was abolished as a coin by Act XIII. of 1836; and the universal rupee of British territory has since been the "Company's Rupee," as it was long called, of 180 grs. weight and 165 pure silver, representing therefore in fact the *Farrukhabad* Rupee.

1610.—"This armie consisted of 100,000 horse at the least, with infinite number of Camels and Elephants: so that with the whole baggage there could not bee lesse than five or sixe hundred thousand persons, in much that the waters were not sufficient for them; a Mussocke (see *MUS-SUCK*) of water being sold for a Rupia, and yet not enough to be had."—*Hackins*, in *Purchas*, i. 427.

[1615.—"Roupies Jangurs (*Jahangiri*) of 100 *piyas*, which goeth four for five ordinary roupies of 80 *piyas* called *Cusanes* (see *KUZZANNA*), and we value them at 2s. 4d. per piece: *Cecaus* (see *SICCA*) of Amadavrs which goeth for 86 *piyas*, *Chalannes* of Agra, which goeth for 83 *piyas*."—*Foster, Letters*, iii. 87.]

1616.—"Rupias monetæ genus est, quarum singulæ xxvi assibus gallicis aut circiter æquivalent."—*Jarrie*, iii. 83.

"... As for his Government of Patan only, he gave the King eleven Leekes of Rupias (the Rupia is two shillings, two-pence sterling) ... wherein he had Regall Authority to take what he list, which was esteemed at five thousand horse, the pay of every one at two hundred Rupias by the year."—*Sir T. Roe*, in *Purchas*, i. 548; [*Hak. Soc.* i. 239, with some differences of reading].

"They call the peeces of money roopees, of which there are some of divers values, the meaneest worth two shillings and threepence, and the best two shillings and ninepence sterling."—*Terry*, in *Purchas*, ii. 1471.

["This money, consisting of the two-shilling pieces of this country called *Roopees*."—*Foster, Letters*, iv. 229.]

1648.—"Reducing the Ropie to four and twenty Holland Stuyvers."—*Van Twist*, 26.

1653.—"Roupee est une monnoye des Indes de la valeur de 80s." (*i.e. sous*).—*De la Boulaye-le-Gouz*, ed. 1657, p. 355.

o. 1666.—"And for a Roupie (in Bengal) which is about half a Crown, ypp may have 20 good Pallets and more; Geese and Ducks, in proportion."—*Bernier*, E.T. p. 140; [ed. *Constable*, 438].

1673.—"The other was a Goldsmith, who had coined copper Rupees."—*Fryer*, 97.

1677.—"We do, by these Presents . . . give and grant unto the said Governor and Company . . . full and free Liberty, Power, and Authority . . . to stamp and coin . . . Monies, to be called and known by the Name or Names of Rupees, Pies, and Budgrooks, or by such other Name or Names . . ."—*Letters Patent of Charles II.* In *Charters of the E.I. Co.*, p. 111.

1771.—"We fear the worst however; that is, that the Government are about to interfere with the Company in the management of Affairs in India. Whenever that happens it will be high Time for us to decamp. I know the Temper of the King's Officers pretty well, and however they may decry our manner of acting they are ready enough to grasp at the Rupees whenever they fall within their Reach."—*M.S. Letter of James Rennell*, March 31.

RUSSUD, s. Pers. *rasad*. The provisions of grain, forage, and other necessities got ready by the local officers at the camping ground of a military force or official cortège. The vernacular word has some other technical meanings (see *Wilson*), but this is its meaning in an Anglo-Indian month.

[c. 1640-50.—*Rasad*. (See under **TANA**.)

RUT, s. Hind. *rath*, 'a chariot.' Now applied to a native carriage drawn by a pony, or oxen, and used by women on a journey. Also applied to the car in which idols are carried forth on festival days. [See **ROOK**.]

[1810-17.—"Tippoo's Aumil . . . wanted iron, and determined to supply himself from the rut, (a temple of carved wood fixed on wheels, drawn in procession on public occasions, and requiring many thousand persons to effect its movement)."—*Willis, Sketches*, Madras reprint, ii. 251.

[1813.—"In this camp hackeries and ruths, as they are called when they have four wheels, are always drawn by bullocks, and are used, almost exclusively, by the *Pies*, the *Nach* girls, and the bankers."—*Droughton, Letters*, ed. 1892, p. 117.]

1829.—"This being the case I took the liberty of taking the rut and horse to camp as prize property."—*Mem. of John Shipp*, ii. 183.

RUTTEE, RETTEE, s. Hind. *ratti*, *rati*, Skt. *raktikt*, from *rakta*, 'red.' The seed of a leguminous creeper

(*Abrus precatorius*, L.) sometimes called country liquorice—a pretty scarlet pea with a black spot—used from time immemorial in India as a goldsmith's weight, and known in England as 'Crab's eyes.' Mr. Thomas has shown that the ancient *ratti* may be taken as equal to 1.75 grs. Troy (*Numismata Orientalia*, New ed., Pt. I. pp. 12-14). This work of Mr. Thomas's contains interesting information regarding the old Indian custom of basing standard weights upon the weight of seeds, and we borrow from his paper the following extract from Manu (viii. 132): "The very small mote which may be discerned in a sunbeam passing through a lattice is the first of quantities, and men call it a *trasarepu*. 133. Eight of these *trasarepus* are supposed equal in weight to one minute poppy-seed (*likhyā*), three of those seeds are equal to one black mustard-seed (*ruja-sarshapa*), and three of these last to a white mustard-seed (*gaurasarsapa*). 134. Six white mustard-seeds are equal to a middle-sized barley-corn (*yava*), three such barley-corns to one *krishyala* (or *raktika*), five *krishyalas* of gold are one *māsha*, and sixteen such *māshas* one *surarna*," &c. (*ibid.* p. 13). In the *Ain*, Abul Fazl calls the *ratti surkh*, which is a translation (Pers. for 'red'). In Persia the seed is called *chashm-i-khurā*, 'Cock's eye' (see Blochmann's E.T., i. 16 n., and Jarrett, ii. 354). Further notices of the *rati* used as a weight for precious stones will be found in Sir W. Elliot's *Coins of Madras* (p. 49). Sir Walter's experience is that the *rati* of the gem-dealers is a double *rati*, and an approximation to the *manjādi* (see MANGELIN). This accounts for Tavernier's valuation at 3½ grs. [Mr. Ball gives the weight at 2.66 Troy grs. (Tavernier, ii. 448).]

c. 1676.—"At the mine of *Soundpour* in *Bengala*, they weigh by *Rati's*, and the *Rati* is seven eighths of a *Carat*, or three grains and a half."—Tavernier, E.T. ii. 140; [ed. Ball, ii. 89].

RYOT, s. Ar. *ra'iyat*, from *ra'ā*, 'to pasture,' meaning originally, according to its etymology, 'a herd at pasture'; but then 'subjects' (collectively). It is by natives used for 'a subject' in India, but its specific Anglo-Indian application is to 'a tenant of the soil'; an individual occupying land as a

farmer or cultivator. In Turkey the word, in the form *raiya*, is applied to the Christian subjects of the Porte, who are not liable to the conscription, but pay a poll-tax in lieu, the *Kharāj*, or *Jizya* (see JEZYA).

[1609.—"Blats or clownes." (See under DOAL.)]

1776.—"For some period after the creation of the world there was neither Magistrate nor Punishment . . . and the Ryots were nourished with piety and morality."—*Halked, Gentoo Code*, 41.

1789.—

"To him in a body the Ryots complain'd
That their houses were burnt, and their
cattle distrain'd."

The Letters of Simplicin the Second, &c. 11.

1790.—"A *raiyyot* is rather a farmer than a husbandman."—*Colebrooke*, in *Life*, 42.

1809.—"The ryots were all at work in their fields."—*Lord Valentia*, ii. 127.

1813.—

"And oft around the cavern fire
On visionary schemes debate,
To snatch the *Rayahs* from their fate."

Byron, Bride of Abydos.

1820.—"An acquaintance with the customs of the inhabitants, but particularly of the *rayots*, the various tenures . . . the agreements usual among them regarding cultivation, and between them and sovereigns (see SOWCAR) respecting loans and advances . . . is essential to a judge."—Sir T. Munro, in *Life*, ii. 17.

1870.—"Ryot is a word which is much . . . misused. It is Arabic, but no doubt comes through the Persian. It means 'protected one,' 'subject,' 'a commoner,' as distinguished from '*Races*' or 'noble.' In a native mouth, to the present day, it is used in this sense, and not in that of tenant."—*Systems of Land Tenure* (Cobden Club), 166.

The title of a newspaper, in English but of native editing, published for some years back in Calcutta, corresponds to what is here said; it is *Races and Raiyat*.

1877.—"The great financial distinction between the followers of Islam . . . and the *rayahs* or infidel subjects of the Sultan, was the payment of *harateh* or capitation tax."—*Finlay, II. of Greece*, v. 22 (ed. 1877).

1884.—"Using the rights of conquest after the fashion of the Normans in England, the Turks had everywhere, except in the Cyclades, . . . seized on the greater part of the most fertile lands. Hence they formed the landlord class of Greece; whilst the *Rayahs*, as the Turks style their non-Musulman subjects, usually farmed the territories of their masters on the *metayer* system."—*Murray's Handbook for Greece* (by A. F. Yule), p. 61.

RYOTWARRY, adj. A technicality of modern coinage. Hind. from Pers. *ra'yatnadr*, formed from the preceding. The *ryotwarry* system is that under which the settlement for land revenue is made directly by the Government agency with each individual cultivator holding land, not with the village community, nor with any middleman or landlord, payment being also received directly from every such individual. It is the system which chiefly prevails in the Madras Presidency, and was elaborated there in its present form mainly by Sir T. Munro

1824—"It has been objected to the *ryotwari* system that it produces unequal assessment and destroys ancient rights and privileges but these opinions seem to originate in some misapprehension of its nature."—*Minutes, &c., of Sir T. Munro*, i. 265. We may observe that the spelling here is not Munro's. The Editor, Sir A. Arbuthnot, has followed a system (see Preface, p. x.), and we see in *Gleg's Life* (iii. 355) that Munro wrote '*Rayetwar*.'

S

SABAIO, ÇABAIO, &c., n.p. The name generally given by the Portuguese writers to the Mahommedan prince who was in possession of Goa when they arrived in India, and who had lived much there. He was in fact that one of the captains of the Bāhmanī kingdom of the Decan who, in the division that took place on the decay of the dynasty towards the end of the 15th century, became the founder of the 'Adil Shāhī family which reigned in Bijapur from 1489 to the end of the following century (see **IMALCAN**). His real name was Abdul Muzaffar Yūsuf, with the surname *Sabāi* or *Sardī*. There does not seem any ground for rejecting the intelligent statement of De Barros (II. v. 2) that he had this name from being a native of *Sāra* in Persia [see *Bombay Gazetteer*, xxiii. 404] Garcia de Orta does not seem to have been aware of this history, and he derives the name from *Sāhib* (see below), apparently a mere guess, though not an unnatural one. Mr. Birch's surmise (*Albuquerque*, ii. 82), with these two old and obvious

sources of suggestion before him, that "the word may possibly be connected with *sipahi*, Arabic, a soldier," is quite inadmissible (nor is *sipahi* Arabic). [On this word Mr. Whiteway writes: "In his explanation of this word Sir H. Yule has been misled by Barros Couto (Dec. iv. Bk. 10 ch. 4) is conclusive, where he says: 'This Çufo extended the limits of his rule as far as he could till he went in person to conquer the island of Goa, which was a valuable possession for its income, and was in possession of a lord of Canara, called *Saray*, a vassal of the King of Canara, who then had his headquarters at what we call Old Goa. . . . As there was much jungle here, *Saray*, the lord of Goa, had certain houses where he stayed for hunting. . . . These houses still preserve the memory of the Hindu *Saray*, as they are called the *Savayo's* house, where for many years the Governors of India lived. As our João de Barros could not get true information of these things, he confounded the name of the Hindu *Saray* with that of Çufo (? Yūsuf) Adil Shāh, saying in the 6th Book of his 2nd Decade that when we went to India a Moor called Soay was lord of Goa, that we ordinarily called him *Sabayo*, and that he was a vassal of the King of the Decan, a Persian, and native of the city of *Sāra*. At this his sons laughed heartily when we read it to them, saying that their father was anything but a Turk, and his name anything but Çufo.' This passage makes it clear that the origin of the word is the Hindu title *Sīrūr*, Hind. *Saudr*, 'having the excess of a fourth,' 'a quarter better than other people,' which is one of the titles of the Mahārājā of Jaypur. To show that it was more or less well known, I may point to the little State of Sunda, which lay close to Goa on the S.E., of which the Rāja was of the Vijayanagar family. This little State became independent after the destruction of Vijayanagar, and remained in existence till absorbed by Tippoo Sultan. In this State *Sīrūr* was a common honorific of the ruling family. At the same time Barros was not alone in calling Adil Shāh the *Sabaio* (see *Albuquerque*, *Cartas*, p. 24), where the name occurs. The mistake having been made, everyone accepted it."]

There is a story, related as unquestionable by Firishita, that the Sabalo was in reality a son of the Turkish Sultan Agā Murād (or 'Amurath') II., who was saved from murder at his father's death, and placed in the hands of 'Imād-ud-dīn, a Persian merchant of Sāvā, by whom he was brought up. In his youth he sought his fortune in India, and being sold as a slave, and going through a succession of adventures, reached his high position in the Decān (Briggs, *Firishita*, iii. 7-8).

1510.—"But when Afonso Dalboquerque took Goa, it would be about 40 years more or less since the **Sabalo** had taken it from the Hindoos."—*Dalboquerque*, ii. 96.

"In this island (Goa called *Goga*) there is a fortress near the sea, walled round after our manner, in which there is sometimes a captain called **Savala**, who has 400 Mamelukes, he himself being also a Mameluke. . . ."—*Parthema*, 116.

1516.—"Going further along the coast there is a very beautiful river, which sends two arms into the sea, making between them an island, on which stands the city of Goa belonging to *Dugem* (Decān), and it was a principality of itself with other districts adjoining in the interior; and in it there was a great Lord, as vassal of the said King (of Decān) called **Sabayo**, who being a good soldier, well mannered and experienced in war, this lordship of Goa was bestowed upon him, that he might continually make war on the King of Narsinga, as he did until his death. And then he left this city to his son **Cabaym Hydalgan**. . . ."—*Barros*, Lisbon ed. 287.

1563.—"O. . . . And returning to our subject, as **Adel** in Persian means 'justico,' they called the prince of these territories **Adelham**, as it were 'Lord of Justice.'

"**R.** A name highly inappropriate, for neither he nor the rest of them are wont to do justice. But tell me also why in Spain they call him the **Sabalo**?

"O. Some have told me that he was so called because they used to call a Captain by this name; but I afterwards came to know that in fact *saiba* in Arabic means 'lord.' . . ."—*Garcia*, i. 36.

SABLE-FISH. See **HILSA**.

SADERAS, SADRASPATAM, n.p. This name of a place 42 m. south of Madras, the seat of an old Dutch factory, was probably shaped into the usual form in a sort of conformity with **Madras** or **Madraspatam**. The correct name is **Sadurā**, but it is sometimes made into **Sadrang-** and **Shatrang-patam**. [The *Madras Gloss* gives **Tam. Shathurangappatanam**, **Skt.**

chatur-anga, 'the four military arms, infantry, cavalry, elephants and cars.'] Fryer (p. 28) calls it **Sandraslapatam**, which is probably a misprint, for **Sandraslapatam**.

1672.—"From Tirepoplier you come . . . to **Sadraspatam**, where our people have a Factory."—*Baldarus*, 152.

1726.—"The name of the place is properly **Sadrangapatam**; but for short it is also called **Sadrampatam**, and most commonly **Sadraspatam**. In the Tellinga it indicates the name of the founder, and in Persian it means 'thousand troubles' or the Shah-board which we call chess."—*Valentin, Choromandel*, 11. The curious explanation of *Shatrang* or 'chess,' as 'a thousand troubles,' is no doubt some popular etymology; such as *P. sad-rang*, 'a hundred gruels.' The word is really of Sanskrit origin, from *Chaturangam*, literally, 'quadripartite'; the four constituent parts of an army, viz. horse, foot, chariots and elephants.

[1727.—"**Saderass**, or **Saderass Patam**." (See under **LONG-CLOTH**.)]

c. 1780.—"J'avois pensé que **Sadras** auroit été le lieu où devoient finir mes contrariétés et mes courses."—*Laufner*, i. 141.

"Non, je ne suis point Anglois," m'écriai-je avec indignation et transport; "je suis un Hollandois de **Sadrangapatnam**."—*Ibid.* 181.

1781.—"The chief officer of the French now despatched a summons to the English commandant of the Fort to surrender, and the commandant, not being of opinion he could resist . . . evacuated the fort, and proceeded by sea in boats to **Sadrung Putnam**."—*H. of Hydur Naik*, 447.

SAFFLOWER, s. The flowers of the annual *Carthamus tinctorius*, L. (*N.O. Compositae*), a considerable article of export from India for use of a red dye, and sometimes, from the resemblance of the dried flowers to saffron, termed 'bastard saffron.' The colouring matter of safflower is the basis of *rouge*. The name is a curious modification of words by the 'striving after meaning.' For it points, in the first half of the name, to the analogy with saffron, and in the second half, to the object of trade being a flower. But neither one nor the other of these meanings forms any real element in the word. *Safflower* appears to be an eventual corruption of the Arabic name of the thing, *'usfūr*. This word we find in medieval trade-lists (e.g. in Pegolotti) to take various forms such as *usfiore*, *asfirole*, *ustifore*, *zaffrole*, *saffiore*; from the last of which the transition to *safflower* is natural. In

the old Latin translation of Avicenna it seems to be called *Crocus hortulanus*, for the corresponding Arabic is given *hasfor*. Another Arabic name for this article is *kurqum*, which we presume to be the origin of the botanist's *carthamus*. In Hind. it is called *Lusumbha* or *Lusum*. Bretschneider remarks that though the two plants, saffron and safflower, have not the slightest resemblance, and belong to two different families and classes of the nat. system, there has been a certain confusion between them among almost all nations, including the Chinese.

c. 1200. — "Usfur . . . *At* *Hasufa*. This plant yields a coloring matter, used in dyeing. There are two kinds, cultivated and wild, both of which grow in Arabia, and the seeds of which are called *al-kurqum*." — *Iba Batbar*, ii. 196.

c. 1317. — "Affiore vuol esser fresco, e asciutto, e colorito rosso in colore di buon saffrono, e non giallo, e chiaro a uolo di femonella di saffrono, e che non sia trandato, che quando è vecchio e trandato si spolverizza, e fae vermini." — *Pegolotti*, 372.

1612. — "The two Indian ships *afors* did discharge these goods following . . . *oosfar*, which is a red dye, great quantity" — *Capt. Surin, in Percha*, i. 317.

[1657-8. — " . . . molder, safflower, arg. dl, cartharum. . . . — *List of Goods Imported, in Hindost, Report on Old Records*, 76.]

1810. — "Le safran tiré de carthame, nommé dans le commerce *safraon*, est appelé par les Arabes . . . *osfour* ou . . . *kortou*. Surant M. Bonnin, le premier nom désigne la plante, et le second, ses graines." — *Sûr. de Say*, Note on *Metallurg.*, p. 123.

1813. — "Safflower (*Crocus*, Hind., *As four Arab*) is the flower of an annual plant, the *Carthamus tinctorius*, growing in Bengal and other parts of India, which when well-cured is not easily distinguishable from saffron by the eye, though it has nothing of its smell or taste." — *Milburn*, ii. 238.

SAFFRON, s. Arab. *sa'furin*. The true saffron (*Crocus sativus*, L.) in India is cultivated in Kashmir only. In South India this name is given to turmeric, which the Portuguese called *acafuão da terra* ('country saffron.') The Hind. name is *haldi*, or in the Deccan *halad*, [Skt. *haridra*, *hari*, 'green, yellow']. Garcia de Orta calls it *crocus Indicus*, 'Indian saffron.' Indeed, Dozy shows that the Arab. *kurqum* for turmeric (whence the bot. Lat. *curcuma*) is probably taken from the Greek *κρόκος* or *olil*, *κρόκος*.

Moodeen Sherif says that *kurqum* is applied to saffron in many Persian and other writers.

c. 1299. — "The Persians call this root *al-Hard*, and the inhabitants of Persia call it *al-Kurkum*, and *al-Kurkum* is Saffron. They call these plants Saffron because they dye yellow in the same way as Saffron does." — *Iba Batbar*, ii. 370.

1561. — "R. Since there is nothing else to be said on this subject, let us speak of what we call 'country saffron.'

"O. This is a medicine that should be spoken of, since it is in use by the Indian physicians; it is a medicine and article of trade much exported to Arab's and Persia. In this city (Gua) there is little of it, but much in Malabar, i.e. in Canara and Calcutta. The Canarins call the root *al-Hard*, and the Malabars sometimes give it the same name, but more properly call it *sa'fur*, and the Malays *sa'fur*; the Persians, *dizwan*, which is as much as to say 'yellow-wood.' The Arabs call it *al-Hard*; and all of them, each in turn, say that this saffron does not exist in Persia, nor in Arabia, nor in Turkey, except what comes from India." — *Garcia*, i. 178. Further on he identifies it with *curcuma*.

1729. — "Curcuma, or Indian Saffron." — *Valentin*, 47, c. 42.

SAGAR-PESHA, s. Camp-follower, or the body of servants in a private establishment. The word, though usually pronounced in vulgar Hind. as written above, is Pers. *shagird-peshā* (lit. *shagird*, 'a disciple, a servant,' and *peshā*, 'business').

[1767. — "Saggar Depersah say. . . ." — *In Lang*, 513.]

SAGO, s. From Malay *sagā*. The farinaceous pith taken out of the stem of several species of a particular genus of palm, especially *Metrostylon laro*, Mart., and *M. Rumphii*, Willd., found in every part of the Indian Archipelago, including the Philippines, wherever there is proper soil. They are most abundant in the eastern part of the region indicated, including the Moluccas and S. Guinea, which probably formed the original habitat; and in these they supply the sole bread of the natives. In the remaining parts of the Archipelago, *sago* is the food only of certain wild tribes, or consumed (as in Mindanao) by the poor only, or prepared (as at Singapore, &c.) for export. There are supposed to be five species producing the article.

1293. — "They have a kind of trees that produce flour, and excellent flour it is for

food. These trees are very tall and thick, but have a very thin bark, and inside the bark they are crammed with flour."—*Marco Polo*, Bk. iii. ch. xi.

1330.—"But as for the trees which produce flour, tis after this fashion. . . . And the result is the best *pasta* in the world, from which they make whatever they choose, cakes of sorts, and excellent bread, of which I, Prior Odoric, have eaten."—*Fr. Odoric*, in *Cathay*, &c., 32.

1522.—"Their bread (in Tidore) they make of the wood of a certain tree like a palm-tree, and they make it in this way. They take a piece of this wood, and extract from it certain long black thorns which are situated there: then they pound it, and make bread of it which they call *sagu*. They make provision of this bread for their sea voyages."—*Pignafetta*, Hak. Soc. p. 136. This is a bad description, and seems to refer to the *Sagwire*, not the true sago-tree.

1552.—"There are also other trees which are called *cagus*, from the pith of which bread is made."—*Catanheda*, vi. 21.

1553.—"Generally, although they have some millet and rice, all the people of the Isles of Maluco eat a certain food which they call *Sagum*, which is the pith of a tree like a palm-tree, except that the leaf is softer and smoother, and the green of it is rather dark."—*Barro*, III. v. 5.

1579.—". . . and a Kind of meale which they call *Sago*, made of the toppes of certaine trees, tasting in the Mouth like some curle, but melts away like sugar."—*Dral's Voyage*, Hak. Soc. p. 142.

"Also in a list of "Certaine Wordes of the Natural Language of Iann"; "*Sagu*, bread of the Country."—*Hakl.* iv. 246.

c. 1690.—"Primo *Sagus* genuina, Malaico *Sagu*, sive *Lapia tani*, h.e. vera *Sagu*."—*Rumphius*, i. 76. (We cannot make out the language of *lapia tani*.)

1727.—"And the inland people subsist mostly on *Sagow*, the Pith of a small Twig split and dried in the Sun."—*A. Hamilton*, ii. 93; [ed. 1744].

SAGWIRE, s. A name applied often in books, and, formerly at least, in the colloquial use of European settlers and traders, to the *Gomuti* palm or *Arenga saccharifera*, Labill., which abounds in the Ind. Archipelago, and is of great importance in its rural economy. The name is Port. *saguiru* (analogous to *palmeira*), in Span. of the Indies *saguran*, and no doubt is taken from *sagu*, as the tree, though not the *Sago*-palm of commerce, affords a *sago* of inferior kind. Its most important product, however, is the sap, which is used as *toddy* (q.v.), and which in former days also afforded almost all the sugar used by natives in

the islands. An excellent cordage is made from a substance resembling black horse-hair, which is found between the trunk and the fronds, and this is the *gomuti* of the Malays, which furnished one of the old specific names (*Borassus Gomutus*, Loureiro). There is also found in a like position a fine cotton-like substance which makes excellent tinder, and strong stiff spines from which pens are made, as well as arrows for the blow-pipe, or Sumpitan (see *SARBATANE*). "The seeds have been made into a confection, whilst their pulpy envelope abounds in a poisonous juice—used in the barbarian wars of the natives—to which the Dutch gave the appropriate name of 'hell-water' (Cransford, *Desc. Diet.* p. 146). The term *sagwire* is sometimes applied to the *toddy* or palm-wine, as will be seen below.

1515.—"They use no sustenance except the meal of certain trees, which trees they call *Sagur*, and of this they make bread."—*Gior. da Lupoli*, 66.

1615.—"Oryza tamen magna hic copia, ingens etiam modus arborum quas *Saguras* vocant, quaeque varia suggerunt comoda."—*Jarric*, i. 201.

1631.—". . . tertius frequens est in Banda ac reliquis insulis Moluccis, quo distillat ex arbore non abisimili *Palmas* Indicae, e quo potus indigenis *Sagur* vocatur. . . ."—*Jac. Donthi*, *Dial.* iv. p. 9.

1781.—"The natives drink much of a liquor called *sagwire*, drawn from the palm-tree."—*Forrest*, *Meyni*, 73.

1820.—"The Portuguese, I know not for what reason, and other European nations who have followed them, call the tree and the liquor *sagwire*."—*Cransford*, *Hist.* i. 401.

SAHIB, s. The title by which, all over India, European gentlemen, and it may be said Europeans generally, are addressed, and spoken of, when no disrespect is intended, by natives. It is also the general title (at least where Hindustani or Persian is used) which is affixed to the name or office of a European, corresponding thus rather to *Monsieur* than to *Mr.* For *Colonel Sahib*, *Collector Sahib*, *Lord Sahib*, and even *Sergeant Sahib* are thus used, as well as the general vocative *Sahib*! 'Sir!' In other Hind. use the word is equivalent to 'Master'; and it is occasionally used as a specific title both among Hindus and Musulmans, e.g. *Appa Sahib*, *Tipa Sahib*; and generically is affixed to the titles of

men of rank when indicated by those titles, as *Khān Sahib*, *Nawab Sahib*, *Raja Sahib*. The word is Arabic, and originally means 'a companion'; (sometimes a companion of Mahommed). [In the *Arabian Nights* it is the title of a Wazir (*Burton*, i. 218).]

1673.—" . . . To which the subtle Heathen replied, *Sahab* (i.e. Sir), why will you do more than the Creator meant?"—*Fryer*, 417.

1689.—"Thus the distracted Husband in his Indian English contest, *English fashion*, Sab, best fashion, have one Wife best for one Husband."—*Orington*, 323.

1853.—"He was told that a '*Sahib*' wanted to speak with him."—*Gulfield*, ii. 232.

1878.—" . . . forty Elephants and five *Sahibs* with guns and innumerable followers."—*Life in the Mughal*, i. 191.

[**ST. DEAVES**, n.p. A corruption of the name of the island of *Sandrip* in the Bay of Bengal, situated off the coast of Chittagong and Noakhali, which is best known in connection with the awful loss of life and property in the cyclone of 1876.

[1699.—"From Chittagangam we sailed away the 22th January, after had sent small vessels to search round the island *St. Deaves*."—In *Pyle, Madges' Diary*, Hak. Soc. II. lxxx.]

SAINT JOHN'S, n.p.

a. An English sailor's corruption, which for a long time maintained its place in our maps. It is the *Sindān* of the old Arab Geographers, and was the first durable settling-place of the Parsee refugees on their emigration to India in the 8th century. [Dowdhai Framji, *Hist. of the Parsees*, i. 30.] The proper name of the place, which is in lat. 20° 12' and lies 83 m north of Bombay, is apparently *Sayām* (see *Hist. of Cambay*, in *Bo. Govt. Solutions*, No. xxvi., N.S., p. 52), but it is commonly called *Sanjān*. E. B. Esauwick in *J. Bo. As. Soc. R.* i. 167, gives a Translation from the Persian of the "*Kizāh-i-Sanjān*, or History of the arrival and settlement of the Parsees in India." *Sanjān* is about 3 m. from the little river-mouth port of Umhargām. "Evidence of the greatness of *Sanjān* is found, for miles around, in old foundations and bricks. The bricks are of very superior quality."—*Bomb. Gazetteer*, vol. xiv. 302, [and for medieval references to the place, *ibid.* I. Pt. i. 262, 520 seq.].

c. 1150.—"*Sindān* is 1½ mile from the sea. . . . The town is large and has an extensive commerce both in exports and imports."—*Idrisi*, in *Elliot*, i. 85.

c. 1599.—
"When the Dastur saw the soil was good,
He selected the place for their residence:
The Dastur named the spot *Sanjan*,
And it became populous as the Land of Iran."—*Kizāh*, &c., as above, p. 179.

c. 1616.—"The alder *Nargul* . . . in the lands of *Daman* was infected by *Mahlar* Moors in their *paris*, who commonly landed there for water and provisions, and plundered the boats that entered or quitted the river, and the passengers who crossed it, with heavy loss to the alderas adjoining the river, and to the revenue from them, as well as to that from the custom-house of *Sangens*."—*Docarro, Decada*, 670.

1623.—"La mattina seguente, fatto giorno, scoprimmo terra di lontano . . . In un luogo poco discosto da *Buxalin*, che gl' Inglesi chiamano *Terra di San Giovanni*; ma nella carta da navigare vidi esser notato, in lingua Portoghese, col nome d'*Ilhas das ruínas*, o 'sola delle sacche' al modo nostro."—*J. della Valle*, ii. 500; [Hak. Soc. i. 16].

1630.—"It happened that in a city they made to the land of *St. Johns* on the shores of India."—*Levi, The Religion of the Persians*, 3.

1641.—"Besides these four ports there are in the said district four *Tamodar*is (see **TANADAR**), or different Captainships, called *Sangēs* (*St. John's*), *Dind*, *Mann*, and *Trapor*."—*Docarro* (Port. MS.).

1673.—"In a Week's Time we turned it up, sailing by *Bacein*, *Tamapore*, *Valentine's Peak*, *St. John's*, and *Daman*, the last City northward on the Continent, belonging to the Portuguese."—*Fryer*, 82.

1808.—"They (the Parsee emigrants) landed at *Dien*, and lived there 19 years; but, disliking the place . . . the greater part of them left it and came to the *Guerat* coast, in vessels which anchored off *Sorjan*, the name of a town."—*R. Drummond*.

1813.—"The Parsees or *Guebres* . . . continued in this place (*Diu*) for some time, and then crossing the Gulph, landed at *Suzan*, near *Nunsareo*, which is a little to the southward of *Surat*."—*Forbes, Or. Men.* i. 109; [2nd ed. i. 78].

1811.—"The high land of *St. John*, about 3 leagues inland, has a regular appearance. . . ."—*Horsburgh's Directory*, ed. 1811, i. 470.

1872.—"In connexion with the landing of the Parsees at *Sanjān*, in the early part of the 8th century, there still exist copies of the 16 Sanskrit *Nalas*, in which their *Nobeds* explained their religion to *Jadē Rānā*, the *Rājā* of the place, and the reply he gave them."—*Ind. Antiq.* i. 214. The *Slokas* are given. See them also in *Dowdhai Framji's Hist. of the Parsees*, i. 31.

b. **ST. JOHN'S ISLAND**, n.p. This again is a corruption of *San-*

Shan, or more correctly *Shung-chuang*, the Chinese name of an island about 60 or 70 miles S.W. of Macao, and at some distance from the mouth of the Canton River, the place where St. Francis Xavier died, and was originally buried.

1552.—“Inde nos ad Sancianum, Sinarum insulam a Cantone millia pas. circiter ex Deus perduxit incolomes.”—*Sett. Franc. Xaverii Epist.*, Prague 1667, IV. xiv.

1697.—“We came to Anchor the same Day, on the N.E. end of St. John's Island. This Island is in Lat. about 32 d. 30 min. North, lying on the S. Coast of the Province of Quantung or Canton in China.”—*Dampier*, i. 306.

1727.—“A Portuguese Ship . . . being near an Island on that Coast, called after St. Juan, some Gentlemen and Priests went ashore for Diversion, and accidentally found the Saint's Body uncorrupted, and carried it Passenger to Goa.”—1. *Hamilton*, i. 252; [ed. 1744, ii. 255].

1760.—“St. John's,” in *Dunn's New Directory*, 472.

c. ST. JOHN'S ISLANDS. This is also the chart-name, and popular European name, of two islands about 6 m. S. of Singapore, the chief of which is properly Pulo *Sikajang*, [or as Denny's (*Desc. Dict.* 321) writes the word, Pulo *Skijang*].

SAIVA, s. A worshipper of *Siva*; Skt. *Saiva*, adj., ‘belonging to Siva.’

1651.—“The second sect of the Bramins, ‘Selviâ’ . . . by name, say that a certain *Entam* is the supreme among the gods, and that all the others are subject to him.”—*Rogers*, 17.

1807.—“This temple is reckoned, I believe, the holiest shrine in India, at least among the Shaivites.”—*By. Milman*, in *Memoirs*, p. 48.

SALA, s. Hind. *sālā*, ‘brother-in-law,’ i.e. wife's brother; but used elliptically as a low term of abuse.

[1856.—“Another reason (for infanticide) is the blind pride which makes them hate that any man should call them sala, or Sussoor—brother-in-law, or father-in-law.”—*Forbes, Râs Mâlâ*, ed. 1878, 610.]

1861.—“Another of these popular Paris sayings is ‘*et tu sœur*?’ which is as insulting a remark to a Parisian as the apparently harmless remark *sâlâ*, ‘brother-in-law,’ is to a Hindoo.”—*Sat. Rev.*, Sept. 10, 326.

SALAAM, s. A salutation; properly oral salutation of Mahomedans to each other. Arab. *saldm*,

‘peace.’ Used for any act of salutation; or for ‘compliments.’

[c. 60 A.C.—

“ΑΛΛ’ εἰ μὲν Σέρος ἐστὶ “Σαλᾶμ,” εἰ δ’ οὐκ οὐ γὰρ φολιγέ

“Ναλίδες,” εἰ δ’ Ἑλλήν “Χαίρε” τὸ δ’ αὐτὸ φράσσον.”

—*Melagros*, in *Anthologia Palatina*, vii. 149.

The point is that he has been a bird of passage, and says good-bye now to his various resting-places in their own tongue.]

1513.—“The ambassador (of Binnagar) entering the door of the chamber, the Governor rose from the chair on which he was seated, and stood up while the ambassador made him great *calema*.”—*Correa, Leulas*, II. i. 377. See also p. 431.

1552.—“The present having been seen he took the letter of the Governor, and read it to him, and having read it told him how the Governor sent him his *calema*, and was at his command with all his fleet, and with all the Portuguese. . . .”—*Castanheda*, iii. 445.

1611.—“*Qalema*. The salutation of an inferior.”—*Cobarrarias, Sp. Dict.* s.v.

1626.—“Heo (Solim i.e. Jahāngir) turneth over his Beades, and saith so many words, to wit three thousand and two hundred, and then presenteth himself to the people to receive their *salames* or good morrow. . . .”—*Purchas, Pilgrimage*, 623.

1638.—“En entrant ils se salient de leur Salom qu'ils accompagnent d'une profonde inclination.”—*Mandelato*, Paris, 1639, 223.

1648.—“ . . . this salutation they call *salam*; and it is made with bending of the body, and laying of the right hand upon the head.”—*Van Tienst*, 55.

1689.—“The Salem of the Religious Bramins, is to join their Hands together, and spreading them first, make a motion towards their Head, and then stretch them out.”—*Orington*, 183.

1691.—“The Town *Conicopolles*, and chief inhabitants of Egnore, came to make their *Salaam* to the President.”—*Wheeler*, i. 281.

1717.—“I wish the Priests in Tranquebar a Thousand fold *Schalam*.”—*Philipp's Act.* 62.

1800.—“The old priest was at the door, and with his head uncovered, to make his *salaams*.”—*Ld. Valentia*, i. 273.

1813.—

“‘Ho! who art thou?’—‘This low *salam* Replies, of Moslem faith I am.’”

Byron, The Giaour.

1832.—“Il me rendit tous les *salaams* que je fis autrefois au ‘Grand Mogol.’”—*Jacquemont, Corresp.* II. 137.

1844.—“All chiefs who have made their *salam* are entitled to carry arms personally.”—*G. O. of Sir C. Napier*, 2.

SALAK, s. A singular-looking fruit, sold and eaten in the Malay regions, described in the quotation.

It is the fruit of a species of ratan (*Salacca edulis*), of which the Malay name is *rotan-salak*.

1763-71. — "The *salac* (*Calamus rotang salacca*) which is the fruit of a prickly bush, and has a singular appearance, being covered with scales, like those of a lizard; it is nutritious and well tasted, in flavour somewhat resembling a raspberry." — *Saururus*, L.T. i. 211.

SALEB, SALEP, s. This name is applied to the tubers of various species of *orchis* found in Europe and Asia, which from ancient times, have had a great reputation as being restorative and highly nutritious. This reputation seems originally to have rested on the 'doctrine of signatures,' but was due partly no doubt to the fact that the mucilage of saleb has the property of forming, even with the addition of 40 parts of water, a thick jelly. Good modern authorities quite disbelieve in the virtues ascribed to saleb, though a decoction of it, spiced and sweetened, makes an agreeable drink for invalids. Saleb is identified correctly by Ibn Baithar with the *Satyrium* of Dioscorides and Galen. The full name in Ar. (analogous to the Greek *orchis*) is *Khu-i-al-thal'lab*, i.e. 'testiculus vulpis'; but it is commonly known in India as *gal'lab nigri*, i.e. Salep of Egypt, or popularly *salep-misree*. In Upper India *saleb* is derived from various species of *Eulophia*, found in Kashmir and the Lower Himalaya. *Saloop*, which is, or used to be, supplied hot in winter mornings by itinerant vendors in the streets of London, is, we believe, a representative of Saleb; but we do not know from what it is prepared. [In 1889 a correspondent to *Notes & Queries* (7 ser. vii. 35) stated that "within the last twenty years saloop vendors might have been seen plying their trade in the streets of London. The term saloop was also applied to an infusion of the *sassafras* bark or wood. In Pereira's *Materia Medica*, published in 1850, it is stated that 'sassafras tea, flavoured with milk and sugar, is sold at daybreak in the streets of London under the name of saloop.' Saloop in balls is still sold in London, and comes mostly from Smyrna."]

In the first quotation it is doubtful what is meant by *salif*; but it seems

possible that the traveller may not have recognised the *thal'lab*, *sal'lab* in its Indian pronunciation.

c. 1310. — "After that, they fixed the amount of provision to be given by the Sultan, viz. 1000 Indian *rials* of flour . . . 1000 of meat, a large number of *rials* (how many I don't now remember) of sugar, of ghee, of salt, of areca, and 1000 leaves of betel." — *Ibn Batuta*, iii. 382.

1727. — "They have a fruit called *Salob*, about the size of a Peach, but without a stone. They dry it hard . . . and being beaten to Powder, they dress it as Tea and Coffee are. . . . They are of opinion that it is a great restorative." — A. Hamilton, i. 125; [ed. 1711, i. 126].

[1751. — In his list of Indian drugs Ives (p. 41) gives "Rad. Salop, Persia Rs. 35 per maund."]

1835. — "Saleb Misree, a medicine, comes (a little) from Russia. It is considered a good nutritive for the human constitution, and is for this purpose powdered and taken with milk. It is in the form of flat oval pieces of about 80 grains each. . . . It is sold at 2 or 3 Rupees per ounce." — *Doc. of articles found in Bazaris of Cabool*. In *Punjab Trade Report*, 1862, App. vi.

1882 (?). — "Here we knock against an ambulant *salop*-shop (a kind of tea which people drink on winter mornings); there against roasting oil, salt, or water-vendors, bakers carrying brown bread on wooden trays, pedlars with cakes, fellows offering dainty little bits of meat to the knowing purchaser." — *Lectasia, The Capital of Cyprus*, ext. in *St. James's Gazette*, Sept. 10.

SALEM, n.p. A town and inland district of S. India. Properly *Sherlam*, which is perhaps a corruption of *Chera*, the name of the ancient monarchy in which this district was embraced. ["According to one theory the town of Salem is said to be identical with Seran or Sheran, and occasionally to have been named Sheralan; when S. India was divided between the three dynasties of Chola, Sera and Pandin, according to the generally accepted belief, Karur was the place where the three territorial divisions met; the boundary was no doubt subject to vicissitudes, and at one time possibly Salem or Serar was a part of Sera." — *Le Fanu, Man. of Salem*, ii. 18.]

SALEMPOORY, s. A kind of chintz. See allusions under **PALEMPORE**. [The *Madras Gloss.*, deriving the word from Tel. *salē*, 'weaver,' *poora*, Skt. 'town,' describes it as "a kind of cotton cloth formerly manufactured at Nellore; half the length of ordinary

Punjuns" (see **PIECE-GOODS**). The third quotation indicates that it was sometimes white.]

[1598. — "Sarampuras." — *Linschoten*, Hak. Soc. i. 95.

[1611. — "I . . . was only doubtful about the white Bettelas and Salempurys." — *Danvers, Letters*, i. 155.

[1614. — "Salampora, being a broad white cloth." — *Foster, ibid.* ii. 32.]

1680. — "Certain goods for Bantam priced as follows:—

"Salampores, Blew, at 14 Pagodas per corgo. . . ." — *Fr. St. Geo. Consn.*, April 22. In *Notes and Exts.* iii. 16; also *ibid.* p. 24.

1747. — "The Warehousekeeper reported that on the 1st inst. when the French entered our Bounds and attacked us . . . it appeared that 5 Pieces of Long Cloth and 10 Pieces of Salampores were stolen, That Two Pieces of Salampores were found upon a Peon . . . and the Person detected is ordered to be severely whipped in the Face of the Publick. . . ." — *Fr. St. David Consn.*, March 30 (MS. Records in India Office).

c. 1780. — " . . . en l'on y fabriquoit différentes espèces de toiles de coton, telles que salempouris." — *Hagfner*, ii. 461.

SALIGRAM, s. Skt. *Śālagrāma* (this word seems to be properly the name of a place, 'Village of the Śāl-tree'—a real or imaginary *tīrtha* or place of sacred pilgrimage, mentioned in the *Mahābhārata*). [Other and less probable explanations are given by Oppert, *Anc. Inhabitants*, 337.] A pebble having mystic virtues, found in certain rivers, e.g. Gandak, Son, &c. Such stones are usually marked by containing a fossil ammonite. The *śālagrāma* is often adopted as the representative of some god, and the worship of any god may be performed before it.* It is daily worshipped by the Brahmans; but it is especially connected with Vaishnava doctrine. In May 1883 a *śālagrāma* was the ostensible cause of great popular excitement among the Hindus of Calcutta. During the proceedings in a family suit before the High Court, a question arose regarding the identity of a *śālagrāma*, regarded as a household

god. Counsel on both sides suggested that the thing should be brought into court. Mr. Justice Norris hesitated to give this order till he had taken advice. The attorneys on both sides, Hindus, said there could be no objection; the Court interpreter, a high-caste Brahman, said it could not be brought into Court, *because of the coir-matting*, but it might with perfect propriety be brought into the corridor for inspection; which was done. This took place during the excitement about the "Ilbert Bill," giving natives magisterial authority in the provinces over Europeans; and there followed most violent and offensive articles in several native newspapers reviling Mr. Justice Norris, who was believed to be hostile to the Bill. The editor of the *Bengallee* newspaper, an educated man, and formerly a member of the covenanted Civil Service, the author of one of the most unscrupulous and violent articles, was summoned for contempt of court. He made an apology and complete retraction, but was sentenced to two months' imprisonment.

c. 1590. — "Salgram is a black stone which the Hindoos hold sacred. . . . They are found in the river Sown, at the distance of 40 coss from the mouth." — *Ayeen, Gladwin's* E.T. 1800, ii. 25; [ed. *Jarrett*, ii. 150].

1782. — "Avant de finir l'histoire de Vichenou, je ne puis me dispenser de parler de la pierre de Salagraman. Elle n'est autre chose qu'une coquille pétrifiée du genre des *cornes d'Ammon*: les Indiens prétendent qu'elle représente Vichenou, parcequ'ils en ont découvert de neuf nuances différentes, ce qu'ils rapportent aux neuf incarnations de ce Dieu. . . . Cette pierre est aux sectateurs de Vichenou ce que le Lingam est à ceux de Chiven." — *Sonnerat*, i. 307.

[1822. — "In the Nerbuddah are found those types of Shiva, called *Salgrammas*, which are sacred pebbles held in great estimation all over India." — *Wallace, Fifteen Years in India*, 296.]

1824. — "The *shalgramū* is black, hollow, and nearly round; it is found in the Gunduk River, and is considered a representation of Vishnoo. . . . The *Shalgramū* is the only stone that is naturally divine; all the other stones are rendered sacred by incantations." — *Wanderings of a Pilgrim*, i. 43.

1885. — "My father had one (a Salagram). It was a round, rather flat, jet black, small, shining stone. He paid it the greatest reverence possible, and allowed no one to touch it, but worshipped it with his own hands. When he became ill, and as he would not allow a woman to touch it, he

* Like the *Batrōides* which the Greeks got through the Semitic nations. In Photius there are extracts from Damascius (*Life of Isidore the Philosopher*), which speak of the stones called *Battulos* and *Battulion*, which were objects of worship, gave oracles, and were apparently used in healing. These appear, from what is stated, to have been meteoric stones. There were many in Lebanon (see *Phot. Biblioth.*, ed. 1653, pp. 1047, 1062-3).

made it over to a Brahman ascetic with a money present."—*Sundarābāi*, in *Punjab Notes and Queries*, ii. 109. The sālagrāma is in fact a Hindu fetish.

SALLABAD, s. This word, now quite obsolete, occurs frequently in the early records of English settlements in India, for the customary or prescriptive exactions of the native Governments, and for native prescriptive claims in general. It is a word of Mahratti development, *sālābād*, 'perennial,' applied to permanent collections or charges; apparently a factitious word from Pers. *sāl*, 'year,' and Ar. *abād*, 'ages.'

[1630.—"Salabad." See under ROOCKA.]

1703.—"... although these are hardships, yet by length of time become Sallabad (as we esteem them), there is no great demur made now, and are not recited here as grievances."—In *Wheeler*, ii. 19.

1716.—"The Board upon reading them came to the following resolutions:—That for anything which has yet appeared the Comatoes (Comaty) may cry out their Ponnagundoo Nagarum . . . at their houses, feasts, and weddings, &c., according to Salabad but not before the Pagoda of Chindy Pillary. . . ."—*Ibid.* 231.

1788.—"Sallabaud. (Usual Custom). A word used by the Moors Government to enforce their demand of a present."—*Indian Vocabulary* (Stockdale).

SALOOTREE, SALUSTREE, s. Hind. *Salotar*, *Salotri*. A native farrier or horse-doctor. This class is now almost always Mahommedan. But the word is taken from the Skt. name *Sālīhotra*, the original owner of which is supposed to have written in that language a treatise on the Veterinary Art, which still exists in a form more or less modified and imperfect. "A knowledge of Sanskrit must have prevailed pretty generally about this time (14th century), for there is in the Royal Library at Lucknow a work on the veterinary art, which was translated from the Sanskrit by order of Ghiyāsu-d dīn Muhammad Shāh Khiljī. This rare book, called *Kur-rutū-l-Mulk*, was translated as early as A.H. 783 (A.D. 1381), from an original styled *Sālotar*, which is the name of an Indian, who is said to have been a Brahman, and the tutor of Susruta. The Preface says the translation was made 'from the barbarous Hindi into the refined Persian,

in order that there may be no more need of a reference to infidels.'"* (*Elliot*, v. 573-4.)

[1831.—"... your aloe are not genuine." 'Oh yes, they are,' he exclaimed. 'My salutree got them from the Bazaar.'—*Or. Sport. Mag.*, reprint 1873, ii. 223.]

SALSETTE, n.p.

a. A considerable island immediately north of Bombay. The island of Bombay is indeed naturally a kind of pendant to the island of Salsette, and during the Portuguese occupation it was so in every sense. That occupation is still marked by the remains of numerous villas and churches, and by the survival of a large R. Catholic population. The island also contains the famous and extensive caves of Kānhēri (see KENNEEY). The old city of Tana (q.v.) also stands upon Salsette. Salsette was claimed as part of the Bombay dotation of Queen Catherine, but refused by the Portuguese. The Mahrattas took it from them in 1739, and it was taken from these by us in 1774. The name has been by some connected with the salt-works which exist upon the islands (*Salinas*). But it appears in fact to be the corruption of a Mahratti name *Shāshṭi*, from *Shāshashṭi*, meaning 'Sixty-six' (Skt. *Shat-shashṭi*), because (it is supposed) the island was alleged to contain that number of villages. This name occurs in the form *Shat-sashti* in a stone inscription dated Sak. 1103 (A.D. 1182). See *Bo. J. R. As. Soc.* xii. 334. Another inscription on copper plates dated Sak. 748 (A.D. 1027) contains a grant of the village of Naura, "one of the 66 of *Sri Shānaka* (Thana)," thus entirely confirming the etymology (*J. R. As. Soc.* ii. 383). I have to thank Mr. J. M. Campbell, C.S.I., for drawing my attention to these inscriptions.

b. Salsette is also the name of the three provinces of the Goa territory which constituted the *Velhas Conquistas* or Old Conquests. These lay all along the coast, consisting of (1)

* "It is curious that without any allusion to this work, another on the Veterinary Art, styled *Sālotari*, and said to comprise in the Sanskrit original 16,000 *ślokas*, was translated in the reign of Shāh Jahan . . . by Balyad 'Abdulla Khan Bahādur Firuz Jang, who had found it among some other Sanskrit books which . . . had been plundered from Amr Singh, Rānā of Citor."

the *Ilhas* (viz. the island of Goa and minor islands divided by rivers and creeks), (2) *Bardez* on the northern mainland, and (3) *Salsette* on the southern mainland. The port of Marmagaon, which is the terminus of the Portuguese Indian Railway, is in this Salsette. The name probably had the like origin to that of the Island Salsette; a parallel to which was found in the old name of the Island of Goa, *Tiçoari*, meaning (Mahr.) *Tis-wādi*, "30 hamlets." [See BARGANY.]

A.D. 1186.—"I, Aparāditya ("the paramount sovereign, the Ruler of the Kōikana, the most illustrious King") have given with a libation of water 24 drachms, after exempting other taxes, from the fixed revenue of the cart in the village of Mahauli, connected with *Shat-shashti*." — *Inscription* edited by Pandit Bhagavānī Indrajī, in *J. Bo. Br. R. A. S. xii.* 332. [And see *Bombay Gazetteer*, I. Pt. ii. 514, 567.]

a.—

1536.—"Item—Revenue of the Cusba (Caçabo—see GUSEAH) of Maym :

R ^{te} kxbj fedcas (40,567)	
And the custom-house (<i>Max-dovim</i>) of the said Maym . . .	(48,000)
And Mazagong (<i>Mazagudo</i>) . . .	(11,500)
And Bombay (<i>Monbaym</i>) . . .	(23,000)
And the <i>Cusba</i> and Customs of Caranja . . .	(94,700)
And in paddy (<i>bafé</i>) . . . xxi muras (see MOORAH) 1 candil (see CANDY)	
And the Island of Salsete fedcas (319,000)	
And in paddy . . . xxi muras 1 candil."	

S. Botelho, Tombo, 142.

1538.—"Beyond the Isle of Elephanta (*do Alifante*) about a league distant is the island of Salsete. This island is seven leagues long by 5 in breadth. On the north it borders the Gulf of Cambay, on the south it has the I. of Elephanta, on the east the mainland, and on the west the I. of Bombai or of *Boa Vida*. This island is very fertile, abounding in provisions, cattle, and game of sorts, and in its hills is great plenty of timber for building ships and galleys. In that part of the island which faces the S.W. wind is built a great and noble city called Thana; and a league and a half in the interior is an immense edifice called the Pagoda of Salsete; both one and the other objects most worthy of note; Thana for its decay (*destruido*) and the Pagoda as a work unique in its way, and the like of which is nowhere to be seen."—*João de Castro, Primo Roteiro da Índia*, 69-70.

1554.—

"And to the Tanadar (*tenadar*) of Salsete 30,000 reis.

"He has under him 12 peons (*pidés*) of whom the said governor takes 7; leaving him 5, which at the aforesaid rate amount to 10,800 reis.

"And to a *Parvu* (see PARVOE) that he has, who is the country writer . . . and having the same pay as the Tenadar Mor, which is 8 pardaos a month, amounting in a year at the said rate to 10,800 reis."—*Botelho, Tombo*, in *Subsidios*, 211-212.

1610.—"Frey Manuel do S. Mathias, guardian of the convent of St. Francis in Goa, writes to me that . . . in Goa alone there are 90 resident friars; and besides in Baçaim and its adjuncts, viz., in the island of Salsete and other districts of the north they have 18 parishes (*Freguezias*) of native Christians with vicars; and five of the convents have colleges, or seminaries where they bring up little orphans; and that the said Ward of Goa extends 300 leagues from north to south."—*Livros das Monções*, 298.

[1674.—"From whence these Pieces of Land receive their general Name of Salset . . . either because it signifies in Canorein a Granary. . . ."—*Fryer*, 62.]

c. 1760.—"It was a melancholy sight on the loss of Salsett, to see the many families forced to seek refuge on Bombay, and among them some Portuguese Hidaigos or noblemen, reduced of a sudden from very flourishing circumstances to utter beggary."—*Grose*, i. 72.

[1768.—"Those lands are comprised in 66 villages, and from this number it is called Salsette."—*Foral of Salsete*, India Office MS.]

1777.—"The acquisition of the Island of Salset, which in a manner surrounds the Island of Bombay, is sufficient to secure the latter from the danger of a famine."—*Perris's Tracts*, i. 101.

1808.—"The island of *Sashty* (corrupted by the Portuguese into Salsette) was conquered by that Nation in the year of Christ 1534, from the Mohammedan Prince who was then its Sovereign; and thereupon parcelled out, among the European subjects of Her Most Faithful Majesty, into village allotments, at a very small Foro or quit-rent."—*Bombay, Regn.* I. of 1808, sec. ii.

b.—

1510.—"And he next day, by order of the Governor, with his own people and many more from the Island (Goa) passed over to the mainland of Salsete and Antraz, scouring the districts and the tanadars, and placing in them by his own hand tanadars and collectors of revenue, and put all in such order that he collected much money, inasmuch that he sent to the factor at Goa very good intelligence, accompanied by much money."—*Correa*, ii. 161.

1546.—"We agree in the manner following, to wit, that I Idalkaa (Idalkaan) promise and swear on our Koran (*no novo moçaffo*), and by the head of my oldest son, that I will remain always firm in the said amity with the King of Portugal and with his governors of India, and that the lands of Salsete and Bardeas, which I have made contract and donation of to His Highness,

I confirm and give anew, and I swear and promise by the oath aforesaid never to reclaim them or make them the Subject of War."—*Treaty between D. John de Castro and Idalrao*, who was formerly called *Idalgão (Adil Khān)*.—*Notelho, Tombo*, 40.

1693.—"On the South side of the Island of Goa, where the river runneth againe into the Sea, there cometh euen out with the coast a land called Salsette, which is also vnder the subiection of the Portugales, and is . . . planted both with people and fruito."—*Lincolsten*, 51, [Hak. Soc. i. 177].

1692.—"Before we treat of the Wars which in this year (c. 1516) Idalxa (Adil Shāh) waged with the State about the mainland provinces of Salsete and Barilc, which caused much trouble to the Government of India, it seems well to us to give an account of the Moor Kings of Visapor."—*Cochin*, IV. x. 1.

SALWEN, n.p. The great river entering the sea near Martaban in British Burma, and which the Chinese in its upper course call *Lu-ling*. The Burmese form is *Than-tsen*, but the original form is probably Shān. ["The Salween River, which empties itself into the sea at Maulmain, rivals the Irrawaddy in length but not in importance" (*Forbes, British Burma*, 8).]

SAMBOOK, s. Ar. *ṣanbul*, and *ṣunbul* (there is a Skt. word *ṣambhala*, 'a bivalve shell, but we are unable to throw any light on any possible transfer); a kind of small vessel formerly used in Western India and still on the Arabian coast. [See *Bombay Gazetteer*, xiii. Pt. ii. 470.] It is smaller than the *bagalt* (see **BUGGALOW**), and is chiefly used to communicate between a roadstead and the shore, or to go inside the reefs. Burton renders the word 'a foyst,' which is properly a smaller kind of galley. See description in the last but one quotation below.

c. 330.—"It is the custom when a vessel arrives (at Makdashau) that the Sultan's *ṣunbul* boards her to ask whence the ship comes, who is the owner, and the skipper (or pilot), what she is laden with, and what merchants or other passengers are on board."—*Ibn Batuta*, ii. 183; also see pp. 17, 181, &c.

1493.—"The Zambuco came loaded with doves'-dung, which they have in those islands, and which they were carrying, it being merchandize for Cambay, where it is used in dyeing cloths."—*Correa, Lendas*, i. 33-34.

"In the curious Vocabulary of the language of Calicut, at the end of the

Noteto of Vasco da Gama, we find: "Barcas; Cambuco."

[1502.—"Zambucos." See under **NACODA**.]

1506.—"Questo Capitano si prese uno sambuco molto ricco, veniva dalla Mecha per Colocut."—*Leonardo da Mauro*, 17.

1510.—"As to the names of their ships, some are called Sambuchl, and these are flat-bottomed."—*Varthema*, 151.

1516.—"Item—our Captain Major, or Captain of Cochim shall give passes to secure the navigation of the ships and zambucos of their ports . . . provided they do not carry spices or drugs that we require for our cargoes, but if such be found, for the first occasion they shall lose all the spice and drugs so loaded, and on the second they shall lose both ship and cargo, and all may be taken as prize of war."—*Treaty of Lopo Sarras with Coulão (Quillon)*, in *Notelho, Tombo, Sulidino*, p. 32.

[1516.—"Zambucos." See under **ARECA**.]

1518.—"Zambuquo." See under **PROW**.

1543.—"Item—that the Zambuquos which shall trade in his port in rice or *solo* (paddy) and cottons and other matters shall pay the customary dues."—*Treaty of Martin Afonso de Sousa with Corlan*, in *Notelho, Tombo*, 37.

[1514.—"Sambouk." See under **DHOW**.]

1555.—"Our pilgrim ship . . . was a Sambuk of about 400 *ardils* (50 tons), with narrow wedge-like bows, a clean water-line, a sharp keel, undecked except upon the poop, which was high enough to act as a sail in a gale of wind. We carried 2 masts, imminently raking forward, the main considerably longer than the mizen, and the former was provided with a large triangular latine. . . ."—*Burton, Pilgrimage to El Medinah and Meccah*, i. 276; [Memorial ed. i. 189].

1558.—"The vessels of the Arabs called *Sembuk* are small Bagelows of 80 to 100 tons burden. Whilst they run out forward into a sharp prow, the after part of the vessel is disproportionately broad and elevated above the water, in order to form a counterpoise to the colossal triangular sail which is hoisted to the masthead with such a sprit that often the extent of the yard is greater than the whole length of the vessel."—*F. von Nörmann, in Zeitschr. der Deutsch. Morgenl. Gesellsch.*, xii. 420.

1890.—"The small sailing boat with one sail, which is called by the Arabs 'Jāmbuk' with which I went from Hodeida to Aden."—Letter in *Athenaeum*, March 13, p. 340.

[1900.—"We scrambled into a sambouka crammed and stuffed with the baggage."—*Bent, Southern Arabia*, 220.]

SAMBRE, SAMBUR, s. Hind. *ṣabar, ṣambar*; Skt. *sambara*. A kind of stag (*Rusa Aristotelis*, Jerdon: [Blanford, *Mammalia*, 543 seqq.]) the

elk of S. Indian sportsmen; *ghaus* of Bengal; *jerrow* (*jaráo*) of the Himalaya; the largest of Indian stags, and found in all the large forests of India. The word is often applied to the soft leather, somewhat resembling chamois leather, prepared from the hide.

1673. — ". . . Our usual diet was of spotted deer, Sabre, wild Hogs and sometimes wild Cows."—*Fryer*, 175.

[1813.—"Here he saw a number of deer, and four large sabirs or samboos, one considerably bigger than an ox. . . ."—*Diary*, in *Forbes, Or. Mem.* 2nd ed. ii. 400.]

1823.—"The skin of the Sambre, when well prepared, forms an excellent material for the military accoutrements of the soldiers of the native Powers."—*Malcolm, Central India*, i. 9.

[1900.—"The Sambu stags which Lord Powerscourt turned out in his glens. . . ."—*Spectator*, December 15, p. 633.]

SAMPAN, *s.* A kind of small boat or skiff. The word appears to be Javanese and Malay. It must have been adopted on the Indian shores, for it was picked up there at an early date by the Portuguese; and it is now current all through the further East. [The French have adopted the Annamite form *tamban*.] The word is often said to be originally Chinese, '*sanpan*,' = 'three boards,' and this is possible. It is certainly one of the most ordinary words for a boat in China. Moreover, we learn, on the authority of Mr. E. C. Baber, that there is another kind of boat on the Yangtse which is called *wu-pan*, 'five boards.' Giles however says: "From the Malay *sampan*=three boards"; but in this there is some confusion. The word has no such meaning in Malay.

1510. — "My companion said, 'What means thou might there be for going to this island?' They answered: 'That it was necessary to purchase a *chiampanna*,' that is a small vessel, of which many are found there."—*Vārthana*, 242.

1516. — "They (the Moors of Quilaenre) perform their voyages in small vessels which they call *champana*."—*Barboza*, 172.

c. 1510. — "In the other, whereof the captain was slain, there was not one escaped, for Quiaiy Panian pursued them in a *Champana*, which was the Boat of his Junk."—*Pinto (Cogan)*, p. 79, orig. ch. lix.

1552. — ". . . Champanas, which are a kind of small vessels."—*Casanheda*, ii. 76; [rather, Bk. ii. ch. xxii. p. 76].

1613. — "And on the beach called the Bazar of the Jaos . . . they sell every sort of

provision in rice and grain for the Jaos merchants of Java Major, who daily from the dawn are landing provisions from their junks and ships in their boats or *Champanas* (which are little skiffs). . . ."—*Godinho de Erédia*, 6.

[1622.—"Yt was thought fytt . . . to tryen up a China Sampan to goe with the fleet. . . ."—*Cock's Diary*, Hak. Soc. ii. 122.]

1648. — In Van *Spilbergen's Voyage* we have *Champanes*, and the still more odd *Champaigns*. [See under *TOFAZ*.]

1702. — "*Sampans* being not to be got we were forced to send for the Sarah and Eaton's Long-boats."—*JRS. Correspondence in 1. Office from China Factory* (at Chusan), Jan. 8.

c. 1788. — "Some made their escape in prows, and some in *sampans*."—*Mem. of a Malay Family*, 3.

1863. — "The harbour is crowded with men-of-war and trading vessels . . . from vessels of several hundred tons burthen down to little fishing-boats and passenger *sampans*."—*Wallace, Malay Archip.* 21.

SAMSHOO, *s.* A kind of ardent spirit made in China from rice. Mr. Baber doubts this being Chinese; but according to Wells Williams the name is *san-shao*, 'thrice fired' (*Guide*, 220). 'Distilled liquor' is *sho-sin*, 'fired liquor.' Compare Germ. *Brantwein*, and XXX beer. Strabo says: 'Wine the Indians drink not except when sacrificing, and that is made of rice in lieu of barley' (xv. c. i. § 53).

1684. — ". . . *sampsae*, or Chinese Beer."—*Valentijn*, iv. (*China*) 129.

[1687. — "Samshu." See under *ARRACK*.]

1727. — ". . . Samshew or Rice Arrack."—*A. Hamilton*, ii. 222; [ed. 1741, ii. 224].

c. 1752. — ". . . the people who make the Chinese brandy called *Samsu*, live likewise in the suburbs."—*Osbeck's Voyage*, i. 235.

[1852. — ". . . *samshoo*, a Chinese invention, and which is distilled from rice, after the rice has been permitted to ferment (1) in . . . vinegar and water."—*Neale, Residence in Siam*, 75.

SANDAL, SANDLE, SANDERS, SANDAL-WOOD, *s.* From Low

Latin *santalum*, in Greek *σάνταλον*, and in later Greek *σάνδαρον*; coming from the Arab. *sandal*, and that from Skt. *chandana*. The name properly belongs to the fragrant wood of the *Santalum album*, L. Three woods bearing the name *santalum*, white, yellow, and red, were in official use in the Middle Ages. But the name Red Sandalwood, or Red Sanders,

has been long applied, both in English and in the Indian vernaculars, to the wood of *Pterocarpus santalina*, L., a tree of S. India, the wood of which is inodorous, but which is valued for various purposes in India (pillars, turning, &c.), and is exported as a dye-wood. According to Hanbury and Fluckiger this last was the *sanders* so much used in the cookery of the Middle Ages for colouring sauces, &c. In the opinion of those authorities it is doubtful whether the red sandal of the medieval pharmacologists was a kind of the real odorous sandal-wood, or was the wood of *Pteroc. santal*. It is possible that sometimes the one and sometimes the other was meant. For on the one hand, even in modern times, we find Milburn (see below) speaking of the three colours of the real sandal-wood; and on the other hand we find Matthioli in the 16th century speaking of the red sandal as inodorous.

It has been a question how the *Pterocarpus santalina* came to be called sandal-wood at all. We may suggest, as a possible origin of this, the fact that its powder "mixed with oil is used for bathing and purifying the skin" (*Drury*, s.v.), much as the true sandal-wood powder also is used in the East.

c. 545.—"And from the remoter regions, I speak of Tanista and other places of export, the imports to Taprobane are silk, aloeswood, cloves, Sandalwood (*ṣāṇḍarvāṇ*), and so forth. . . ."—*Cosmas*, in *Cathay*, &c., clxxvii.

1298.—"Encore sachiez que en ceste yslle a arbres de sandal vermillon ausi grant come sunt les arbres des nostre contrée . . . et il en ont bos come nos avons d'autres arbres saurages."—*Marco Polo*, *Geog. Text*, ch. cxcii.

c. 1390.—"Take powdered rice and boil it in almond milk . . . and colour it with *Saunders*"—Recipe quoted by *Wright*, *Domestic Manners*, &c., 350.

1554.—"Le Santal donc croist es Indes Orientales et Occidentales: en grandes Forests, et fort espesses. Il s'en treuve trois especes: mais le plus pasle est le meilleur: le blanc apres: le rouge est mis au dernier ranc, pource qu'il n'a aucune odeur: mais les deux premiers sentent fort bon."—*Matthioli* (old Fr. version), liv. i. ch. xix.

1563.—"The Sandal grows about Timor, which produces the largest quantity, and it is called *chundana*; and by this name it is known in all the regions about Malacca; and the Arabs, being those who carried on

the trade of those parts, corrupted the word and called it sandal. Every Moor, whatever his nation, calls it thus . . ."—*Garcia*, f. 185r. He proceeds to speak of the sandalo *ermello* as quite a different product, growing in Tenasserim and on the Coromandel Coast.

1584.—" . . . *Sandales wilde* from Cochin. *Sandales domestick* from Malacca. . . ."—*Wm. Barrett*, in *Hall*, ii. 412.

1613.—" . . . certain renegade Christians of the said island, along with the Moors, called in the Hollanders, who thinking it was a fine opportunity, went one time with five vessels, and another time with seven, against the said fort, at a time when most of the people . . . were gone to Solor for the Sandal trade, by which they had their living."—*Bocarro*, *Decada*, 723.

1615.—"Committee to procure the commodities recommended by Capt. Saris for Japan. viz. . . . pictures of wars, steel, skins, sanders-wood."—*Sainsbury*, i. 380.

1813.—"When the trees are felled, the bark is taken off; they are then cut into billets, and buried in a dry place for two months, during which period the white ants will eat the outer wood without touching the sandal; it is then taken up and . . . sorted into three kinds. The deeper the colour, the higher is the perfume; and hence the merchants sometimes divide sandal into red, yellow, and white; but these are all different shades of the same colour."—*Milburn*, i. 291.

1825.—"REDWOOD, properly RED Saunders, is produced chiefly on the Coromandel Coast, whence it has of late years been imported in considerable quantity to England, where it is employed in dyeing. It . . . comes in round billets of a thickish red colour on the outside, a deep brighter red within, with a wavy grain; no smell or taste."—*Ibid.* ed. 1825, p. 249.

SANDOWAY, n.p. A town of Arakan, the Burmese name of which is *Thandwé* (Sand-wé), for which an etymology ('iron-tied'), and a corresponding legend are invented, as usual [see *Burmah Gazetteer*, ii. 606] It is quite possible that the name is ancient, and represented by the *Sada* of Ptolemy.

1553.—"In crossing the gulf of Bengal there arose a storm which dispersed them in such a manner that Martin Affonso found himself alone, with his ship, at the island called Negamale, opposite the town of Sedoe, which is on the mainland, and there was wrecked upon a reef . . ."—*Barro*, IV. ii. 1.

In I. ix. 1, it is called Sedoe.

1696.—"Other places along this Coast subjected to this King (of Arracan) are *Coromaria*, *Sedoa*, *Zara*, and *Port Magaoni*."—Appendix to *Ovington*, p. 563.

SANGUICEL, s. This is a term (pl. *sanguicels*) often used by the Portuguese writers on India for a kind of boat, or small vessel, used in war. We are not able to trace any origin in a vernacular word. It is perhaps taken from the similar proper name which is the subject of the next article. [This supposition is rendered practically certain from the quotation from Albuquerque below, furnished by Mr. Whiteway.] Bluteau gives, "*Sanguicel*; termo da India. He hum penoso de embayagão pequena q' serve na costa da India para dar alcance aos pirates do Monte." "to give chase to the pirates of the Mount."

1712.—"Here was Nana Vama ety, the 8th Jan, who was killed in *Sanguicel*." *Alleg. reg., Goa, p. 10.* In a letter of Nov. 23, 1584, he writes the name as *Camiglar*. There are many other passages in the same work which tend to prove, certain, that *Sanguicels* were the vessels of the Portuguese.

1712.—"The Goas (Portuguese) General was going out all the winter (1584) to reform the fleet, . . . and for the time came on the command of the *D. Luiz de Gama* to be Captain-Major of the Indian Sea for the expedition to Malabar, and wrote to Reginald to equip six very light *Sanguicels* according to instructions which should be given by Sebastian Bello, a man of great experience in that craft. . . . These vessels were given by the Grand Admiral he was to command. . . . These were not of use to proceed on, and that it was light vessels like these which would catch the pirates and vessels of the pirates. . . . for these are light vessels, and good kind of the most of our vessels at their pressing, during the night, for the light house, where they would be."—*Carta, Dec. XII, lxx, l. ch. 14.*

1676.—"And seeing that I am informed that . . . the number of certain pirates who still infect that coast might be prevented with less apparatus and expense, if we had light vessels which would be more effective than the fleets and galleys of which the fleets have hitherto been composed, seeing how the enemy use their *sanguicels*, which are ships and galleys in miniature, I explain and order you to build a quantity of light vessels to be employed in guarding the coast in place of the fleet of galleys and fleets. . . ." *King's Letter to Don Afonso de Castro, in Livro das Mesetas, l. 26.*

[1612—see under GALLIVAT. b.]

1611.—"The eight Malabarque *Sanguicels* that Francisco Miranda dispatched to the north from the bar of Goa went with three chief captains, each of them to command a work in turn. . . ."—*Historia, Decada, 202.*

SANGUICER, SANGUECA, ZINGUIZAR, &c., nps. This is a place often mentioned in the Portuguese narrative, as very hostile to the Goa Government, and latterly as a great nest of corsairs. This appears to be *Sanguicelhar*, lat. 17° 0', formerly a part of Canara on the River Shistra, and standing 20 miles from the mouth of that river. The latter was navigable for large vessels up to Sanguicelhar, but within the last 20 years has become unnavigable. [The name is derived from *Skt. sangra-udhara*, "Siva, Lord of the river confluence"]

1712.—"The river of Dabul and the mouth of the coast towards Goa and Ind. a river called *Cinguirar*, north of which there is a place where there is a trade in many wares, and where a great number of soldiers of the Portuguese of Malabar are killed every day, and it is the port of the country. The place is called by the Moors, and formerly of the Moors and Indians of the place (Derram). . . ." *Carta, l. 26.*

1712.—"There are two places in Goa, in the mouth of the coast of the Malabar, there are two large rivers called *Zamgizari*. The river is well known and of great renown. The fact is that very often, but after you get within it, it is as narrow as the difference without. It runs inland for a great distance with great depth and breadth."—*De Castro, Prime. Riter, l. 26.*

1712.—"De Porto de S. Zimacar in II. 4, and *Sanguica* in IV. 11.

1684.—"There is a Haven belonging to the pirates, formerly distant from the shore at 12 miles, and is called *Sanguicelo*, where many of these Bowers dwell, and do so much mischief that no man can pass by, but they receive no more pay by them. . . . Which the Viceroy under standing, prepared an armada of 10 Fustes, ever which he made Duke Captain a Gentleman, his Nephew called Don Inlence Muxarenalva, giving him express commandment first to go out to the Haven of *Sanguicelo*, and utterly to give the ruin down to the ground."—*Associaç., ch. 122* [Hist., 2^a in 1704.

1692.—"Both these projects he now began to put in execution, ordering all his treasure (which they had exceeded ten millions in gold) to the river of *Sanguicel*, which was also within his jurisdiction, being a great port, and there embarking it at his pleasure."—*Carta, l. 26.* See also *Dec. N. 10.*

"He—*D. Gilem de Moura*—arrived in Malabar, and for he entered the river of *Sanguicel* to destroy the *Nunga* of that place; and of the disaster is that he met his death." (This is the event of 1684 related by *Muxarenalva*; also *Dec. N. 10.* "Of the things that happened to *D. Severo de Moura* in Malabar, and he for he had a

meeting with the Zamorin, and secure peace with him; and how he brought destruction on the Naïque of Sangulcer."

1727.—"There is an excellent Harbour for Shipping 8 Leagues to the Southward of Dabul, called Sanguseer, but the Country about being inhabited by Raparees, it is not frequented."—A. Hamilton, [ed. 1744] i. 244.

SANSKRIT, s. The name of the classical language of the Brahmins, *Sanskṛita*, meaning in that language 'purified' or 'perfected.' This was obviously at first only an epithet, and it is not of very ancient use in this specific application. To the Brahmins Sanskrit was the *bhāṣa*, or language, and had no particular name. The word Sanskrit is used by the proto-grammarians Pāṇini (some centuries before Christ), but not as a denomination of the language. In the latter sense, however, both 'Sanskrit' and 'Prakrit' (*Pracrit*) are used in the *Bṛhat Saṁhitā* of Varāhamihira, c. A.D. 504, in a chapter on omens (lxxxvi. 3), to which Prof. Kern's translation does not extend. It occurs also in the *Alirich'hakatika*, translated by Prof. H. H. Wilson in his *Hindu Theatre*, under the name of the 'Toy-cart'; in the works of Kumāra Bhaṭṭa, a writer of the 7th century; and in the *Pāṇiniyā Sīkṣā*, a metrical treatise ascribed by the Hindus to Pāṇini, but really of comparatively modern origin.

There is a curiously early mention of Sanskrit by the Mahomedan poet Amīr Khusrū of Delhi, which is quoted below. The first mention (to our knowledge) of the word in any European writing is in an Italian letter of Sassetti's, addressed from Malabar to Bernardo Davanzati in Florence, and dating from 1586. The few words on the subject, of this writer, show much acumen.

In the 17th and 18th centuries such references to this language as occur are found chiefly in the works of travellers to Southern India, and by these it is often called *Grandonic*, or the like, from *grantha*, 'a book' (see GRUNTH, GRUNTHUM) i.e. a book of the classical Indian literature. The term *Sanskrit* came into familiar use after the investigations into this language by the English in Bengal (viz. by Wilkins, Jones, &c.) in the last quarter of the 18th century. [See Macdonell, *Hist. of Sanskrit Lit.* ch. i.]

A.D. x f.—"Maitreya. Now, to me, there are two things at which I cannot choose but laugh, a woman reading Sanskrit, and a man singing a song: the woman snuffles like a young cow when the rope is first passed through her nostrils; and the man wheezes like an old Pandit repeating his bend-roll."—*The Toy-Cart*, E.T. in *Wilson's Works*, xi. 60.

A.D. y f.—"Three-and-sixty or four-and-sixty sounds are there originally in Prakrit (*PRACRIT*) even as in Sanskrit, as taught by the Śrāyambhū."—*Pāṇiniyā Sīkṣā*, quoted in *Weber's Ind. Studien* (1853), iv. 345. But see also *Weber's Aladem. Vorlesungen* (1876), p. 194.

1818.—"But there is another language, more select than the other, which all the Brahmins use. Its name from of old is *Sahasakrit*, and the common people know nothing of it."—Amīr Khusrū, in *Elliot*, iii. 663.

1836.—"Sono scritte le loro scienze tutte in una lingua che dimandano *Samskruta*, che vuol dire 'bene articolata': della quale non si ha memoria quando fusse parlata, con avere (com' io dico) memorie antichissime. Imparanla come noi la greca e la latina, e vi pongono molto maggior tempo, sì che in 6 anni o 7 sene fanno padroni: et ha la lingua d'oggi molte cose comuni con quella, nella quale sono molti de' nostri nomi, e particolarmente de numeri al 6, 7, 8, e 9, *ḍiṭo*, *serpe*, et altri assai."—Sassetti, extracted in *De Gubernatis, Storia*, &c., Livorno, 1875, p. 221.

c. 1590.—"Although this country (Kashmir) has a peculiar tongue, the books of knowledge are *Sanskrit* (or *Sahasakrit*). They also have a written character of their own, with which they write their books. The substance which they chiefly write upon is *Tā*, which is the bark of a tree,* which with a little pains they make into leaves, and it lasts for years. In this way ancient books have been written thereon, and the ink is such that it cannot be washed out."—*Ain* (orig.), i. p. 563; [ed. Jarrett, ii. 351].

1623.—"The Jesuites conceive that the Bramenes are of the dispersion of the Israelites, and their Bookes (called *Samescretan*) doe somewhat agree with the Scriptures, but that they understand them not."—*Purchas, Pilgrimage*, 559.

1651.—". . . *Sauri* signifies the Sun in *Samscortam*, which is a language in which all the mysteries of Heathendom are written, and which is held in esteem by the Bramenes just as Latin is among the Learned in Europe."—*Rogierius*, 4.

In some of the following quotations we have a form which it is difficult to account for:

c. 1666.—"Their first study is in the *Hanscrit*, which is a language entirely

* Of the birch-tree, Sansk. *bharja*, *betula* *Ehospatta*, Wall., the exfoliating outer bark of which is called *tā*.

different from the common *Indian*, and which is only known by the *Pendels*. And this is that Tongue, of which Father *Kircher* hath published the Alphabet received from Father *Roa*. It is called *Hanscrit*, that is, a pure Language; and because they bellow this to be the Tongue in which God, by means of *Brahma*, gave them the four *Books* (see *VEDA*), which they esteem *Sacred Books*, they call it a Holy and Divine Language."—*Bernier*, E.T. 107; [ed. *Conestabl*, 336].

1673.—" . . . who founded these, their Annals nor their Sanscrit deliver not."—*Fraser*, 161.

1689.—" . . . the learned Language among them is called the Sanscreet."—*Ovington*, 218.

1694.—"Indicus ludus Telûpur, sive nominatus veterum Brachmanorum lingua Indici dictâ Sanscroot, seu, ut vulgo, oxiliori sono elegantino cau-â Sanscreet, non autem Hanscreet ut minus recte eam nuncupat Kircherus."—*Hyde*, *De Ludis Orient.*, in *Synagma Diet.* ii. 261.

1726.—"Above all it would be a matter of general utility to the Coast that some more chaplains should be maintained there for the sole purpose of studying the *Sanskrit* tongue (d- Sanskritze taal) the head-and-mother tongue of most of the Eastern languages, and once for all to make an exact translation of the *Vedas* or Law book of the Heathen. . . ."—*Valentin*, *Chron.* p. 72.

1760.—"They have a learned language peculiar to themselves, called the *Hanscrit*. . . ."—*Gros*, i. 202.

1774.—"This code they have written in their own language, the *Shanscrit*. A translation of it is begun under the inspection of one of the body, into the Persian language, and from that into English."—*W. Hastings*, to Lord *Mansfield*, in *Wrig.* i. 402.

1778.—"The language as well as the written character of Bengal are familiar to the Natives . . . and both seem to be base derivatives from the *Shanscrit*."—*Orme*, ed. 1803, ii. 5.

1782.—"La langue Samscroutam, Samskrit, Hanscrit ou Grandon, est la plus étendue; ses caractères multipliés donnent beaucoup de facilité pour exprimer ses pensées, ce qui l'a fait nommer langue divine par le P. Pont."—*Sonnerrat*, i. 221.

1791.—"With Jones, a linguist, Sanskrit, Greek, or Manks."

Pursuits of Literature, 6th ed. 286.

1796.—"La madre di tutto lo lingua Indiano è la Samskrda, cioè, lingua perfetta, piena, ben digerita. Krda opora perfetta o compita, Sam, simul, insieme, o vuol dire lingua tutta insieme ben digerita, legata, perfetta."—*Fra Paulino*, p. 253.

SAPECA, SAPEQUE, s. This word is used at Macao for what we call cash (q.v.) in Chinese currency;

and it is the word generally used by French writers for that coin. Giles says: "From *sapek*, a coin found in Tonquin and Cochín-China, and equal to about half a pfennig (s½ Thaler), or about one-sixth of a German Kreuzer" (*Gloss. of Reference*, 122). We cannot learn much about this coin of Tonquin. Milburn says, under 'Cochin China'. "The only currency of the country is a sort of cash, called *sappica*, composed chiefly of tutenague, see **TOOTNAGUE**), 600 making a *guan*: this is divided into 10 mace of 60 cash each, the whole strung together, and divided by a knot at each mace" (ed. 1825, pp. 444-445). There is nothing here inconsistent with our proposed derivation, given later on. *Mace* and *Sappica* are equally Malay words. We can hardly doubt that the true origin of the term is that communicated by our friend Mr. E. C. Baber: "Very probably from Malay *ser*, 'one,' and *paku*, 'a string or file of the small coin called *pichis*.' *Pichis* is explained by Crawford as 'Small coin . . . money of copper, brass, or tin. . . . It was the ancient coin of Java, and also the only one of the Malays when first seen by the Portuguese.' *Paku* is written by Favre *pak-â* (*Dict. Malais-Français*) and is derived by him from Chinese *pak-ko*, 'cent.' In the dialect of Canton *pak* is the word for 'a hundred,' and one *pak* is the colloquial term for a string of one hundred cash." *Sapeku* would then be properly a string of 100 cash, but it is not difficult to conceive that it might through some misunderstanding (e.g. a confusion of *paku* and *pichis*) have been transferred to the single coin. There is a passage in Mr. Gerson da Cunha's *Contributions to the Study of Portuguese Numismatics*, which may seem at first sight inconsistent with this derivation. For he seems to imply that the smallest denomination of coin struck by Albuquerque at Goa in 1510 was called *copayqua*, i.e. in the year before the capture of Malacca, and consequent familiarity with Malay terms. I do not trace his authority for this; the word is not mentioned in the Commentaries of Albuquerque, and it is quite possible that the *dinheiros*, as these small copper coins were also called, only received the name *copayqua* at a later date, and some time after

the occupation of Malacca (see *Da Cunha*, pp. 11-12, and 22). [But also see the quotation of 1510 from Correa under **PARDAO**. This word has been discussed by Col. Temple (*Ind. Antiq.*, August 1897, pp. 222 *seq.*), who gives quotations establishing the derivation from the Malay *sapaku*.

[1639.—"It (*cara*, cash) hath a four-square hole through it, at which they string them on a Straw; a String of two hundred *Caracs*, called *Sata*, is worth about three farthings sterling, and five *Satas* tyed together make a *Sapocon*. The Javians, when this money first came amongst them, were so cheated with the Novelty, that they would give six bags of Pepper for ten *Sapocons*, thirteen whereof amount to but a Crown."—*Mandelslo, Voyages*, E.T. p. 117.

[1708.—"This is the reason why the *Cazas* are valued so little they are punched in the middle, and string'd with little twists of Straw, two hundred in one Twist, which is called *Santa*, and is worth nine Deniers. Five *Santas* tied together make a thousand *Cuzas*, or a *Sapocon* (? *Sapocon*)."—*Collection of Dutch Voyages*, 199.

[1830.—"The money current in Bali consists solely of Chinese pice with a hole in the centre. . . . They however put them up in hundreds and thousands, two hundred are called *satah*, and are equal to one rupee copper, and a thousand called *Sapaku*, are valued at five rupees."—*Singapore Chronicle*, June 1830, in *Moor, Indian Archip.* p. 94.

[1892.—"This is a brief history of the *Sapee* (more commonly known to us as the cash), the only native coin of China, and which is found everywhere from Malaysia to Japan."—*Ridgeway, Origin of Currency*, 157.]

SAPPAN-WOOD, s. The wood of *Caesalpinia sappan*; the *bakkam* of the Arabs, and the **Brazil-wood** of medieval commerce. Bishop Caldwell at one time thought the Tamil name, from which this was taken, to have been given because the wood was supposed to come from Japan. Rumphius says that Siam and Champa are the original countries of the Sappan, and quotes from Rheede that in Malabar it was called *Tsajampangan*, suggestive apparently of a possible derivation from *Champa*. The mere fact that it does not come from Japan would not disprove this derivation any more than the fact that turkeys and maize did not originally come from Turkey would disprove the fact of the birds and the grain (*gran turco*) having got names from such a belief. But the tree appears to be indigenous in Malabar,

the Deccan, and the Malay Peninsula; whilst the Malayäl. *shappahnam*, and the Tamil *shappu*, both signifying 'red (wood)', are apparently derivatives from *shauca*, 'to be red,' and suggest another origin as most probable. [The *Mad. Gloss.* gives Mal. *chappannam*, from *chappu*, 'leaf,' Skt. *anga*, 'body'; Tam. *shappangam*.] The Malay word is also *sapang*, which Crawford supposes to have originated the trade-name. If, however, the etymology just suggested be correct, the word must have passed from Continental India to the Archipelago. For curious particulars as to the names of this dye-wood, and its vicissitudes, see **BRAZIL**; [and Bunnell's note on *Linschoten*, Hak. Soc. i. 121].

c. 1570.—

"O rico São já dado ao Bremem,
O Cochim de Colamba que deu mana
Do sapão, chumbo, salitre e vitualhas
Lhe apercebem celheiros e muralhas."

A de Abreu, Desc. de Malaca.

1598.—"There are likewise some Diamonds and also . . . the wood Sapon, whereof also much is brought from *Siam*, it is like *Brasil* to die withall."—*Linschoten*, 36; [Hak. Soc. i. 120].

c. 1616.—"There are in this city of Orá (read *Odia*, Judea), capital of the kingdom of Siam, two factories; one of the Hollanders with great capital, and another of the English with less. The trade which both drive is in deer-skins, shagreen sappan (*sapão*) and much silk which comes thither from Chincheo and Cochinchina. . . ."—*Locarro, Decada*, 630.

[1615.—"Hindoring the cutting of bacam or brazill wood."—*Foster, Letters*, ii. 158.]

1616.—"I went to Sapin Dono to know whether he would lend me any money upon interest, as he promised me; but . . . he drove me off with words, offering to deliver me money for all our sappan which was come in this junk, at 22 mas per pice."—*Cocle's Diary*, i. 208-9.

1617.—Johnson and Pitts at Judea in Siam "are glad they can send a junk well laden with sapon, because of its scarcity."—*Sainsbury*, ii. 32.

1625.—". . . a wood to die withall called Sapan wood, the same we here call *Brasil*."—*Purchas, Pilgrimage*, 1004.

1685.—"Moreover in the whole Island there is a great plenty of *Brazil* wood, which in India is called *sapão*."—*Ribeiro, Fat. Hist.* t. 8.

1727.—"It (the Siam Coast) produces good store of Sapan and Agala-woods, with Gumlaek and Sticklaek, and many Drugs that I know little about."—*Hamilton*, ii. 194; [ed. 1744].

1860.—"The other productions which constituted the exports of the island were Sapan wood to Persia. . . ."—*Trennent, Ceylon*, ii. 54.

SARBATANE, SARBACANE, s. This is not Anglo-Indian, but it often occurs in French works on the East, as applied to the blowing-tubes used by various tribes of the Indian Islands for discharging small arrows, often poisoned. The same instrument is used among the tribes of northern South America, and in some parts of Madagascar. The word comes through the Span. *erbatana, erbatana, sarbatana*, also Port. *sarabatana*, &c., Ital. *erbatana*, Mod. Greek *εραβοράνα*, from the Ar. *zarbatāna*, 'a tube for blowing pellets' (a pea-shooter in fact!). Dozy says that the *r* must have been sounded in the Arabic of the Spanish Moors, as Pedro de Alcalá translates *erbatana* by Ar. *zarbatāna*. The resemblance of this to the Malay *sumpitān* (q.v.) is curious, though it is not easy to suggest a transition, if the Arabic word is, as it appears, old enough to have been introduced into Spanish. There is apparently, however, no doubt that in Arabic it is a borrowed word. The Malay word seems to be formed directly from *sumpit*, 'to discharge from the mouth by a forcible expiration' (*Crawford, Mal. Diet.*).

[1516.—" . . . the force which had accompanied the King, very well armed, many of them with bows, others carrying blowing tubes with poisoned arrows (*Zarbatanas con setas envenadas*). . . ."—*Cornus, of Dalboquerque*, Hak. Soc. iii. 101.]

SARBOJI, s. This is the name of some weapon used in the extreme south of India; but we have not been able to ascertain its character or etymology. We conjecture, however, that it may be the long lance or pike, 18 or 20 feet long, which was the characteristic and formidable weapon of the Marava Colliers (q.v.). See *Hp. Caldwell's II. of Tinnevely*, p. 103 and *passim*; [*Stuart, Man. of Tinnevely*, 60. This explanation is probably incorrect. Welsh (*Military Rem.* i. 101) defines *sarabogies* as "a species of park guns, for firing salutes at feasts, &c.; but not used in war." It has been suggested that the word is simply Hind. *sirbojha*, 'a head-load,' and Dr. Grierson writes: "Laden

with a head' may refer to a head carried home on a spear." Dr. Poye writes: "*Sarboji* is not found in any Dravidian dialect, as far as I know. It is a synonym for *Sivaji*. *Sarna* (*sarbo*)-*ji* is honorific. In the Tanjore inscription it is *Serfogi*. In mythology Siva's name is 'arrow,' 'spear,' and 'head-burthen,' of course by metonymy." Mr. Brandt suggests Tam. *serū*, "war," *biyri*, "a tube." No weapon of the name appears in Mr. Egerton's *Hand-book of Indian Arms*.]

1801.—"The Rt. Hon. the Governor in Council . . . orders and directs all persons, whether Polygars (see **POLIGAR**), Colliers, or other inhabitants possessed of arms in the Provinces of Dindigul, Tinnevely, Ramnadpuram, Sivagangai, and Madurai, to deliver the said arms, consisting of Muskets, Matchlocks, Pikes, Gingalls (see **GINGALL**), and Sarabogoi to Lieut.-Col. Agnew. . . ."—*Procl. by Madras Govt.*, 1d. 1st Decr., in *Hp. Caldwell's Hist.* p. 227.

c. 1814.—"Those who carry spear and sword have land given them producing 5 *lathams* of rice; those bearing muskets, 7 *lathams*; those bearing the *sarboji*, 8 *lathams*; those bearing the *sarogali* (see **GINGALL**), or gun for two men, 11 *lathams*. . . ."—*Account of the Marācas*, from *MacKenzie MSS.* in *Madras Journal*, iv. 360.

SAREE, s. Hind. *sīrī*, *sīrhi*. The cloth which constitutes the main part of a woman's dress in N. India, wrapt round the body and then thrown over the head.

1598.—" . . . likewise they make whole pieces or webbes of this hearbe, sometimes mixed and woven with silke. . . . Those webes are named *sarijn*. . . ."—*Lincolne*, 28; [*Hak. Soc.* i. 96].

1785.—" . . . Her clothes were taken off, and a red silk covering (a *saurry*) put upon her."—*Act. of a Sultan*, in *Ston-Houk*, i. 90.

SARNAU, SORNAU, n.p. A name often given to *Siam* in the early part of the 16th century; from *Shahr-i-nao*, Pers. 'New-city'; the name by which Yuthia or Ayodhya (see **JUDEA**), the capital founded on the Menam about 1350, seems to have become known to the traders of the Persian Gulf. Mr. Braddell (*J. Ind. Arch.* v. 317) has suggested that the name (*Sheher-al-nao*, as he calls it) refers to the distinction spoken of by La Loubère between the Thai-Yai, an older people of the race, and the Thai-Noi, the people known to us as Siamese. But this is less probable.

We have still a city of Siam called *Lophaburi*, anciently a capital, and the name of which appears to be a Sanskrit or Pali form, *Nava-pura*, meaning the same as *Shahr-i-nao*; and this indeed may have first given rise to the latter name. The *Cornore* of Nkolo Conti (c. 1430) is generally supposed to refer to a city of Bengal, and one of the present writers has identified it with Lakhnauti or Gaur, an official name of which in the 14th cent. was *Shahr-i-nao*. But it is just possible that Siam was the country spoken of.

1442.—“The inhabitants of the sea-coasts arrive here (at Ormuz) from the countries of China, Java, Bengal, the cities of Zerbád, Tenástri, Sokotora, *Shahr-i-nao*. . . .” — *Abharrazak, in Not. et Extr.* xiv. 429.

1498.—“*Xarnauz* is of Christians, and the King is Christian, it is 60 days voyage with a fair wind from Calicut. The King . . . has 400 elephants of war, in the land is much benzoin . . . and there is aloes-wood . . .” — *Roteiro de Vasco da Gama*, 110.

1510.—“ . . . They said they were from a city called *Sarnau*, and had brought for sale silken stuffs, and aloeswood, and benzoin, and musk.” — *Vardema*, 212.

1514.—“ . . . Tannazzari, *Sarnau*, where is produced all the finest white benzoin, storax, and lac finer than that of Martaman.” — *Letter of Gio. d'Ercole, in Arch. Storica Italiana*, App. 80.

1540.—“ . . . all along the coast of *Malaya*, and within the Land, a great King commands, who for a more famous and recommendable title above all other Kings, causeth himself to be called *Preclar Salen*, Emperor of all *Sornau*, which is a Country wherein there are thirteen kingdoms, by us commonly called *Siam*” (Sio). — *Pinto* (orig. cap. xxxvi.), in *Ceylon*, p. 43.

c. 1612.—“It is related of Siam, formerly called *Sheher al-Nawi*, to which Country all lands under the wind here were tributary, that there was a King called *Bubanna*, who when he heard of the greatness of *Malacca* sent to demand submission and homage of that kingdom.” — *Syaru Malaya*, in *J. Ind.* i. 114. v. 451.

1726.—“About 1340 reigned in the kingdom of Siam (then called *Sjahnarow* or *Sornau*), a very powerful Prince.” — *Valentijn*, v. 319.

SARONG, s. Malay. *sarung*; the body-cloth, or long kilt, tucked or girt at the waist, and generally of coloured silk or cotton, which forms the chief article of dress of the Malays and Javanese. The same article of dress, and the name (*saran*) are used in Ceylon. It is an old Indian form of

dress, but is now used only by some of the people of the south; e.g. on the coast of Malabar, where it is worn by the Hindus (white), by the Mappilas (Moplah) of that coast, and the Labbais (Lubbye) of Coromandel (coloured), and by the *Nants* of Canara, who wear it of a dark blue. With the Labbais the coloured *sarong* is a modern adoption from the Malays. Crawford seems to explain *sarung* as Javanese, meaning first ‘a case or sheath,’ and then a wrapper or garment. But, both in the Malay Islands and in Ceylon, the word is no doubt taken from Skt. *stranga*, meaning ‘variegated’ and also ‘a garment.’

[1850.—“ . . . the cloth or *sarong*, which has been described by Mr. Madden to be ‘not unlike a Scots highlander’s plaid in appearance, being a piece of party-coloured cloth, about 6 or 8 feet long, and 3 or 4 feet wide, sewed together at the ends, forming, as some writers have described it, a wide sack without a bottom.’ With the Malays, the *sarong* is either worn slung over the shoulders as a rash, or tucked round the waist and descending to the ankles, so as to enclose the legs like a petticoat.” — *Register*, Jan. 1. 1861.]

1868.—“He wore a *sarong* or Malay petticoat, and a green jacket.” — *Walker*, *Mal. Arch.* 171.

SATIGAM, n.p. *Sattigon*, formerly and from remote times a port of much trade on the right bank of the Hoogly R., 30 m. above Calcutta, but for two and a half centuries utterly decayed, and now only the site of a few huts, with a ruined mo-que as the only relique of former importance. It is situated at the bifurcation of the Saraswati channel from the Hoogly, and the decay dates from the silting up of the former. It was commonly called by the Portuguese *Porto Pequeno* (q.v.).

c. 1310.—“About this time the rebellion of Fakhri broke out in Bengal, Fakhri and his Bengali forces killed Kadar Khán (Governor of Lakhnauti). . . . He then plundered the treasury of Lakhnauti, and secured possession of that place and of *Satigam* and *Sungráw*.” — *Zai-ud-din Ibari*, in *Elliot*, iii. 243.

1535.—“In this year Diogo Dalvello, finishing his term of service as Captain and Factor of the Coromandel fishery, with license from the Governor went to Bengal in a vessel of his . . . and he went well armed along with two foists which equipped with his own money, the Governor only lending him artillery and nothing more. . . . So this

Diogo Rabello arrived at the Port of Satigaon, where he found two great ships of Cambaya which three days before had arrived with great quantity of merchandize, selling and buying: and these, without touching them, he caused to quit the port and go down the river, forbidding them to carry on any trade, and he also sent one of the foists, with 30 men, to the other port of Chatigaon, where they found three ships from the Coast of Choromandel, which were driven away from the port. And Diogo Rabello sent word to the Gozil that he was sent by the Governor with choice of peace or war, and that he should send to ask the King if he chose to liberate the (Portuguese) prisoners, in which case he also would liberate his ports and leave them in their former peace. . . .—*Correa*, lii. 649.

[c. 1590.—"In the Sarkār of Sātgrān, there are two ports at a distance of half a *kos* from each other; the one is Sātgrān, the other Hugi: the latter the chief; both are in the possession of the Europeans. Fine pomegranates grow here."—*Ata*, ed. *Jarrett*, ii. 125.]

SATIN, *s.* This is of course English, not Anglo-Indian. The common derivation [accepted by Prof. Skeat (*Concise Dict.* 2nd ed. *s.v.*)] is with Low Lat. *seta*, 'silk,' Lat. *seta*, *setula*, 'a bristle, a hair,' through the Port. *setim*. Dr. Wells Williams (*Middle Kingdom*, ii. 123) says it is probably derived eventually from the Chinese *sz-tiin*, though intermediately through other languages. It is true that *sz-tiin* or *sz-tuan* is a common (and ancient) term for this sort of silk texture. But we may remark that trade-words adopted directly from the Chinese are comparatively rare (though no doubt the intermediate transit indicated would meet this objection, more or less). And we can hardly doubt that the true derivation is that given in *Cathay and the Way Thither*, p. 486; viz. from *Zaitun* or *Zaylon*, the name by which Chwan-chau (Chinchew), the great medieval port of western trade in Fokien, was known to western traders. We find that certain rich stuffs of damask and satin were called from this place, by the Arabs, *Zaitānia*; the Span. *acetyuni* (for 'satin'), the medieval French *satony*, and the medieval Ital. *zetani*, afford intermediate steps.

c. 1350.—"The first city that I reached after crossing the sea was *Zaitūn*. . . . It is a great city, superb indeed; and in it they make damasks of velvet as well as those of satin (*linikā*—see **KINCOB, ATLAS**), which are called from the name of the city *zaitānia*."—*Ibn Batuta*, iv. 269.

1352.—In an inventory of this year in *Douet d'Aray* we have: "*Zatony* at 4 *scus* the ell" (p. 342).

1405.—"And besides, this city (Samar-kand) is very rich in many wares which come to it from other parts. From Russia and Tartary come hides and linens, and from Cathay silk-stuffs, the best that are made in all that region, especially the *setunis*, which are said to be the best in the world, and the best of all are those that are without pattern."—*Clavijo* (translated anew—the passage corresponding to Markham's at p. 171). The word *setuni* occurs repeatedly in *Clavijo's* original.

1440.—In the *Libro de Gabelli*, &c., of Giov. da Uzzano, we have mention among silk stuffs, several times, of "*zetani cellutati*, and other kinds of *zetani*."—*Della Decima*, iv. 53, 107, &c.

1441.—"Before the throne (at Bijanagar) was placed a cushion of *zaitūni* satin, round which three rows of the most exquisite pearls were sewn."—*Abdurrazzāk*, in *Elliot*, iv. 120. (The original is "*darpen-i-talhi bālishi ac atlas-i-zaitūni*"; see *Not. et Extr.* xiv. 376. Quatremère (*ibid.* 462) translated "*un carreau de satin olive*," taking *zaitūn* in its usual Arabic sense of 'an olive tree.') Also see *Elliot*, iv. 113.

SATRAP, *s.* Anc. Pers. *kshatrapa*, which becomes *satrap*, as *kshāyathiya* becomes *shāh*. The word comes to us direct from the Greek writers who speak of Persia. But the title occurs not only in the books of Ezra, Esther, and Daniel, but also in the ancient inscriptions, as used by certain lords in Western India, and more precisely in Surāshtra or Peninsular Guzerat. Thus, in a celebrated inscription regarding a dam, near Gīrnār:

c. A.D. 160.—". . . he, the Mahā-Khshatrapa Rudradāman . . . for the increase of his merit and fame, has rebuilt the embankment three times stronger."—In *Indian Antiquary*, vii. 262. The identity of this with *satrap* was pointed out by James Prinsep, 1838 (*J. As. Soc. Ben.* vii. 315). (There were two Indian satrap dynasties, viz. the Western Satraps of Surāshtra and Gujārāt, from about A.D. 150 to A.D. 385; for which see *Rapson* and *Indrji*, *The Western Kshatrapas* (*J. R. A. S.*, N. S., 1890, p. 639); and the Northern Kshatrapas of Mathura and the neighbouring territories in the 1st cent. A.D. See articles by *Rapson* and *Indrji* in *J. R. A. S.*, N. S., 1894, pp. 525, 511.)

1893.—"An eminent Greek scholar used to warn his pupils to beware of false analogies in philology. 'Because,' he used to say, '*σατράπης* is the Greek for *satrap*, it does not follow that *παράπης* is the Greek for *rat-trap*.'"—*Sat. Rev.* July 14, p. 53.

SATSUMA, n.p. Name of a city and formerly of a principality (daimio-ship) in Japan, the name of which is familiar not only from the deplorable necessity of bombarding its capital Kagosima in 1863 (in consequence of the murder of Mr. Richardson, and other outrages, with the refusal of reparation), but from the peculiar cream-coloured pottery made there and now well known in London shops.

1615.—"I said I had recoued suffition at his highnes hands in havinge the good hap to see the face of one mightie a King as the King of Shaahma; whereat he smiled."—*Cecil's Diary*, i. 1-5.

1617.—"Speeches are given out that the ambassors or Japan players (or whores) going from hence for Turhima to meete the Corean ambaessadors, were set on by the way by a boate of Xaxma theeves, and kild all both men and women, for the money they had gotten at Firando."—*Ibid.* 2:5.

SAUGOR, SAUGOR ISLAND, n.p. A famous island at the mouth of the Hoogly R., the site of a great fur and pilgrimage—properly *Ganga Sāgara* ('Ocean Ganges'). It is said once to have been populous, but in 1698 (the date is clearly wrong) to have been swept by a cyclone-wave. It is now a dense jungle haunted by tigers.

1683.—"We went in our Budgeros to see ye Pagodas at Sagor, and returned to ye Oyster River, where we got as many Oysters as we desired."—*Hedges*, March 12; [Hak. Soc. i. 68].

1681.—"James Price assured me that about 40 years since, when ye Island called Ganga Sagur was inhabited, ye Raja of ye Island gathered yearly Rent out of it, to ye amount of 26 Lacks of Rupees."—*Ibid.* Dec. 15; [Hak. Soc. i. 172].

1705.—"Sagore est une I-*le* où il y a une Pagode très-respectée parmi les Gentils, où ils vont en pèlerinage, et où il y a deux Faquers qui y font leur residence. Ces Faquers savent charmer les bêtes ferocees, qu'on y trouve en quantité, sans quoi ils seroient tous les jours exposés à estre devorés."—*Jullier*, p. 123.

1727.—" . . . among the *Pagans*, the Island Sagor is accounted holy, and great numbers of *Jangirs* go yearly thither in the Months of November and December, to worship and wash in Salt-Water, tho' many of them fall Sacrifices to the hungry Tigers."—*i. Hamilton*, ii. 3; [ed. 1741].

SAUL-WOOD, s. Hind. *sāl*, from Skt. *sāla*; the timber of the tree *Shorea robusta*, Gaertner, N.O. *Dipterocarpaceae*, which is the most valuable

building timber of Northern India. Its chief habitat is the forest immediately under the Himālaya, at intervals throughout that region from the Brahmaputra to the Bīās; it abounds also in various more southerly tracts between the Ganges and the Godavery. [The botanical name is taken from Sir John Shore. For the peculiar habitat of the *Sāl* as compared with the Teak, see Forsyth, *Highlands of O.I.* 25 seqq.] It is strong and durable, but very heavy, so that it cannot be floated without more buoyant aids, and is, on that and other accounts, inferior to teak. It does not appear among eight kinds of timber in general use, mentioned in the *Ain*. The wood has been introduced into China, perhaps at a remote period, on account of its connection with Buddha's history, and it is known there by the Indian name, *so-lo* (*Drutschneider on Chinese Botan. Works*, p. 6).

c. 650.—"L'Honorable du siècle, animé d'une grande pitié, et obéissant à l'ordre des temps, jugea utile de paroître dans le monde. Quand il eut fini de convertir les hommes, il se plongea dans les joies du Nirvāna. Se plaçant entre deux arbres Sālas, il tourna sa tête vers le nord et s'endormit."—*Siouan Tsang, Mémoires (Voyages de Pél. Bouddh.* ii. 340).

1765.—"The produce of the country consists of *shaal* timbers (a wood equal in quality to the best of our oak)."—*Holwell, Hist. Events*, &c., i. 200.

1774.—"This continued five *lo*; towards the end there are *sāl* and large forest trees."—*Bogle, in Markham's Tibet*, 19.

1810.—"The *saul* is a very solid wood . . . it is likewise heavy, yet by no means so ponderous as teak; both, like many of our former woods, sink in fresh water."—*Williamson, V.M.* ii. 69.

SAYER, SYRE, &c., s. Hind. from Arab. *sa'ir*, a word used technically for many years in the Indian accounts to cover a variety of items of taxation and impost, other than the Land Revenue.

The transitions of meaning in Arabic words are (as we have several times had occasion to remark) very obscure; and until we undertook the investigation of the subject for this article (a task in which we are indebted to the kind help of Sir H. Waterfield, of the India Office, one of the busiest men in the public service, but, as so often happens, one of the readiest to render assistance) the obscurity attaching to

the word *sayer* in this sense was especially great.

Wilson, s.v. says: "In its original purport the word signifies moving, walking, or the whole, the remainder; from the latter it came to denote the remaining, or all other, sources of revenue accruing to the Government in addition to the land-tax." In fact, according to this explanation, the application of the term might be illustrated by the ancient story of a German Professor lecturing on botany in the pre-scientific period. He is reported to have said: 'Every plant, gentlemen, is divided into two parts. This is the root,—and this is the rest of it!' Land revenue was the root, and all else was 'the rest of it.'

Sir C. Trevelyan again, in a passage quoted below, says that the Arabic word has "the same meaning as 'miscellaneous.'" Neither of these explanations, we conceive, *pace tantorum virorum*, is correct.

The term *Sayer* in the 18th century was applied to a variety of inland imposts, but especially to local and arbitrary charges levied by zemindars and other individuals, with a show of authority, on all goods passing through their estates by land or water, or sold at markets (*bazar*, *haut*, *gunge*) established by them, charges which formed in the aggregate an enormous burden upon the trade of the country.

Now the fact is that in *sa'ir* two old Semitic forms have coalesced in sound though coming from different roots, viz. (in Arabic) *sair*, producing *sa'ir*, 'walking, current,' and *sa'r*, producing *sa'ir*, 'remainder,' the latter being a form of the same word that we have in the Biblical *Shear-jashub*, 'the remnant shall remain' (*Isaiah*, vii. 3). And we conceive that the true sense of the Indian term was 'current or customary charges'; an idea that lies at the root of sundry terms of the same kind in various languages, including our own *Customs*, as well as the *dustoory* which is so familiar in India. This interpretation is aptly illustrated by the quotation below from Mr. Stuart's Minute of Feb. 10, 1790.

At a later period it seems probable that some confusion arose with the other sense of *sa'ir*, leading to its use,

more or less, for 'et ceteras,' and accounting for what we have indicated above as erroneous explanations of the word.

I find, however, that the *Index and Glossary to the Regulations*, ed. 1832 (vol. iii.), defines: "*Sayer*. What moves. Variable imports, distinct from land-rent or revenue, consisting of customs, tolls, licenses, duties on merchandise, and other articles of personal moveable property; as well as mixed duties, and taxes on houses, shops, bazars, &c." This of course throws some doubt on the rationale of the Arabic name as suggested above.

In a despatch of April 10, 1771, to Bengal, the Court of Directors drew attention to the private Bazar charges, as "a great detriment to the public collections, and a burthen and oppression to the inhabitants"; enjoining that no *Buzars* or *Gunges* should be kept up but such as particularly belonged to the Government. And in such the duties were to be rated in such manner as the respective positions and prosperity of the different districts would admit.

In consequence of these instructions it was ordered in 1773 that "all duties coming under the description of *sayer* *Chelluntah* (H. *chalanā*, 'in transit'), and *Rah-darry* (*radaree*) . . . and other oppressive impositions on the foreign as well as the internal trade of the country" should be abolished; and, to prevent all pretext of injustice, proportional deductions of rent were conceded to the zemindars in the annual collections. Nevertheless the exactions went on much as before, in defiance of this and repeated orders. And in 1786 the Board of Revenue issued a proclamation declaring that any person levying such duties should be subject to corporal punishment, and that the zemindar in whose zemindarry such an offence might be committed, should forfeit his lands.

Still the evil practices went on till 1790, when Lord Cornwallis took up the matter with intelligence and determination. In the preceding year he had abolished all *radaree* duties in Behar and Benares, but the abuses in Bengal Proper seem to have been more swarming and persistent. On June 11, 1790, orders were issued resuming the collection of all duties indicated

into the hands of Government; but this was followed after a few weeks (July 28) by an order abolishing them altogether, with some exceptions, which will be presently alluded to. This double step is explained by the Governor-General in a Minute dated July 18 "When I first proposed the resumption of the *Sayer* from the Landholders, it appeared to me advisable to continue the former collection (the unauthorised article excepted) for the current year, in order that by the necessary accounts [we might have the means] for making a fair adjustment of the compensation, and at the same time acquire sufficient knowledge of the collections to enable us to enter upon the regulation of them from the commencement of the ensuing year. . . . The collections appear to be so numerous, and of so intricate a nature, as to preclude the possibility of regulating them all; and as the establishment of new rates for such articles as it might be thought advisable to continue would require much consideration, . . . I recommend that, instead of continuing the collection . . . for the current year . . . all the existing articles of *Sayer* collection (with the exception of the *Abkarry* (*Abcarree*) . . .) be immediately abolished; and that the Collectors be directed to withdraw their officers from the *Gungos*, *Bazars* and *Hauts*, compensation being duly made. The Board of Revenue could then consider on what few articles of luxury in general consumption it might be proper to reimpose a tax.

The Order of July 28 abolished "all duties, taxes, and collections coming under the denomination of *Sayer* (with the exception of the Government and Calcutta Customs, the duties levied on pilgrims at Gya, and other places of pilgrimage,—the *Abkarry* . . . which is to be collected on account of the Government . . . the collections made in the *Gunges*, *Bazars* and *Hauts* situated within the limits of Calcutta, and such collections as are confirmed to the landholders and the holders of *Gunges* &c. by the published Resolutions of June 11, 1790, namely, rent paid for the use of land (and the like) . . . or for orchards, pasture-ground, or fisheries sometimes included in the

Sayer under the denomination of *phulur* (Hind. *phullar*, from *phal*, 'fruit'), *bunkur* (from Hind. *ban*, 'forest or pasture-ground'), and *julkur* (Hind. *jalkar*, from *jul*, 'water') . . ." These Resolutions are printed with Regn. XXVII. of 1793.

By an order of the Board of Revenue of April 28, 1790, correspondence regarding *Sayer* was separated from 'Land Revenue'; and on the 16th *idem* the *Abkarry* was separately regulated.

The amount in the Accounts credited as Land Revenue in Bengal seems to have included both *Sayer* and *Abkarry* down to the Accts. presented to Parliament in 1796. In the "Abstract Statement of Receipts and Disbursements of the Bengal Government" for 1793-94, the "Collections under head of *Syer* and *Abkarry*" amount to Rs. 10,98,256. In the Accounts, printed in 1799, for 1794-5 to 1796-7, the "Land and *Sayer* Revenue" are given, but *Abkari* is not mentioned. Among the Receipts and Disbursements for 1800-1 appears "*Syer* Collections, including *Abkaree*, 7,81,025."

These forms appear to have remained in force down to 1833. In the accounts presented in 1831, from 1828-9, to 1831-2, with Estimate for 1832-3, Land Revenue is given separately, and next to it *Syer* and *Abkaree* Revenue. Except that the spelling was altered back to *Sayer* and *Abkarry*, this remained till 1856. In 1857 the accounts for 1854-5 showed in separate lines,—

Land Revenue,
Excise Duties, in Calcutta,
Sayer Revenue,
Abkarry ditto,

In the accounts for 1861-2 it became—

Land Revenue,
Sayer and Miscellaneous,
Abkaree,

and in those for 1863-4 *Sayer* vanished altogether.

The term *Sayer* has been in use in Madras and Bombay as well as in Bengal. From the former we give an example under 1602; from the latter we have not met with a suitable quotation.

The following entries in the Bengal accounts for 1858-59 will exemplify

the application of Sayer in the more recent times of its maintenance :—

Under Bengal, Behar and Orissa :

• Sale of Trees and Sunken Boats Rs. 555 0 0

Under Pegu and Martaban Provinces :

Fisheries Rs. 1,22,874 0 2

Tax on Birds' nests (q.v.) 7,449 0 0

„ on Salt 43,061 3 10

Fees for fruits and gardens 7,287 9 1

Tax on Bees' wax 1,179 8 0

Do. Collections 8,050 0 0

Sale of Government Timbers, &c. 4,19,141 12 8

6,09,043 1 9

Under the same :

Sale proceeds of unclaimed and confiscated

Timbers, Rs. 146 11 10

Net Salvage on Drift Timbers 2,247 10 0

2,394 5 10

c. 1580.—“*Sair* at Gangapat o *ātrāf-i-Hindowī waghaira* . . .” i.e. “Sayer from the Ganges . . . and the Hindu districts, &c. . . 170,800 *dams*.”—*Āin-i-Albārī*, orig. i. 395, in detailed Revenues of *Sirkar Jannatāūd or Gaur*; [ed. Jarrett, ii. 131].

1751.—“I have heard that Ramkison Sent who lives in Calcutta has carried goods to that place without paying the Muxidavad Syre chowkey (choky) duties.”—*Letter from Nicoll to Pres. Ft. William*, in *Long*, 25.

1788.—“*Sairjat*—All kinds of taxation besides the land-rent. *Sairs*.—Any place or office appointed for the collection of duties or customs.”—*The Indian Vocabulary*, 112.

1790.—“Without entering into a discussion of privileges founded on Custom, and of which it is easier to ascertain the abuse than the origin, I shall briefly remark on the Collections of Sayer, that while they remain in the hands of the Zemindars, every effort to free the internal Commerce from the baneful effects of their vexatious impositions must necessarily prove abortive.”—*Minute by the Hon. C. Stuart*, dd. Feb. 10, quoted by Lord Cornwallis in his *Minute* of July 18.

“The Board last day very humanely and politically recommended unanimously the abolition of the Sayer.

“The statement of Mr. Mercer from Burdwan makes all the Sayer (consisting of a strange medley of articles taxable, not omitting even *Hermaphrodites*) amount only to 53,000 Rupees. . . .”—*Minute by Mr. Law of the Bd. of Revenue*, forwarded by the Board, July 12.

1792.—“The Jumma on which a settlement for 10 years has been made is about

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(current Rupees) 3,01,00,000 . . . which is 9,35,091 Rupees less than the Average Collections of the three preceding Years. On this Jumma, the Estimate for 1791-2 is formed, and the Sayer Duties, and some other extra Collections, formerly included in the Land Revenue, being abolished, accounts for the Difference. . . .”—*Head of Mr. Dundas's Speech on the Finances of the E.I. Company*, June 4, 1792.

1793.—“A Regulation for re-enacting with alterations and modifications, the Rules passed by the Governor General in Council on 11th June and 25th July, 1790, and subsequent dates, for the resumption and abolition of Sayer, or internal Duties and Taxes throughout Bengal, Bahar, and Orissa,” &c. “Passed by the Governor General in Council on the 1st May, 1793. . . .”—*Title of Regulation*, XXVII. of 1793.

1802.—“The Government having reserved to itself the entire exercise of its discretion in continuing or abolishing, temporarily or permanently, the articles of revenue included according to the custom and practice of the country, under the several heads of salt and saltpetre—of the sayer or duties by sea or land—of the abkarry . . .—of the excise . . .—of all taxes personal and professional, as well as those derived from markets, fairs and bazzars—of *lakhiraj* (see LACKERAGE) lands. . . . The permanent land-tax shall be made exclusively of the said articles now recited.”—*Madras Regulation*, XXV. § iv.

1817.—“Besides the land-revenue, some other duties were levied in India, which were generally included under the denomination of Sayer.”—*Mill*, II. of *Br. India*, v. 417.

1863.—“The next head was ‘Sayer,’ an obsolete Arabic word, which has the same meaning as ‘miscellaneous.’ It has latterly been composed of a variety of items connected with the Land Revenue, of which the Revenue derived from Forests has been the most important. The progress of improvement has given a value to the Forests which they never had before, and it has been determined . . . to constitute the Revenue derived from them a separate head of the Public Accounts. The other Miscellaneous Items of Land Revenue which appeared under ‘Sayer,’ have therefore been added to Land Revenue, and what remains has been denominated ‘Forest Revenue.’”—*Sir C. Trevelyan, Financial Statement*, dd. April 30.

SCARLET. See SUCLAT.

SCAVENGER, s. We have been rather startled to find among the M.S. records of the India Office, in certain “*Lists of Persons in the Service of the Right. Honble. the East India Company, in Fort St. George, and the other Places on the Coast of Choromandell*,” begin-

ming with Feb'y. 1704, and in the entries for that year, the following :

"Fort St. David.

"5. *Treas. Genera*, Land Customer and Scavenger of Cuddalore, 5th Councl. . . .

"6 *Ethard Baugis*, Translator of Country Letters, Sen. Merett.

"7 *Joh. Bull*, Scavenger and Corn-meter, Tuccumbatum, Merett."

Under 1711 we find again, at Fort St. George

"*Joseph Smart*, Rentall General and Scavenger, "where the rest,"

and so on, in the entries of most years, down to 1761, when we have, for the 1st time

"*Sam. d. Ardley*, 7th of Council, Military Station, Land Customer, Military Stock-keeper, Rentall General, and Scavenger."

Some light is thrown upon this surprising occurrence of such a term by a reference to *Cox's Law Dictionary*, or *The Interpreter* (published originally in 1607) new ed. of 1727, where we read

"*Scavage*, *Scavium*. It is otherwise called *Scheyr*, *Scheyr*, and *Scheyring*, maybe deduced from the Saxon *Scheyr* (Sax. *scheyr* *trede* and is a kind of Toll or Custom exacted by Mayors, Sheriffs, &c. of Merchant strangers, for Ware-shed or offered to sale within their Precincts, which is prohibited by the Statute 13 H. 7. c. 5. In a Charter of Henry the Second to the City of *Canterbury* it is written *Scheyr*, and (in Mon. Ang. 2. per fol. 50 b) *Scheyr*, and elsewhere I find it in Latin *Tributa* *Onosorum*. The City of London still retains the Custom, of which in an old printed Book of the Customs of London, we read thus, *Officiarius Custos halfredi appertinet ad the Sheriff, and the other half to the Sheriff, whose House the Sheriff is to be sold. And it is to wit that Scheyr is the Show by cause that Merchantes (viz) bring into the Sheriff's Merchandises, of the which Customs ought to be taken ere that any thing thereof be sold, &c.*

"*Scabenger*, from the Belgick *Schuan*, to scrape. Two of every Parish within London and the suburbs are yearly chosen into this Office, who hire men called *Rakers*, and carts, to cleanse the streets, and carry away the Dirt and Filth thereof, mentioned in 11 Car. 2. cap. 2. The Germans call him a *Urecksimon*, from one *Simon*, a noted Scavenger of Marburg.

"*Schabildus*, The officer who collected the Scavage-Money, which was sometimes done with Extortion and great Oppression." (Then quotes Hist. of Durham from Wharton, *Anglia Sacra*, Pt. 1. p. 75; "Anno

1311. *Schwaldus* *magister* in Episcopatu (Richardus episcopus) fortiter composuit. Aliqua pendebantur, alij extra Episcopatu fugabantur.")

In *Sylvaum* also (*Glossarium Archaeologicum*, 1685) we find :—

"*Saxonia*.] *Tributum* quod a mercatoribus exigere solent nundinarum domini, ob licentiam proponendi ibidem venditionem mercium. A Saxon (*Saxonia*) id est, O tendens, may core, Angl. *schewige* and *shewage*. *Spectum* hic us *Scavenger* or *Scavenger*."

The charge then was a tax upon goods for sale which were liable to duty, the word being, as Shew it points out, a Low French (or Low Latin) formation from *Shew*, ["From O.F. *examine*, to examine, inspect. O. Sax. *laurm*, to behold; cognate with A.S. *ceornan*, to look at. (*Concord. Dist.* v.v.)] And the scavenger or scavenger was originally the officer charged with the inspection of the goods, and collection of this tax. Passages quoted below from the *Lib. Albus* of the City of London refer to these officers, and Mr. Riley in his translation of that work (1861, p. 31) notes that they were "Officers whose duty it was originally to take custom upon the *Scheyr*, i.e. inspection of the opening out, of imported goods. At a later date, part of their duty was to see that the streets were kept clean; and hence the modern word 'scavenger,' whose office corresponds with the *rikyer* (riker) of former times." [The meaning and derivation of this word have been discussed in *Notes & Queries*, 2 ser. ix. 325; 5 ser. v. 49, 152.]

We can hardly doubt then that the office of the Comandant scavenger of the 18th century, united as we find it with that of "Rentall General," or of Land-customer, and held by a senior member of the Company's Covenanted Service, must be understood in the older sense of Visitor or Inspector of Goods, subject to duties, but (till we can find more light) we should suppose rather duties of the nature of bazar tax, such as at a later date we find classed as *sayer* (q.v.), than customs on imports from seaward.

It still remains an obscure matter how the charge of the scavengers or scavengers came to be transferred to the oversight of streets and street-cleaning. That this must have become

a predominant part of their duty at an early period is shown by the Scavenger's Oath which we quote below from the *Liber Albus*. In *Skinner's Etymologicon*, 1671, the definition is *Collector sordium abrasarum* (erroneously connecting the word with *shaving* and scraping), whilst he adds: "*Nostri Scabengers vilissimo omnium ministerio sordes et purgamenta urbis auferendi funguntur.*" In *Cotgrave's English-French Dict.*, ed. by Howel, 1673, we have: "Scabinger. Boueur. Gadournd" — agreeing precisely with our modern use. Neither of these shows any knowledge of the less sordid office attaching to the name. The same remark applies to Lye's *Juratus*, 1743. It is therefore remarkable to find such a survival of the latter sense in the service of the Company, and coming down so late as 1761. It must have begun with the very earliest of the Company's establishments in India, for it is probable that the denomination was even then only a survival in England, due to the Company's intimate connection with the city of London. Indeed we learn from Mr. Norton, quoted below, that the term *scavage* was still alive within the City in 1829.

1265. — "Walterus Herry et Willelmus de Dunolmo, Ballivi, ut Custodes . . . de Lxxv. l. v. s. & x. de consuetudinibus omnimodorum mercandiarum venientium de portibus transmarinis ad Civitatem predictam, de quibus consuetudo debetur quas vocatur Scavagium. . . ." — *Mag. Rot.* 59. Hon. III., extracted in *P. Madox, II. and Ant. of the Exchequer*, 1779, i. 779.

Prior to 1419. — "Et debent ad dictum Wardemotum per Aldermannum et probos Wardes, necnon per juratores, oligi Constabularii, Scavegeours, Aleconners, Bedello, et alii Officiarii." — *Liber Albus*, p. 38.

"SEREMENT DE Scavageours. Vous jurez qe vous surverrez diligentement qe les paviments danz vostre Garde soient bien et droiturelement reparaillez et nyont enhaussez a nosance dez roysyns; et qe les chemyns, ruwes, et venelles soient nettoz dez hons et de toutz maners dez ordures, pur honestee de la citee; et qe toutz les chymynos, fournes, terrailles soient de pierre, et suffisamment defensables encontre peril de feu; et si vous trovez rien a contraire vous monstrez al Alderman, issint qe l'Alderman ordeigne pur amendement de celle. Et ces ne lorrez—si Dieu vous eyde et loz Saintz." — *Ibid.* p. 313.

1591. — Letter from the Lords of the Council to the Lord Mayor and Aldermen, requesting them to admit John de Cardenas to the office of Collector of Scavage, the

reversion of which had . . . been granted to him. — *Index to the Remembrancia* of the C. of London (1878), p. 281.

1607. — Letter from the Lord Mayor to the Lord Treasurer . . . enclosing a Petition from the Ward of Aldergate, complaining that William Court, an inhabitant of that Ward for 8 or 10 years past, refused to undergo the office of Scavenger in the Parish, claiming exemption . . . being privileged as Clerk to Sir William Spencer, Knight, one of the Auditors of the Court of Exchequer, and praying that Mr. Court, although privileged, should be directed to find a substitute or deputy and pay him — *Ibid.* 283

1623. — Letter . . . reciting that the City by ancient Charters held . . . "the office of Package and Scavage of Strangers' goods, and merchandise carried by them by land or water, out of the City and Liberties to foreign parts, whereby the Customs and Duties due to H.M. had been more duly paid, and a stricter oversight taken of such commodities so exported." — *Remembrancia*, p. 321.

1632. — Order in Council, reciting that a Petition had been presented to the Board from divers Merchants born in London, the sons of Strangers, complaining that the "Packer of London required of them as much fees for Package, Ballage, Shewage, &c., as of Strangers not English-born. . . ." — *Ibid.* 322.

1760. — "Mr. Handle, applying to the Board to have his allowance of Scavenger increased, and representing to us the great fatigue he undergoes, and loss of time, which the Board being very sensible of. Agreed we allow him Rs 20 per month more than before on account of his diligence and assiduity in that post." — *Fl. William Comen.*, in *Long*, 215. It does not appear from this what the duties of the scavenger in Mr. Handle's case were.

1829. — "The oversight of customable goods. This office, termed in Latin *supervisus*, is translated in another charter by the words search and surveying, and in the 2nd Charter of Charles I. it is termed the *scavage*, which appears to have been its most ancient and common name, and that which is retained to the present day. . . . The real nature of this duty is not a toll for *showing*, but a toll paid for the *overnight* of *showing*; and under that name (*superisus apertionis*) it was claimed in an action of debt in the reign of Charles II. . . . The duty performed was seeing and knowing the merchandize on which the King's import customs were paid, in order that no concealment, or fraudulent practices . . . should deprive the King of his just dues. . . . (The duty) was well known under the name of *scavage*, in the time of Henry III., and it seems at that time to have been a franchise of the commonalty." — *G. Norton, Commentaries on the Hist., &c., of the City of London*, 3rd ed. (1859), pp. 330-331.

Besides the books quoted, see *H. Widdowood's Etym. Dict.* and *Staut's do.*, which

have furnished useful light, and some references.

SCRIVAN, s. An old word for a clerk or writer, from Port. *escrivão*.

[1616.—"He desired that some English might early on the Morow come to his house, wher should meete a Scrivano and finish that buisines."—*Sir T. Mor.* Hak. Soc. i. 173. On the same page "The Scrivano of Zulphkearcon."]

1673.—"In some Places they write on Cocoo-Leafes dried, and then use an Iron Style, or else on Paper, when they use a Pen made with a Reed, for which they have a Brass Case, which holds them and the Ink too, always stuck at the Girdles of their Scrivans."—*Fryer*, 181.

1683.—"Mr. Watson in the Taffety warehouse without any provocation called me Pityful Prodigall Scrivann, and told me my Hatt stood too high upon my head. . . ."—Letter of *S. Langley*, in *Helge's Diary*, Sept. 6; [Hak. Soc. i. 103].

SOYMITAR, s. This is an English word for an Asiatic sabre. The common Indian word is *taliedr* (see **TULWAUR**). We get it through the French *cimitère*, Ital. *scimitarra*, and according to Marcel Devic originally from Pers. *shamshir* (*chimchir* as he writes it). This would be still very obscure unless we consider the constant clerical confusion in the Middle Ages between *c* and *t*, which has led to several metamorphoses of words; of which a notable example is Fr. *carquois* from Pers. *tirkash*. *Scimecirra* representing *shimshir* might easily thus become *scimitirri*. But we cannot prove this to have been the real origin. This word (*shamshir*) was known to Greek writers. Thus:

A.D. 93.—" . . . Καὶ καθ' ἑσπέρην τὸν πρεσβύτερον παῖδα Μορδὸβαζον βασιλεὺς περιέειλεν τὸ δίδδῃμα καὶ δοῦσα τὸν σμαρτῆρα τὸν κατὰς δακτύλιον, τῆρε σαμψήραν ὀνομαζομένην παρ' αὐτοῖς."—*Joseph. Antiqq.* xx. ii. 3.

C. A.D. 114.—"Δῶρα ἔχει Τραινῶ ἱπτάματα σμηρικὰ καὶ σαμψήρας αἱ δὲ εἰσι σερδαῖα βαρβαρικά."—Quoted in *Suidas Lexicon*, s.v.

1595.—

" . . . By this scimitar,
That slew the Sophy, and a Persian prince
That won three fields of Sultan Soliman
 . . ."
Merchant of Venice, ii. 1.

* In a Greek translation of Shakspeare, published some years ago at Constantinople, this line is omitted!

1610.—" . . . Anon the Patron starting up, as if of a sodaine restored to life; like a mad man skips into the boate, and drawing a Turkish Cymiter, becometh to lay about him (thinking that his vessel had been surprised by Pirates), when they all leapt into the sea; and diving under water like so many Dive-dappers, ascended without the reach of his furie."—*Sundrys Relation*, &c., 1615, p. 23.

1614.—"Some days ago I visited the house of a goldsmith to see a scimitar (*scimitarra*) that Nasubhasha the first vizir, whom I have mentioned above, had ordered as a present to the Grand Signor. Scabbard and hilt were all of gold; and all covered with diamonds, so that little or nothing of the gold was to be seen."—*P. della Valle*, i. 43.

c. 1630.—"They seldome go without their swords (*shamsheers* they call them) form'd like a crescent, of pure metall, broad, and sharper than any rasor; nor do they value them, unless at one blow they can cut in two an Asinogo. . . ."—*Sir T. Herbert*, ed. 1638, p. 223.

1675.—"I kept my hand on the Cock of my Carbine; and my Comrade followed a foote pace, as well armed; and our Janizary better than either of us both; but our Armenian had only a Scimeter."—(*Sir*) *George Wheeler, Journey into Greece*, London, 1682, p. 232.

1758.—"The Captain of the troop . . . made a cut at his head with a scymetar which Mr. Lally parried with his stick, and a Caffee (Caffer) servant who attend him shot the Tanjerino dead with a pistol."—*Orme*, i. 323.

SEACUNNY, s. This is, in the phraseology of the Anglo-Indian marine, a steersman or quartermaster. The word is the Pers. *sukliti*, from Ar. *sukkat*, 'a helm.'

c. 1550.—"Aos Mocaddas, Socdes, o Vogas."—*Primor e Honra*, &c. i. 63r. ("To the Mocuddams, Seacunnies, and carmen.")

c. 1590.—"Sukkängir, or helm-man. He steers the ship according to the orders of the Mu'allim."—*Ain*, i. 280.

1805.—"I proposed concealing myself with 5 men among the hales of cloth, till it should be night, when the Frenchmen being necessarily divided into two watches might be easily overpowered. This was agreed to . . . till daybreak, when unfortunately decrying the masts of a vessel on our weather beam, which was immediately supposed to be our old friend, the sentiments of every person underwent a most unfortunate alteration, and the Nakhoda, and the Soucan, as well as the Supercargo, informed me that they would not tell a lie for all the world, even to save their lives; and in short, that they would neither be *girl nor pairt* in the business."—Letter of *Leyden*, dd. Oct. 4-7, in *Morton's Life*.

1810.—“The gunners and quartermasters . . . are Indian Portuguese; they are called *Secunnis*”—*Maria Graham*, 85.

[1855.—“ . . . the Seacunnies, or helmsmen, were principally Manilla men.”—*Neale, Residence in Siam*, 45.]

SEBUNDY, s. Hind. from Pers. *sihbandi* (*sih*, ‘three’). The rationale of the word is obscure to us. [Platts says it means ‘three-monthly or quarterly payment.’ The *Madras Gloss.* less probably suggests Pers. *sihbandi* (see **SEPOY**), ‘recruitment.’] It is applied to irregular native soldiery, a sort of militia, or imperfectly disciplined troops for revenue or police duties, &c. Certain local infantry regiments were formerly officially termed *Sebundy*. The last official appearance of the title that we can find is in application to “The *Sebundy* Corps of Sappers and Miners” employed at Darjeeling. This is in the E.I. Register down to July, 1869, after which the title does not appear in any official list. Of this corps, if we are not mistaken, the late Field-Marshal Lord Napier of Magdala was in charge, as Lieut. Robert Napier, about 1840. An application to Lord Napier, for corroboration of this reminiscence of many years back, drew from him the following interesting note:—

“Captain Gilmore of the (Bengal) Engineers was appointed to open the settlement of Darjeeling, and to raise two companies of *Sebundy* Sappers, in order to provide the necessary labour.

“He commenced the work, obtained some (Native) officers and N.C. officers from the old Bengal Sappers, and enlisted about half of each company.

“The first season found the little colony quite unprepared for the early commencement of the Rains. All the Coolies, who did not die, fled, and some of the Sappers deserted. Gilmore got sick; and in 1838 I was suddenly ordered from the extreme border of Bengal—Nyncolee—to relieve him for one month. I arrived somehow, with a pair of *pitarahs* as my sole possession.

“Just then, our relations with Nepal became strained, and it was thought desirable to complete the *Sebundy* Sappers with men from the Border Hills unconnected with Nepal—Garrowas and similar tribes. Through the Political Officer the necessary number of men were enlisted and sent to me.

“When they arrived I found, instead of the ‘fair recruits’ announced, a number of most unfit men; some of them more or less crippled, or with defective sight. It seemed probable that, by the process known to us in India as *siddie, buddie* (see **BUDLEE**), the

original recruits had managed to insert substitutes during the journey! I was much embarrassed as to what I should do with them; but night was coming on, so I encamped them on the newly opened road, the only clear space amid the dense jungle on either side. To complete my difficulty it began to rain, and I pitied my poor recruits! During the night there was a storm—and in the morning, to my intense relief, they had all disappeared!

“In the expressive language of my sergeant, there was not a ‘*visage*’ of the men left.

“The *Sebundies* were a local corps, designed to furnish a body of labourers fit for mountain-work. They were armed, and expected to fight if necessary. Their pay was less, a month, instead of a *Sepoy’s* 72. The pensions of the Native officers were smaller than in the regular army, which was a ground of complaint with the Bengal Sappers, who never expected in accepting the new service that they would have lower pensions than those they enlisted for.

“I eventually completed the corps with Nepalese, and, I think, left them in a satisfactory condition.

“I was for a long time their only sergeant-major. I supplied the Native officers and N.C. officers from India with a good pen-jacket each, out of my private means, and with a little gold-lace made them smart and happy.

“When I visited Darjeeling again in 1872, I found the remnant of my good Sapper officers living as pensioners, and waiting to give me an affectionate welcome.

“My month’s acting appointment was turned into four years. I walked 30 miles to get to the place, lived much in hovels and temporary huts thrown up by my Hill-men, and derived more benefit from the climate than from my previous visit to England. I think I owe much practical teaching to the Hill-men, the Hills and the Climate. I learnt the worst the elements could do to me—very nearly—excepting earthquakes! And I think I was thus prepared for any hard work.”

c. 1778.—“At Dacca I made acquaintance with my venerable friend John Cowo. He had served in the Navy so far back as the memorable siege of Havannah, was reduced when a Lieutenant, at the end of the American War, went out in the Company’s military service, and here I found him in command of a regiment of *Sebundees*, or native militia.”—*Hon. R. Lindsay*, in *L. of the Lindsay*, iii. 161.

1785.—“The Board were pleased to direct that in order to supply the place of the *Sebundy* corps, four regiments of *Sepoys* be employed in securing the collection of the revenues.”—*Jn Selous-Karr*, i. 92

“One considerable charge upon the Nabob’s country was for extraordinary *sihbandies*, *sepoys* and *horsomen*, who appear to us to be a very unnecessary incumbrance upon the revenues.”—Append. to

Speech on Nab. of Arcot's Debts, in *Burle's Works*, iv. 18, ed. 1852.

1796.—"The Collector at Midnapoor having reported the Sebundy Corps attached to that Collectorship, Sufficiently Trained in their Exercise; the Regular Sepoys who have been Employed on that Duty are to be withdrawn."—G. O. Feb. 23, in *Suppl. to Code of Military Regs.*, 1799, p. 145.

1803.—"The employment of these people therefore . . . as sebundy is advantageous . . . it lessens the number of idle and discontented at the time of general invasion and confusion."—*Wellington, Desp.* (ed. 1837), u. 170.

1812.—"Sebundy, or provincial corps of native troops."—*Fifth Report*, 38.

1861.—"Sliding down Mount Tendong, the summit of which, with snow lying there, we crossed, the Sebundy Sappers were employed cutting a passage for the mules; this delayed our march exceedingly."—*Report of Capt. Impey, R.E.*, in *Gavelier's Sikhim*, p. 95.

SEEDY, s. Hind. *sidi*; Arab. *saiyid*, 'lord' (whence the *Cid* of Spanish romantic history), *saiyidi*, 'my lord'; and Mahr. *siddhi*. Properly an honorific name given in Western India to African Mahomedans, of whom many held high positions in the service of the kings of the Deccan. Of these at least one family has survived in princely position to our own day, viz. the Nawāb of Jangira (see **JUNGHEERA**), near Bombay. The young heir to this principality, Siddhi Ahmad, after a minority of some years, was installed in the Government in Oct., 1883. But the proper application of the word in the ports and on the shipping of Western India is to negroes in general. [It "is a title still applied to holy men in Morocco and the Maghrib; on the East African coast it is assumed by negro and negroid Moslems, e.g. Sidi Mubarak Bombay; and 'Seedy boy' is the Anglo-Indian term for a Zanzibarman" (*Burton, Ar. Nights*, iv. 231).]

c. 1563.—"And among these was an Abyssinian (*Aberim*) called Cide Meriam, a man reckoned a great cavalier, and who entertained 500 horse at his own charges, and who greatly coveted the city of Daman to quarter himself in, or at the least the whole of its pergunnas (*pergunas*—see **PERGUNNAE**) to devour."—*Couto*, VII. x. 8.

[c. 1610.—"The greatest insult that can be passed upon a man is to call him Cisy—that is to say 'cook.'"—*Purand de Laval*, *Ind. Soc.* i. 173.]

1673.—"An *Hoboy* or African Coffery (they being preferred here to chief employments, which they enter on by the name of Siddles)."—*Fryer*, 147.

"He being from a *Hobey* Caphir made a free Demizen . . . (who only in this Nation arrive to great Preferment, being the Frieled Woolly-pated Blacks) under the known style of Syddies. . . ."—*Ibid.* 168.

1679.—"The protection which the Siddees had given to Gingerah against the repeated attacks of Savagi, as well as their frequent annoyance of their country, had been so much facilitated by their resort to Bombay, that Savagi at length determined to compel the English Government to a stricter neutrality, by reprisals on their own port."—*Orme, Fragments*, 78.

1690.—"As he whose Title is most Christian, encouraged him who is its principal Adversary to invade the Rights of Christendom, so did Senor Padre de Pandara, the Principal Jesuite and in an adjacent Island to Bombay, invite the Siddy to exterminate all the Protestants there."—*Orington*, 157.

1750-60.—"These (islands) were formerly in the hands of Angria and the Siddies or Moors."—*Grose*, i. 68.

1759.—"The Indian seas having been infested to an intolerable degree by pirates, the Mogul appointed the Siddee, who was chief of a colony of Coffrees (Caffer), to be his Admiral. It was a colony which, having been settled at Dundee-Rajapore, carried on a considerable trade there, and had likewise many vessels of force."—*Cumbridge's Account of the War, &c.*, p. 216.

1800.—"I asked him what he meant by a Siddee. He said a *hubshee*. This is the name by which the Abyssinians are distinguished in India."—*T. Munro, in Life*, i. 287.

1814.—"Among the attendants of the Cambay Nabob . . . are several Abyssinian and Caffree slaves, called by way of courtesy Seddees or Master."—*Forbes, Or. Mem.* ii. 167; [2nd ed. ii. 225].

1832.—"I spoke of a Sindhee" (*Siddhee*) "or *Habshee*, which is the name for an Abyssinian in this country lingo."—*Mem. of Col. Mountain*, 121.

1835.—"The inhabitants of this singular tract (Soojah plateau in N. Canara) were in some parts Mahrattas, and in others of Canarese race, but there was a third and less numerous section, of pure African descent called *Sidhis* . . . descendants of fugitive slaves from Portuguese settlements . . . the same ebony coloured, large-limbed men as are still to be found on the African coast, with broad, good-humoured, grinning faces."—*Gordon S. Forbes, Wild Life in Canara, &c.*, 32-33.

[1896.—
"We're shouted on seven-ounce nuggets,
We've starved on a Seedee boy's pay."
R. Kipling, The Seven Seas.]

SEEMUL, SIMMUL, &c. (sometimes we have seen *Symbol*, and *Gymbal*), s. Hind. *seemal* and *sembhal*; [Skt. *śalmali*]. The (so-called) cotton-tree *Bombax Malabaricum*, D.C. (N.O. *Malvaceae*), which occurs sporadically from Malabar to Sylhet, and from Burma to the Indus and beyond. It is often cultivated. "About March it is a striking object with its immense buttressed trunks, and its large showy red flowers, 6 inches in breadth, clustered on the leafless branches. The flower-buds are used as a potherb and the gum as a medicine" (*Punjab Plants*). We remember to have seen a giant of this species near Kishnagarh, the buttresses of which formed chambers, 12 or 13 feet long and 7 or 8 wide. The silky cotton is only used for stuffing pillows and the like. The wood, though wretched in quality for any ordinary purpose, lasts under water, and is commonly the material for the curbs on which wells are built and sunk in Upper India.

[c. 1807.—"... the Salmoli, or Simul ... is one of the most gaudy ornaments of the forest or village. ..."—*Buchanan Hamilton, E. India*, ii. 789.]

SEER, s. Hind. *ser*; Skt. *setak*. One of the most generally spread Indian denominations of weight, though, like all Indian measures, varying widely in different parts of the country. And besides the variations of local *ser* and *ser* we often find in the same locality a *pukka* (*pucka*) and a *lachehha* (*cutchha*) *ser*; a state of things, however, which is human, and not Indian only (see under **PUCKA**). The *ser* is generally (at least in upper India) equivalent to 80 *tolas* or rupee-weights; but even this is far from universally true. The heaviest *ser* in the *Useful Tables* (see Thomas's ed. of *Prinsep*) is that called "Coolpahar," equivalent to 123 *tolas*, and weighing 3 lbs. 1 oz. 6½ dr. avoird.; the lightest is the *ser* of Malabar and the S. Malabar country, which is little more than 8 oz. [The Macleod *ser* of Malabar, introduced in 1802, is of 130 *tolas*; 10 of these weigh 33 lb. (*Madras Man.* ii. 516).]

Regulation VII. of the Govt. of India of 1833 is entitled "A Reg. for altering the weight of the Furruckabad Rupee (see **RUPEE**) and for assimilating it to the legal currency of the Madras

and Bombay Presidencies; for adjusting the weight of the Company's sicca Rupee, and for fixing a standard unit of weight for India." This is the nearest thing to the establishment of standard weights that existed up to 1870. The preamble says: "It is further convenient to introduce the weight of the Furruckabad Rupee as the unit of a general system of weights for Government transactions throughout India." And Section IV. contains the following:

"The *Tola* or *Sicca* weight to be equal to 160 grains troy, and the other denominations or weights to be derived from this unit, according to the following scale:—

8 *Rutties* = 1 *Masha* = 16 troy grains.
12 *Mashas* = 1 *Tola* 160 ditto.
80 *Tolas* (or sicca weight) = 1 *Seer* = 2½ lbs. troy.
10 *Seers* = 1 *Mun* or *Daman Mawad* = 100 lbs. troy."

Section VI. of the same Regulation says:

"The system of weights and measures (l) described in Section IV. is to be adopted at the mints and assay offices of Calcutta and Sangoor respectively in the adjustment and verification of all weights for government or public purposes sent thither for examination."

But this does not go far in establishing a standard unit of weight for India: though the weights detailed in § iv. became established for Government purposes in the Bengal Presidency. The *ser* of this Regulation was thus 14,400 grains troy—2½ lbs. troy, 2·057 lbs. avoirdupois.

In 1870, in the Government of Lord Mayo, a strong movement was made by able and influential men to introduce the metrical system, and an Act was passed called "The Indian Weights and Measures Act" (Act XI. of 1870) to pave the way for this. The preamble declares it expedient to provide for the ultimate adoption of an uniform system of weights and measures throughout British India, and the Act prescribes certain standards, with powers to the Local Governments to declare the adoption of these.

Section II. runs:

"Standards.—The primary standard of weight shall be called *ser*, and shall be a weight of metal in the possession of the Government of India, which weight, when weighed in a vacuum, is equal to the weight known in France as the *kilogramme des Archives*."

Again, Act XXXI. of 1872, called "The Indian Weights and Measures of Capacity Act," repeats in substance the same preamble and prescription of standard weight. It is not clear to us what the separate object of this second Act was. But with the death of Lord Mayo the whole scheme fall to the ground. The *ser* of these Acts would be = 2.2 lbs. avoirdupois, or 0.143 of a pound greater than the 80 *tola ser*.

1554.—"Porto Grande de Bengala.—'The maund (*mao*) with which they weigh all merchandize is of 40 *ceres*, each *cer* 18½ ounces, the said maund weighs 48½ *arratels* (rottille)."—A. Nunez, 37.

1648.—"One Ceer weighs 18 *peysen* . . . and makes ½ pound troy weight."—Van Twist, 62.

1748.—"Enfin on verse le tout un *serre* do l'huile."—Lett. Édif. xiv. 220.

SEER-FISH, s. A name applied to several varieties of fish, species of the genus *Cybum*. When of the right size, neither too small nor too big, these are reckoned among the most delicate of Indian sea-fish. Some kinds salt well, and are also good for preparing as Tamarind-Fish. The name is sometimes said to be a corruption of Pers. *siah* (qu. Pers. 'black?') but the quotations show that it is a corruption of Port. *serra*. That name would appear to belong properly to the well-known saw-fish (*Pristis*)—see *Blueau*, quoted below; but probably it may have been applied to the fish now in question, because of the serrated appearance of the rows of finlets, behind the second dorsal and anal fins, which are characteristic of the genus (see *Day's Fishes of India*, pp. 254-256, and plates lv., lvi.).

1551.—"E aos Marinheiros hum *peixe cerra* por mes, a cada hum."—A. Nunez, *Livro dos Pesos*, 43.

"To Lopo Vaz, Mestre of the firearms (*espingardas*), his pay and provisions. . . . And for his three workmen, at the rate of 2 measures of rice each daily, and half a *seer fish* (*peixe serra*) each monthly, and a maund of firewood each monthly."—S. Botelho, *Tombo*, 235.

1598.—"There is a fish called *Pieze Serra*, which is cut in round pieces, as we cut Salmon and salt it. It is very good."—Linschoten, 88; [Hak. Soc. ii. 11].

1720.—"PEYSE SERRA is ordinarily produced in the Western Ocean, and is so called" etc. (describing the *Saw-fish*) . . .

"But in the Sea of the Islands of Quirimba (i.e. off Mozambique) there is a different *peysa serra* resembling a large *corrina*,* but much better, and which it is the custom to pickle. When cured it seems just like ham."—*Blueau*, *Vocab.* vii. 606-607.

1727.—"They have great Plenty of *Seer-fish*, which is as savoury as any Salmon or Trout in Europe."—A. Hamilton, i. 379; [ed. 1744, i. 382].

[1813.—". . . the rohal, the *seir-fish*, the grey mullet . . . are very good."—*Forbes*, *Or. Mem.* 2nd ed. i. 36.]

1860.—"Of those in ordinary use for the table the finest by far is the *Seir-fish*,† a species of Scomber, which is called *Toramlu* by the natives. It is in size and form very similar to the salmon, to which the flesh of the female fish, notwithstanding its white colour, bears a very close resemblance, both in firmness and in flavour."—*Trennert's Ceylon*, i. 203.

SEERPAW, s. Pers. through Hind. *ser-a-pā* — 'cap-a-pie.' A complete suit, presented as a *Khilat* (Killut) or dress of honour, by the sovereign or his representative.

c. 1666.—"He . . . commanded, there should be given to each of them an embroidered Vest, a Turbant, and a Girdle of Silk Embroidery, which is that which they call *Ser-apah*, that is, an Habit from head to foot."—*Bernier*, E.T. 37; [ed. *Constable*, 147].

1673.—"Sir George Oxendine . . . had a *Collat* (Killut) or *Serpaw*, a Robe of Honour from Head to Foot, offered him from the Great Mogul."—*Fryer*, 87.

1680.—"Answer is returned that it hath not been accustomed for the Governours to go out to receive a bare *Phyrmaund* (Firmaun), except there come therewith a *Serpow* or a *Tasherriffe* (Tashreef)."—*Fl. St. Geo. Concn.* Dec. 2, in *N. & E.* No. iii. 40.

1715.—"We were met by Padre Stephanus, bringing two *Seerpaws*."—In *Wheeler*, ii. 245.

1727.—"As soon as he came, the King embraced him, and ordered a *seerpaw* or a royal Suit to be put upon him."—A. Hamilton, i. 171 [ed. 1744].

1785.—"The last Nabob (Sadatulla) would very seldom suffer any but himself to send a *Seerpaw*; whereas in February last Santa Sahib, Subder Ali Sahib, Jehare Khan and Imaum Sahib, had all of them taken upon them to send distinct *Seerpaws* to the President."—In *Wheeler*, iii. 140.

1769.—"Another deputation carried six costly *Seerpaws*; these are garments which are presented sometimes by superiors in token of protection, and sometimes by inferiors in token of homage."—*Orme*, i. 159.

* *Corrina* is applied by Oulver, Cantor and others to fish of the genus *Selacna* of more recent ichthyologists

† *Cybum* (Scomber, Linn.) *guttatur*.—*Trennert*

SEETULPUTTY, s. A fine kind of mat made especially in Eastern Bengal, and used to sleep on in the cold weather. [They are made from the split stems of the *mukta pata*, *Phrynium dichotomum*, Roxb. (see *Patt*, Econ. Dict. vi. pt. i. 216 seq.)] Hind. *śitalputī*, 'cold-slip.' Williamson's spelling and derivation (from an Arab. word impossibly used, see **SICLEEGUR**) are quite erroneous.

1810.—"A very beautiful species of mat is made . . . especially in the south-eastern districts . . . from a kind of reedy grass. . . These are peculiarly slippery, whence they are designated 'seekul-putty' (i.e. polished sheets). . . The principal uses of the 'seekul-putty' are to be laid under the lower sheet of a bed, thereby to keep the body cool."—Williamson, *V.M.* ii. 41.

[1818.—"Another kind (of mat) the *sheētālūpatāss*, laid on beds and couches on account of their coolness, are sold from one rupee to five each."—Ward, *Hindoo*, i. 106.]

1879.—In *Fallon's Dirty*, we find the following Hindi riddle:—

"*Chinā kā piyālā (ēṭā, kōi torā nahin ;*
Mālī jī lā lāy lagā, kōi torā nahin ;
Śital-putī bichā, kōi sōtā nahin ;
Rāj-bānī mā, kōi rotā nahin."

Which might be rendered :

- “A china bowl that, broken, none can join ;
A flowery field, whose blossoms none purloin ;
A royal scion slain, and none shall weep ;
A *śitalputī* spread where none shall sleep.”

The answer is an Egg ; the Starry Sky ; a Snake (*Rāj-bānī*, 'royal scion,' is a placatory name for a snake) ; and the Sea.

SEMBALL, s. Malay-Javan. *sambal*, *sambal*. A spiced condiment, the *curry* of the Archipelago. [Dennys (*Descr. Dict.* p. 327) describes many varieties.]

1817.—"The most common seasoning employed to give a relish to their insipid food is the *lumbuck* (i.e. red-pepper) ; triturated with salt it is called *sambel*."—Raffles, *H. of Java*, i. 93.

SEPOY, SEAPOY, s. In Anglo-Indian use a native soldier, disciplined and dressed in the European style. The word is Pers. *siyāhī*, from *siyāh*, 'soldier, an army' ; which J. Oppert traces to old Pers. *spāda*, 'a soldier' (*Le peuple et la Langue des Mèdes*, 1879, p. 24). But *Shah* is a horseman in Armenian ; and sound etymologists

connect *siyāh* with *asp*, 'a horse' ; [others with Skt. *padātī*, 'a foot-soldier']. The original word *siyāhī* occurs frequently in the poems of Amir Khusrū (c. A.D. 1300), bearing always probably the sense of a 'horse-soldier,' for all the important part of an army then consisted of horsemen. See *siyāhī* below.

The word *sepo*y occurs in Southern India before we had troops in Bengal ; and it was probably adopted from Portuguese. We have found no English example in print older than 1750, but probably an older one exists. The India Office record of 1747 from Fort St. David's is the oldest notice we have found in extant MS. [But see below.]

c. 1300.—"Pride had inflated his brain with wind, which extinguished the light of his intellect, and a few *siyāhīs* from Hindustan, without any religion, had supported the credit of his authority."—Amir Khusrū, in *Elliot*, iii. 536.

[1665.—"Soldier—Suppya and Haddee."—*Persian Glass*, in *Sir T. Herbert*, ed. 1677, p. 99.]

1682.—"As soon as these letters were sent away, I went immediately to Ray Nundollah's to have y^e Seapy, or Nabob's horseman, consigned to me, with order to see y^e *Perranna* put in execution ; but having thought better of it, y^e Ray desired me to have patience till tomorrow morning. He would then present me to the Nabob, whose commands to y^e Seapy and Bulchunds I *deed* would be more powerful and advantageous to me than his own."—*Hedges, Diary*, Hak. Soc. i. 55, seq. Here we see the word still retaining the sense of 'horseman' in India.

[1717.—"A Company of Sepoys with the colours."—*J'ns*, in *ditta*, II. cccix. On this Sir H. Yule notes : "This is an occurrence of the word *sepo*y, in its modern signification, 30 years earlier than any I had been able to find when publishing the A.-I. Gloss. I have one a year earlier, and expect now to find it earlier still."

[1733.—"You are next . . . to make a complete survey . . . of the number of fighting Sepoys. . . ."—*Forrest, Bombay Letters*, ii. 55.]

1787.—"Elle eom tota a força desponível, que eram 1158 soldados pagos em quo entraram 281 chegados na não Março, o 780 *sypaes* ou *lascars* (lascar), recuperon o territorio."—*Relatório das Potências Portuguezas no Oriente*, &c., por Joaquim Pedro Celestino Soares, Lisbon, 1851, p. 53.

1746.—"The Enemy, by the best Intelligence that could be got, and best Judgment that could be formed, had or would have on Shore next Morning, upwards of 3000 Europeans, with at least 500 *Cossaks*, and a

number of Cephoy and Peons."—*Ext. of Diary, &c.*, in App to A Letter to a Proprietor of the E.I. Co., London, 1750, p. 94.

[1746.—Their strength on shore I compute 2000 Europeans Seapahs and 300 Coffrees."—*Letter from Madras*, Oct. 9, in *Bengal Consultations*. *Ibid.* p. 600, we have Seaples.]

1747.—"At a Council of War held at Fort St. David the 25th December, 1747.

Present:—

Charles Floyer, Esq., Governor.
George Gibson John Holland
John Crompton John Rodolph de Gingen
William Brown John Usgate
Robert Sanderson.

* * *

"It is further ordered that Capt. Crompton keep the Detachment under his Command at Cuddalore, in a readiness to march to the Choultry over against the Fort as soon as the Signal shall be made from the Place, and then upon his firing two Muskets, Boats shall be sent to bring them here, and to leave a sergeant at Cuddalore Who shall conduct his Seapoys to the Garden Guard, and the Sergeant shall have a Word by which He shall be received at the Garden."—*Original MS. Proceedings* (in the India Office).

"The Council of Fort St David write to Bombay, March 16th, "if they could not supply us with more than 300 Europeans, We should be glad of Five or Six Hundred of the best Northern People their way, as they are reported to be much better than ours, and not so liable to Desertion."

In Comm. May 30th they record the arrival of the ships Leven, Warwick, and Ilchester, Princess Augusta, "on the 28th inst., from Bombay, (bringing) us a General from that Presidency,* as entered No. 38, advising of having sent us by them sundry stores and a Reinforcement of Men, consisting of 70 European Soldiers, 200 Topasses (Topaz), and 100 well-trained Seapoys, all of which under the command of Capt. Thomas Andrews, a Good Officer. . . ."

And under July 13th. " . . . The Reinforcement of Seapoys having arrived from Tellicherry, which, with those that were sent from Bombay, making a formidable Body, besides what are still expected; and as there is far greater Dependence to be placed on those People than on our own Peons . . . many of whom have a very weakly Appearance, AGREED, that a General Review be now had of them, that all such may be discharged, and only the Choicest of them continued in the Service."—*M.S. Records in India Office*.

1752.—" . . . they quitted their outrenchments on the first day of March, 1752, and advanced in order of battle, taking possession of a rising ground on the right, on which they placed 50 Europeans; the front

consisted of 1500 Sipoy, and one hundred and twenty or thirty French."—*Complete Hist. of the War in India*, 1761, pp. 9-10.

1758.—A Tabular Statement (*Mappa*) of the Indian troops, 20th Jan. of this year, shows "Corpo de Sipaes" with 1162 "Sipaes prompts."—*Bosquejo*, as above.

"A stout body of near 1000 Sepoys has been raised within these few days."—*In Long*, 134.

[1759.—"Boat rice extraordinary for the Gentoo Seapols. . . ."—*Ibid.* 174.]

1763.—"The Indian natives and Moors, who are trained in the European manner, are called Sepoya."—*Orme*, i. 80.

1763.—"Major Carnac . . . observes that your establishment is loaded with the expense of more Captains than need be, owing to the unnecessarily making it a point that they should be Captains who command the Sepoy Battalions, whereas such is the nature of Sepoys that it requires a peculiar genius and talent to be qualified for that service, and the Battalion should be given only to such who are so without regard to rank."—*Court's Letter*, of March 9. *In Long*, 290

1770.—"England has at present in India an establishment to the amount of 9800 European troops, and 54,000 sipahs well armed and disciplined."—*Raynal* (tr. 1777), i. 459.

1774.—"Sipal sono li soldati Indiani"—*Della Tomba*, 297.

1778.—"La porta del Ponento della città si custodiva dalli sipais soldati Indiani radunati da tutte le tribù, e religioni."—*Fra Paolino, Viaggio*, 4.

1780.—"Next morning the sepoy came to see me. . . . I told him that I owed him my life. . . . He then told me that he was not very rich himself, as his pay was only a pagoda and a half a month—and at the same time drew out his purse and offered me a rupee. This generous behaviour, so different to what I had hitherto experienced, drew tears from my eyes, and I thanked him for his generosity, but I would not take his money."—*Hon. J. Lindsay's Imprisonment, Lives of Lindsays*, iii. 274.

1782.—"As to Europeans who run from their natural colours, and enter into the service of the country powers, I have heard one of the best officers the Company ever had . . . say that he considered them no otherwise than as so many Seapoys; for acting under blacks they became mere blacks in spirit."—*Price, Some Observations*, 95-96.

1789.—

"There was not a captain, nor scarce a seapoy,
But a Prince would depose, or a Bramin destroy."

Letter of Simplin the Second, &c., 8.

1803—"Our troops behaved admirably; the sepoy's astonished me."—*Wellington* ii. 384

* Not a general officer, but a letter from the body of the Council.

1827.—"He was betrothed to the daughter of a Sipahsee, who served in the mud-fort which they saw at a distance rising above the jungle."—*Sir W. Scott, The Surgeon's Daughter*, ch. xiii.

1836.—"The native army of the E. I. Company. . . . Their formation took place in 1757. They are usually called sepoyas, and are light and short."—*In R. Phillips, A Million of Facts*, 718.

1881.—"As early as A.D. 1592 the chief of Sind had 200 natives dressed and armed like Europeans: these were the first 'sepoyas.'"—*Burton's Camoens, A Commentary*, ii. 445.

The French write *cipaye* or *cipai* :

1759.—"De quinze mille Cipayes dont l'armée est censée composée, j'en compte à peu près huit cens sur la route de Pondicherry, chargé de sucre et de poivre et autres marchandises, quant aux Coulis, ils sont tous employés pour le même objet."—*Letter of Lally to the Governor of Pondicherry*, in *Cambridge's Account*, p. 180.

c. 1835-38.—

"Il ne criant ni Kriss ni zagaies,
Il regarde l'homme sans fuir,
Et rit des balles des cipayes
Qui rebondissent sur son cuir."

Th. Gautier, L'Hippopotame.

Since the conquest of Algeria the same word is common in France under another form, viz., *spâhi*. But the *Spâhi* is totally different from the *sepy*, and is in fact an irregular horseman. With the Turks, from whom the word is taken, the *spâhi* was always a horseman.

1554.—"Aderant magni muneribus praepositi multi, aderant praetoriam equites omnes Spahi, Garipigi, Ulufagi, Gianizarorum magnus numerus, sed nullus in tanto conventu nobilis nisi ex suis virtutibus et fortibus factis."—*Busbey, Epistolae*, i. 99.

[1562.—"The Spachi, and other orders of horsemen."—*J. Skute, Two Comm. (Tr.)* fol. 53 ro. *Stanf. Diet.* where many early instances of the word will be found.]

1672.—"Mille ou quinze cents Spahiz, tous bien équipés et bien montés . . . terminoient toute ceste longue, magnifique, et pompeuse cavalcade."—*Journal d'Ant. Galland*, i. 142.

1675.—"The other officers are the *sardar* (Sirdar), who commands the Janizaries . . . the *Spahi Aga*, who commands the *Spahies* or *Turkish Horse*."—*Wheeler's Journal*, 348.

[1686.—"I being providentially got over the river before the Spie employed by them could give them intelligence."—*Hedges, Diary*, Hak. Soc. i. 229.]

1738.—"The Arab and other inhabitants are obliged, either by long custom . . . or from fear and compulsion, to give the Spahies and their company the *mornah*

. . . which is such a sufficient quantity of provision for ourselves, together with straw and barley for our mules and horses."—*Shaw's Travels in Barbary*, ed. 1757, p. xii.

1786.—"Bajazet had two years to collect his forces . . . we may discriminate the janizaries . . . a national cavalry, the Spahis of modern times."—*Gibbon*, ch. lv.

1877.—"The regular cavalry was also originally composed of tribute children. . . . The sipahis acquired the same pre-eminence among the cavalry which the janissaries held among the infantry, and their seditious conduct rendered them much sooner troublesome to the Government."—*Finlay, H. of Greece*, ed. 1877, v. 37.

SERAI, SERYE, s. This word is used to represent two Oriental words entirely different.

a. Hind. from Pers. *sarāi*, *sarāī*. This means originally an edifice, a palace. It was especially used by the Tartars when they began to build palaces. Hence *Sarāī*, the name of more than one royal residence of the Mongol Khāns upon the Volga, the *Sarra* of Chaucer. The Russians retained the word from their Tartar oppressors, but in their language *sarai* has been degraded to mean 'a shed.' The word, as applied to the Palace of the Grand Turk, became, in the language of the Levantine Franks, *serail* and *serraglio*. In this form, as P. della Valle lucidly explains below, the "striving after meaning" connected the word with Ital. *serrato*, 'shut up'; and with a word *serraglio* perhaps previously existing in Italian in that connection. [*Serraglio*, according to Prof. Skeat (*Concise Dict.* s.v.) is "formed with suffix *-aglio* (L. *-aculum*) from Late Lat. *serare*, 'to bar, shut in'—Lat. *sera*, a 'bar, bolt'; Lat. *serere*, 'to join together.'] It is this association that has attached the meaning of 'women's apartments' to the word. *Sarai* has no such specific sense.

But the usual modern meaning in Persia, and the only one in India, is that of a building for the accommodation of travellers with their pack-animals; consisting of an enclosed yard with chambers round it.

Recurring to the Italian use, we have seen in Italy the advertisement of a travelling menagerie as *Serraglio di Belve*. A friend tells us of an old Scotchman whose ideas must have run in this groove, for he used to talk of 'a *Serragle* of blackguards.' In the

Diary in England of Annibale Litolfi of Mantua the writer says: "On entering the tower there is a *Serraglio* in which, from grandeur, they keep lions and tigers and cat-lions." (See *Randou Brown's Calendar of Papers in Archives of Venice*, vol. vi. pt. iii. 1557-8. App.) [The *Stanf. Dict.* quotes Evelyn as using the word of a place where persons are confined: 1644. "I passed by the Piazza Judea, where their *serraglio* begins" (*Diary*, ed. 1872, i. 142).]

c. 1584.—"At Saralum Turcis palatium principis est, vel aliud amplum ædificium, non a *Czar** voce Tatarica, quæ regem significat, dictum; vnde Remecius Saragiam Turcis vocari putat, ut *regiam*. Nam aliae quoque domus, extra Sultani regiam, nomen hoc ferunt . . . vt ampla Turcorum hospitia, sive diversoria publica, quæ vulgo *Caravanarias* (Caravanaseray) nostri vocant."—*Leunclavius*, ed. 1650, p. 403.

1609.—" . . . by it the great Suray, besides which are diuers others, both in the city and suburbs, wherein diuers neate lodgings are to be let, with doores, lockes, and keys to each."—*W. Fitch*, in *Purchas*, i. 434.

1614.—"This term *serraglio*, so much used among us in speaking of the Grand Turk's dwelling . . . has been corrupted into that form from the word *serai*, which in their language signifies properly 'a palace.' . . . But since this word *serai* resembles *serrato*, as a Venetian would call it, or *serraglio* as we say, and seeing that the palace of the Turk is (*serrato* or) shut up all round by a strong wall, and also because the women and a great part of the courtiers dwell in it barred up and shut in, so it may perchance have seemed to some to have deserved such a name. And thus the real term *serai* has been converted into *serraglio*."—*P. della Valle*, i. 36.

1615.—"Onely from one dayes Journey to another the *Sophie* hath caused to bee erected certaine kind of great harbours, or huge lodgings (like hamlets) called *caravan-sara*, or *surroyes*, for the benefite of *Caravanas*. . . ."—*Dr Montfort*, 8.

1616.—"In this kingdome there are no Innes to entertaine strangers, only in great Townes and Cities are faire Houses built for their recout, which they call *Sarray*, not inhabited, where any Passenger may haue roome freely, but must bring with him his Bedding, his Cooke, and other necessaries."—*Terry*, in *Purchas*, ii. 1475.

1638.—"Which being done we departed from our *Serray* (or Inne)."—*W. Bruton*, in *Hall*, v. 49.

* On another B.M. copy of an earlier edition than that quoted, and which belonged to Jos. Scaliger, there is here a note in his autograph: "Id est *Cæsar*, non est vox Tatarica, sed *Vindica* seu *Illyrica*, ex Latino deortia"

1618.—"A great sary or place for housing travelling folk."—*Van Twick*, 17.

[1751.—" . . . one of the Sciddees (seedy) officers with a party of men were lodged in the *Serroy*. . . ."—*Forrest*, *Bombay Letters*, i. 307.]

1782.—"The stationary tenants of the *Seraues*, many of them women, and some of them very pretty, approach the traveller on his entrance, and in alluring language describe to him the varied excellencies of their several lodgings."—*Forster*, *Journey*, ed. 1803, i. 80.

1825.—"The whole number of lodgers in and about the *serai*, probably did not fall short of 500 persons. What an admirable scene for an Eastern romance would such an inn as this afford!"—*Heber*, ed. 1814, ii. 122.

1850.—"He will find that, if we omit only three names in the long line of the Delhi Emperors, the comfort and happiness of the people were never contemplated by them; and with the exception of a few *sarais* and bridges,—and these only on roads traversed by the imperial camps—he will see nothing in which purely selfish considerations did not prevail."—*Sir H. M. Elliot*, *Original Preface to Historians of India*, *Elliot*, I. xxiii.

b. A long-necked earthenware (or metal) flagon for water; a *goglet* (q.v.). This is Ar.—*P. surahi*. [This is the *dorai* or *kulleh* of Egypt, of which Lane (*Mod. Egypt*, ed. 1871, i. 186 *seq.*) gives an account with illustrations.]

c. 1666.—" . . . my *Narab* having vouchsafed me a very particular favour, which is, that he hath appointed to give me every day a new loaf of his house, and a *Souray* of the water of *Ganges* . . . *Souray* is that Tin-flagon full of water, which the *Serrant* that marcheth on foot before the Gentleman on horseback, carrieth in his hand, wrapt up in a sleeve of red cloath."—*Bernier*, E.T. 114; (ed. *Constable*, 356).

1808.—"We had some bread and butter, two *surahes* of water, and a bottle of brandy."—*Elphinstone*, in *Life*, i. 183.

[1830.—"The best known is the gilt silver work of Cashmere, which is almost confined to the production of the water-vessels or *sarais*, copied from the clay goblets in use throughout the northern parts of the Panjab."—*Birdwood*, *Indust. Arts of India*, 149.]

SERANG, s. A native boatswain, or chief of a *lascar* crew; the skipper of a small native vessel. The word is Pers. *sarhang*, 'a commander or overseer.' In modern Persia it seems to be used for a colonel (see *Wills*, 80).

1599.—" . . . there set sail two Portuguese vessels which were come to Amacao

(Macao) from the City of Goa, as occurs every year. They are commanded by Captains, with Pilots, quartermasters, clerks, and other officers, who are Portuguese; but manned by sailors who are Arabs, Turks, Indians, and Bengalis, who serve for so much a month, and provide themselves under the direction and command of a chief of their own whom they call the *Saranghi*, who also belongs to one of these nations, whom they understand, and recognise and obey, carrying out the orders that the Portuguese Captain, Master, or Pilot may give to the said *Saranghi*.—*Carletti, Viaggi*, ii. 206.

1690.—“Indus quem de hoc Ludo consului fuit scriba satis peritus ab officio in nave suā dictus *le sarang*, Anglice *Boatswain* sed *Floson*.”—*Hyde, De Ludis Orient.* in *Syntagma*, ii. 264.

[1822.—“... the ghaut syrauga (a class of men equal to the kidnappers of Holland and the crimps of England). . . .”—*Wallace, Fifteen Years in India*, 256.]

SERAPHIN. See **XERAFIN**.

SERENDĪB, n.p. The Arabic form of the name of Ceylon in the earlier Middle Ages. (See under **CEYLON**.)

SERINGAPATAM, n.p. The city which was the capital of the Kingdom of Mysore during the reigns of Hyder Ali and his son Tippoo. Written *Sri-ranga-pattana*, meaning according to vulgar interpretation ‘Vishnu’s Town.’ But as both this and the other Srirangam (*Seringam* town and temple, so-called, in the Trichinopoly district) are on islands of the Cauvery, it is possible that *ranga* stands for *Lanka*, and that the true meaning is ‘Holy-Isle-Town.’

[**SERPEYCH**, s. Pers. *sarpech*, *sarpeh*; an ornament of gold, silver or jewels, worn in front of the turban; it sometimes consists of gold plates strung together, each plate being set with precious stones. Also a band of silk and embroidery worn round the turban.

[1753.—“... a fillet. This they call a *sirpeach*, which is wore round the turban; persons of great distinction generally have them set with precious stones.”—*Hanway*, iv. 191.

[1786.—“*Surpalsheh*.” See under **CULGEE**.

[1813.—“*Serpeych*.” See under **KIL-LUT**.]

SETT, s. Properly Hind. *seth*, which according to Wilson is the same word with the *Chetti* (see **CHETTY**) or *Shetti* of the Malabar Coast, the different forms being all from Skt. *śreṣṭha*, ‘best, or chief,’ *śreṣṭhi*, ‘the chief of a corporation, a merchant or banker.’ C. P. Brown entirely denies the identity of the S. Indian *shetti* with the Skt. word (see **CHETTY**).

1740.—“The *Sets* being all present at the Board inform us that last year they dissented to the employment of Filbeck Chund (&c.), they being of a different caste; and consequently they could not do business with them.”—*In Long*, p. 9.

1757.—“To the *Sets* Mootabray and Roopchund the Government of Chandanagore was indebted a million and a half Rupees.”—*Orme*, ii. 138 of reprint (Bk. viii.).

1770.—“As soon as an European arrived the Gentoos, who know mankind better than is commonly supposed, study his character . . . and lend or procure him money upon bottomry, or at interest. This interest, which is usually 9 per cent. at this is higher when he is under a necessity of borrowing of the *Cheyks*.

“These *Cheyks* are a powerful family of Indians, who have, time immemorial, inhabited the banks of the Ganges. Their riches have long ago procured them the management of the bank belonging to the Court. . . .”—*Raynal*, tr. 1777, i. 427. Note that by *Cheyks* the Abbé means *Seths*.

[1883.—“... from the Himalayas to Cape Comorin a security endorsed by the Mathura Seth is as readily convertible into cash as a Bank of England Note in London or Paris.”—*F. S. Grosz, Mathura*, 14.]

SETTLEMENT, s. In the Land Revenue system of India, an estate or district is said to be *settled*, when instead of taking a quota of the year’s produce the Government has agreed with the cultivators, individually or in community, for a fixed sum to be paid at several periods of the year, and not liable to enhancement during the term of years for which the agreement or *settlement* is made. The operation of arranging the terms of such an agreement, often involving tedious and complicated considerations and enquiries, is known as the process of *settlement*. A *Permanent Settlement* is that in which the annual payment is fixed in perpetuity. This was introduced in Bengal by Lord Cornwallis in 1793, and does not exist except within that great Province, [and a few districts in the Benares division of the N.W.P., and in Madras.]

[**SEVEN PAGODAS**, n.p. The Tam. *Mavallipuram*, Skt. *Mahabali-pura*, 'the City of the Great Bali,' a place midway between Sadras and Covelong. But in one of the inscriptions (about 620 A.D.) a King, whose name is said to have been Amara, is described as having conquered the chief of the Mahamalla race. Malla was probably the name of a powerful highland chieftain subdued by the Chalukyans (See *Crole, Man. of Chingleput*, 92 seq.). Dr. Oppert (*Orig. Inhabit.*, 98) takes the name to be derived from the Malla or Palli race.

SEVEN SISTERS, or BROTHERS.

The popular name (Hind. *sāt-bhāī*) of a certain kind of bird, about the size of a thrush, common throughout most parts of India, *Malacocercus terrior*, Hodgson, 'Bengal babbler' of Jerdon. The latter author gives the native name as *Seven Brothers*, which is the form also given in the quotation below from *Tribes on My Frontier*. The bird is so named from being constantly seen in little companies of about that number. Its characteristics are well given in the quotations. See also *Jerdon's Birds* (Godwin-Austen's ed., ii. 59). In China certain birds of starling kind are called by the Chinese *pa-ko*, or "Eight Brothers," for a like reason. See *Collingwood's Rambles of a Naturalist*, 1868, p. 319. (See MYNA.)

1878. — "The Seven Sisters pretend to feed on insects, but that is only when they cannot get peas . . . sad-coloured birds hopping about in the dust, and incessantly talking whilst they hop" — *Ph. Robinson, In My Indian Garden*, 30-31.

1883. — " . . . the *Satbhāī* or 'Seven Brothers' . . . are too shrewd and knowing to be made fun of. . . Among themselves they will quarrel by the hour, and bandy foul language like fishwives; but let a stranger treat one of their number with disrespect, and the other six are in arms at once. . . Each Presidency of India has its own branch of this strange family. Here (at Bombay) they are brothers, and in Bengal they are sisters; but everywhere, like Wordsworth's opinionative child, they are seven." — *Tribes on My Frontier*, 143.

SEVEENDROOG, n.p. A somewhat absurd corruption, which has been applied to two forts of some fame, viz. :

a. *Suvarna-druga*, or *Suvandrug*, on the west coast, about 78 m. below

Bombay (Lat. 17° 48' N.). It was taken in 1755 by a small naval force from Tulaji Angria, of the famous piratical family. [For the commander of the expedition, Commodore James, and his monument on Shooter's Hill, see *Douglas, Bombay and IV. India*, i. 117 seq.]

b. *Savandrug*; a remarkable double lull-fort in Mysore, standing on a two-topped bare rock of granite, which was taken by Lord Cornwallis's army in 1791 (Lat. 12° 55'). [Wilks (*Hist. Sketches*, Madras reprint, i. 228, ii. 232) calls it *Saventy Droog*, and *Saren-droog*.]

SEYCHELLE ISLANDS, n.p. A cluster of islands in the Indian Ocean, politically subordinate to the British Government of Mauritius, lying between 3° 40' & 4° 50' S. Lat., and about 950 sea-miles east of Mombas on the E. African coast. There are 29 or 30 of the Seychelles proper, of which Mahé, the largest, is about 17 m. long by 3 or 4 wide. The principal islands are granitic, and rise "in the centre of a vast plateau of coral" of some 120 m. diameter.

These islands are said to have been visited by Soares in 1506, and were known vaguely to the Portuguese navigators of the 16th century as the *Seven Brothers* (*Os sete Irmanos* or *Hermanos*), sometimes *Seven Sisters* (*Seis Irmanas*), whilst in Delisle's Map of Asia (1700) we have both "*les Sept Frères*" and "*les Sept Sœurs*." Adjoining these on the W. or S.W. we find also on the old maps a group called the *Almirantes*, and this group has retained that name to the present day, constituting now an appendage of the Seychelles.

The islands remained uninhabited, and apparently unvisited, till near the middle of the 18th century. In 1742 the celebrated Mahé de la Bourdonnais, who was then Governor of Mauritius and the Isle of Bourbon, despatched two small vessels to explore the islands of this little archipelago, an expedition which was renewed by Lazare Picault, the commander of one of the two vessels, in 1774, who gave to the principal island the name of *Mahé*, and to the group the name of *Iles de Bourdonnais*, for which *Res Mahé* (which is the name given in the

Neptune Orientale of D'Apres de Manneville, 1775, pp. 29-38, and the charts), seems to have been substituted. Whatever may have been La Bourdonnais' plans with respect to these islands, they were interrupted by his engagement in the Indian campaigns of 1745-46, and his government of Mauritius was never resumed. In 1756 the Sieur Morphey (Murphy?), commander of the frigate *Le Cerf*, was sent by M. Magon, Governor of Mauritius and Bourbon, to take possession of the Island of Mahé. But it seems doubtful if any actual settlement of the islands by the French occurred till after 1769. [See the account of the islands in *Ocean's Narrative*, ii. 158 *seqq.*]

A question naturally has suggested itself to us as to how the group came by the name of the *Seychelles Islands*; and it is one to which no trustworthy answer will be easily found in English, if at all. Even French works of pretension (e.g. the *Dictionnaire de la Rousse*) are found to state that the islands were named after the "Minister of Marine, Hérault de Séchelles, who was eminent for his services and his able administration. He was the first to establish a French settlement there." This is quoted from La Rousse; but the fact is that the only man of the name known to fame is the Jacobin and friend of Danton, along with whom he perished by the guillotine. There never was a Minister of Marine so called! The name Séchelles first (so far as we can learn) appears in the *Hydrographie Française* of Belin, 1767, where in a map entitled *Carte réduite du Canal de Mozambique* the islands are given as *Les Îles Séchéyles*, with two enlarged plans *en cartouche* of the *Port de Séchyles*. In 1767 also Chev. de Grenier, commanding the *Navire du Berger*, visited the Islands, and in his narrative states that he had with him the chart of Picault, "envoyé par La Bourdonnais pour reconnaître les îles des Sept Frères, lesquelles ont été depuis nommées îles Mahé et ensuite îles Séchelles." We have not been able to learn by whom the latter name was given, but it was probably by Morphey of the *Cerf*; for among Dalrymple's Charts (pub. 1771), there is a "Plan of the Harbour adjacent to Bat River on the Island Seychelles, from a French plan made in 1756,

published by Bellin." And there can be no doubt that the name was bestowed in honour of Moreau de Séchelles, who was *Contrôleur-Général des Finances* in France in 1754-56, i.e. at the very time when Governor Magon sent Capt. Morphey to take possession. One of the islands again is called *Silhouette*, the name of an official who had been *Commissaire du roi près la Compagnie des Indes*, and succeeded Moreau de Séchelles as Controller of Finance; and another is called *Praslin*, apparently after the Duc de Choiseul Praslin who was Minister of Marine from 1766 to 1770.

The exact date of the settlement of the islands we have not traced. We can only say that it must have been between 1769 and 1772. The quotation below from the Abbé Rochon shows that the islands were not settled when he visited them in 1769; whilst that from Capt. Neale shows that they were settled before his visit in 1772. It will be seen that both Rochon and Neale speak of Mahé as "the island Seychelles, or Séchéyles," as in Belin's chart of 1767. It seems probable that the cloud under which La Bourdonnais fell, on his return to France, must have led to the suppression of his name in connection with the group.

The islands surrendered to the English Commodore Newcome in 1794, and were formally ceded to England with Mauritius in 1815. *Seychelles* appears to be an erroneous English spelling, now however become established. (For valuable assistance in the preceding article we are indebted to the courteous communications of M. James Jackson, Librarian of the *Société de Géographie* at Paris, and of M. G. Marcel of the *Bibliothèque Nationale*. And see, besides the works quoted here, a paper by M. Elie Pujot, in *L'Explorateur*, vol. iii. (1876) pp. 523-526).

The following passage of Pyrard probably refers to the Seychelles:

c. 1610.—"Le Roy (des Maldives) enuoya par deux foyz un très expert pilote pour aller decouvrir une certaine île nommée *pollouay*, qui leur est presque inconnue. . . . Ils disent aussi que le diable les y tourmentoit visiblement, et que pour l'île elle est fertile en toutes sortes de fruits, et même ils ont opinion que ces gros cocos médicinaux qui sont si chers-là en viennent. . . . Elle est sous la hauteur de dix degrés au delà de la ligne et enuiron six vingt

lieux des Maldives. . . .—(see COCO-DE-MER).—*Pyrard de Laui*, i. 212. [Also see Mr. Gray's note in Hak. Soc. ed. i. 296, where he explains the word *polloways* in the above quotation as the Malay *pulo*, 'an island,' *Malé Fūl* (vahi).]

1769.—"The principal places, the situation of which I determined, are the Secheyles islands, the flat of Cargados, the Salha da Maha, the island of Diego Garcia, and the Adu isles. The island Secheyles has an exceedingly good harbour. . . . This island is covered with wood to the very summit of the mountains. . . . In 1769 when I spent a month here in order to determine its position with the utmost exactness, Secheyles and the adjacent isles were inhabited only by monstrous crocodiles, but a small establishment has since been formed on it for the cultivation of cloves and nutmegs."—*Voyage to Madagascar and the E. Indies by the Abbé Rochon*, E.T. London, 1792, p. lvi.

1772.—"The island named Seychelles is inhabited by the French, and has a good harbour. . . . I shall here deliver my opinion that these islands, where we now are, are the Three Brothers and the adjacent islands . . . as there are no islands to the eastward of them in these latitudes, and many to the westward."—*Capt Neale's Passage from Bencoolen to the Seychelles Islands in the Swift Grah*. In *Dunn's Directory*, ed. 1780, pp 225, 232.

[1901.—"For a man of energy, perseverance, and temperate habits, Seychelles affords as good an opening as any tropical colony."—*Report of Administrator*, in *Times*, Oct. 2.]

SHA, SAH, s. A merchant or banker; often now attached as a surname. It is Hind. *śāh* and *śāhu* from Skt. *śādhū*, 'perfect, virtuous, respectable' ('*pradhomme*'). See SOW-CAR.

[c. 1809.—". . . the people here called Mahajans (Mahajun), Sahu, and Bahariyas, live by lending money."—*Buchanan Hamilton*, *E India*, ii. 573.]

SHAHBASH! interj. 'Well done!' 'Bravo!' Pers. *Shāh-bāsh*. 'Rex fias!' * [Rather *shād-bāsh*, 'Be joyful!']

c. 1610.—"Le Roy fit rencontre de moy . . . me disant vn mot qui est commun en toute l'Inde, à sçavoir Sabatz, qui veut dire grand mercy, et sert aussi à louer vn homme pour quelque chose qu'il a bien fait."—*Pyrard de Laui*, i. 224.

[1843.—"I was awakened at night from a sound sleep by the repeated savāshes! *vāh! vāh!* from the residence of the thanndar."—*Davidson*, *Travels in Upper India*, i. 209.]

* "At pueri ludentes, Rex eris, alunt, Si recte facies."—*Hor. Ep. l. i.*

SHABUNDER, s. Pers. *Shāh-bandar*, lit. 'King of the Haven,' Harbour-Master. This was the title of an officer at native ports all over the Indian seas, who was the chief authority with whom foreign traders and ship-masters had to transact. He was often also head of the Customs. Hence the name is of prominent and frequent occurrence in the old narratives. Portuguese authors generally write the word *Xabander*; ours *Shabunder* or *Sabunder*. The title is not obsolete, though it does not now exist in India; the quotation from Lane shows its recent existence in Cairo, [and the Persians still call their Consuls *Shāh-bandar* (*Burton*, *Ar. Nights*, iii. 158)] In the marine Malay States the *Shabandar* was, and probably is, an important officer of State. The passages from Lane and from Tavernier show that the title was not confined to seaports. At Aleppo Thevenot (1663) calls the corresponding official, perhaps by a mistake, '*Scheik Bandar*' (*Voyages*, iii. 121). [This is the office which King Mīhrjān conferred upon Sindbad the Seaman, when he made him "his agent for the port and registrar of all ships that entered the harbour" (*Burton*, iv. 351)].

c. 1350.—"The chief of all the Musulmans in this city (*Kaulam*—see **QUILON**) is Mahomed Shāhbandar."—*Ibn Batuta*, iv. 100.

c. 1539.—"This King (of the Bataas) understanding that I had brought him a Letter and a Present from the Captain of Malacca, caused me to be entertained by the Xabandar, who is he that with absolute Power governs all the affairs of the Army."—*Pinto* (orig. cap. xv.), in *Cogan's Transl.* p. 18.

1552.—"And he who most insisted on this was a Moor, Xabandar of the Guzarates" (at Malacca).—*Castanheda*, ii. 359.

1553.—"A Moorish lord called Sabayo (Sabao) . . . as soon as he knew that our ships belonged to the people of these parts of Christendom, desiring to have confirmation on the matter, sent for a certain Polish Jew who was in his service as Shabandar (Xabandar), and asked him if he knew of what nation were the people who came in these ships. . . ."—*Barros*, i. iv. 11.

1561.—". . . a boatman, who, however, called himself Xabandar."—*Correa*, *Lendas*, ii. 80.

1569.—"The Sabandar took off my Hat, and put a Roll of white linnen about my head. . . ."—*J. Davis*, in *Purchas*, i. 12.

[1604.—"Sabindar." See under **KLING**.]

1606.—“Then came the Sabendor with light, and brought the General to his house.”—*Middleton's Voyage*, E. (4).

1610.—“The Sabander and the Governor of Marcock (a place situated by the River). . . .”—*Peter Williamson Floris*, in *Purchas*, i. 322.

[1615.—“The opinion of the Sabindour shall be taken.”—*Foster, Letters*, iv. 79.]

c. 1650.—“Coming to Golconda, I found that the person whom I had left in trust with my chamber was dead: but that which I observ'd most remarkable, was that I found the door seal'd with two Seals, one being the Cadi's or chief Justice's, the other the Sha-Bander's or Provost of the Merchants.”—*Tavernier*, E.T. Pt. ii. 136; [ed. *Ball*, ii. 70].

1673.—“The Shawbunder has his Grandeur too, as well as receipt of Custom, for which he pays the King yearly 22,000 *Thomands*.”—*Fryer*, 222.

1688.—“When we arrived at Achin, I was carried before the Shabander, the chief Magistrate of the City. . . .”—*Dampier*, i. 502.

1711.—“The Duties the Honourable Company require to be paid here on Goods are not above one fifth Part of what is paid to the Shabander or Custom-Master.”—*Lockyer*, 223.

1726.—Valentyn, v. 313, gives a list of the *Sjahbandars* of Malakka from 1641 to 1725. They are names of Dutchmen.

[1727.—“Shawbandaar.” See under **TENASSERIM**.]

1759.—“I have received a long letter from the Shabzada, in which he complains that you have begun to carry on a large trade in salt, and betel nut, and refuse to pay the duties on those articles . . . which practice, if continued, will oblige him to throw up his post of Shahbunder Droga (Daroga).”—*IV. Hastings* to the Chief at Dacca, in *Van Sittart*, i. 5.

1768.—“. . . two or three days after my arrival (at Batavia), the landlord of the hotel where I lodged told me he had been ordered by the shebandar to let me know that my carriage, as well as others, must stop, if I should meet the Governor, or any of the council; but I desired him to acquaint the shebandar that I could not consent to perform any such ceremony.”—*Capt. Carteret*, quoted by transl. of *Suvarinus*, i. 281.

1795.—“The descendant of a Portuguese family, named Jaunsee, whose origin was very low . . . was invested with the important office of Shawbunder, or intendant of the port, and receiver of the port customs.”—*Syme*, p. 160.

1837.—“The Seyd Mohammad El Mah-roockee, the Shahbendar (chief of the Merchants of Cairo) hearing of this event, suborned a common fellow. . . .”—*Lane's Mod. Egyptians*, ed. 1837, i. 157.

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SHADDOCK, s. This name properly belongs to the West Indies, having been given, according to Grainger, from that of the Englishman who first brought the fruit thither from the East, and who was, according to Crawford, an interloper captain, who traded to the Archipelago about the time of the Revolution, and is mentioned by his contemporary Dampier. The fruit is the same as the **pommelo** (q.v.). And the name appears from a modern quotation below to be now occasionally used in India. [Nothing definite seems to be known of this **Capt. Shaddock**. Mr. R. C. A. Prior (7 ser. *N. & Q.*, vii. 375) writes: “Lunan, in ‘*Hortus Jamaicensis*,’ vol. ii. p. 171, says, ‘This fruit is not near so large as the shaddock, which received its name from a Capt. Shaddock, who first brought the plant from the East Indies.’ The name of the captain is believed to have been Shattock, one not uncommon in the west of Somersetshire. Sloane, in his ‘*Voyage to Jamaica*,’ 1707, vol. i. p. 41 says, ‘The seed of this was first brought to Barbados by one Capt. Shaddock, commander of an East Indian ship, who touch’d at that island in his passage to England, and left its seed there.’” Watt (*Econ. Dict.* ii. 349) remarks that the Indian vernacular name *Batāwi nibū*, ‘Batavian lime,’ suggests its having been originally brought from Batavia.]

[1754.—“. . . pimple-noses (pommelo), called in the West Indies, **Chadocks**, a very fine large fruit of the citron-kind, but of four or five times its size. . . .”—*Ives*, 19.]

1764.—

“Nor let thy bright impatient flames destroy
The golden Shaddock, the forbidden fruit. . . .”—*Grainger*, Bk. I.

1803.—“The Shaddock, or pumpelinos (pommelo), often grows to the size of a man's head.”—*Percival's Ceylon*, 313.

[1832.—“Several trays of ripe fruits of the season, viz., kurbootahs (shaddock), kabooza (melons). . . .”—*Mrs. Meer Hasun Ali, Observations*, i. 365.]

1878.—“. . . the splendid Shaddock that, weary of ripening, lays itself upon the ground and swells at ease. . . .”—*In My Indian Garden*, 50.

[1893.—

“He has stripped my rails of the shaddock frails and the green unripened pine.”

R. Kipling, Barrack Room Ballads, p. 130.]

SHADE (TABLE-SHADE, WALL-SHADE), s. A glass guard to protect a candle or simple oil-lamp from the wind. The oldest form, in use at the beginning of the last century, was a tall glass cylinder which stood on the table, the candlestick and candle being placed bodily within it. In later days the universal form has been that of an inverted dome fitting into the candlestick, which has an annular socket to receive it. The wall-shade is a bracket attached to the wall, bearing a candle or cocoa-nut oil lamp, protected by such a shade. In the wine-drinking days of the earlier part of last century it was sometimes the subject of a challenge, or forfeit, for a man to empty a wall-shade filled with claret. The second quotation below gives a notable description of a captain's outfit when taking the field in the 18th century.

1780.—"Borrowed last Month by a Person or Persons unknown, out of a private Gentleman's House near the Esplanade, a very elegant Pair of Candle Shades. Whoever will return the same will receive a reward of 40 *Sicca Rupes*.—N.B. The Shades have private marks."—*Hicky's Bengal Gazette*, April 8.

1789.—"His tent is furnished with a good large bed, mattress, pillow, &c., a few camp-stools or chairs, a folding table, a pair of shades for his candles, six or seven trunks with table equipage, his stock of linen (at least 24 shirts); some dozens of wine, brandy, and gin; tea, sugar, and biscuit; and a hamper of live poultry and his milch-goat."—*Munro's Narrative*, 186.

1817.—"I am now finishing this letter by candle-light, with the help of a handkerchief tied over the shade."—*T. Munro, in Life*, i. 511.

[1838.—"We brought carpets, and chandeliers, and wall shades (the great staple commodity of Indian furniture), from Calcutta. . . ."—*Moss Eden, Up the Country*, 2nd ed. i. 182.]

SHAGREEN, s. This English word, —French *chagrin*; Ital. *sigrino*; Mid. High Ger. *Zager*, —comes from the Pers. *ṣaghri*, Turk. *ṣāghrī*, meaning properly the croupe or quarter of a horse, from which the peculiar granulated leather, also called *ṣāghrī* in the East, was originally made. Diez considers the French (and English adopted) *chagrin* in the sense of vexation to be the same word, as certain hard skins prepared in this way were used as files, and

hence the word is used figuratively for gnawing vexation, as (he states) the Ital. *lima* also is (*Etym. Worterbuch*, ed. 1861, ii. 240). He might have added the figurative origin of *tribulation*. [This view is accepted by the N.E.D.; but Prof. Skeat (*Concise Dict.*) denies its correctness.]

1663.—" . . . à Alep . . . on y travaille aussi bien qu'à Damas le sagri, qui est ce qu'on appelle chagrin en France, mais l'on en fait une bien plus grande quantité en Perse. . . . Le sagri se fait de croupe d'âne," &c.—*Theriot, Voyages*, iii. 116-116.

1862.—"Saghres, or Keemook, Horse or Ass-hide." — *Punjab Trade Report*, App. ccxx.; [For an account of the manufacture of *limukht*, see *Hocoy, Mon. on Trades and Manufactures of N. India*, 91.]

SHAITAN, Ar. 'The Evil One; Satan.' *Shaitān ka bhai*, 'Brother of the Arch-Enemy,' was a title given to Sir C. Napier by the Amirs of Sind and their followers. He was not the first great English soldier to whom this title had been applied in the East. In the romance of *Cœur de Lion*, when Richard entertains a deputation of Saracens by serving at table the head of one of their brethren, we are told :

"Every man sat styll and pokyd othir; They saide : 'This is the *Devils brother*, That slays our men, and thus hom cetes. . ."

[c. 1630.—"But a Mountebank or Impostor is nick-named Shitan. Tabib, i.e. the Devil's Chirurgeon."—*Sir T. Herbert*, ed. 1677, p. 304.]

1753.—"God preserve me from the Scheithan Almagim."—*Hanray*, iii. 90.]

1863.—"Not many years ago, an eccentric gentleman wrote from Sikkim to the Secretary of the Asiatic Society in Calcutta, stating that, on the snows of the mountains there were found certain mysterious foot-steps, more than 30 or 40 paces asunder, which the natives alleged to be Shaitan's. The writer at the same time offered, if Government would give him leave of absence for a certain period, etc., to go and trace the author of these mysterious vestiges, and thus this strange creature would be discovered without any expense to Government. The notion of catching Shaitan without any expense to Government was a sublime piece of Anglo-Indian tact, but the offer was not accepted."—*Sir H. Fule, Notes to Friar Jordanus*, 37.

SHALEE, SHALOO, SHELLA, SALLO, &c., s. We have a little doubt as to the identity of all these words; the two latter occur in old works as names of cotton stuffs; the

first two (Shakespear and Fallon give *salū*) are names in familiar use for a soft twilled cotton stuff, of a Turkey-red colour, somewhat resembling what we call, by what we had judged to be a modification of the word, *shaloon*. But we find that Skeat and other authorities ascribe the latter word to a corruption of *Chalons*, which gave its name to certain stuffs, apparently bed-coverlets of some sort. Thus in Chancer :

"With shotes and with chalons faire
yspreddo."—*The Reece's Tale*.

On which Tyrwhitt quotes from the *Monasticon*, ". . . aut pannos pictos qui vocantur chalons loco lectisternii." See also in *Liber Albus* :

"La charge de chalouns et draps de
Reynes. . . —p. 225, also at p. 231.

c. 1343.—"I went then to *Shaliyāt* (near Calicut—see *CHALIA*) a very pretty town, where they make the stuffs (qn. *shālī*?) that bear its name."—*For Baituta*, iv. 109.

[It is exceedingly difficult to disentangle the meanings and derivations of this series of words. In the first place we have *saloo*, Hind. *salā*, the Turkey-red cloth above described ; a word which is derived by Platts from Skt. *salā*, 'a kind of astringent substance,' and is perhaps the same word as the Tel. *salā*, 'cloth.' This was originally an Indian fabric, but has now been replaced in the bazars by an English cloth, the art of dyeing which was introduced by French refugees who came over after the Revolution (see 7 ser. *N. & Q.* viii. 485 seq.). See *PIECE-GOODS, SALOO-PAUTS*.

[c. 1590.—"Sālu, per piece, 3 R. to 2 M."—*Atin*, i. 91.

[1610.—"Sallallo, blue and black."—*Danvers, Letters*, i. 72.

[1672.—"Salloos, made at Gulcundah, and brought from thence to Surat, and go to England."—In *Birdwood, Report on Old Records*, 62.

[1896.—"Salu is another fabric of a red colour prepared by dyeing English cloth named *mārkin* ('American') in the *al* dye, and was formerly extensively used for turbans, curtains, borders of female coats and female dress."—*Muhammad Hadi, Mon. on Dyes*, 34.

Next we have *shelash*, which may be identical with Hind. *selā*, which Platts connects with Skt. *chela*, *chaila*, 'a piece of cloth,' and defines as "a

kind of scarf or mantle (of silk, or lawn, or muslin ; usually composed of four breadths depending from the shoulders loosely over the body : it is much worn and given as a present, in the Dakkhan) ; silk turban." In the Deccan it seems to be worn by men (*Herklots, Qanoon-e-Islam*, Madras reprint, 18). The *Madras Gloss.* gives *shoolay*, Mal. *shila*, said to be from Skt. *chira*, 'a strip of cloth,' in the sense of clothes ; and *sullah*, Hind. *sela*, 'gauze for turbans.'

[c. 1590.—"Shelah, from the Dek'han, per piece, $\frac{1}{2}$ to 2 M."—*Atin*, i. 95.

[1598.—"Cheyla," in *Linschoten*, i. 91.

[1800.—"Shillas, or thin white muslins. . . They are very coarse, and are sometimes striped, and then called *Dupattas* (see *DOOPUTTY*)."—*Buchanan, Mysore*, ii. 240.]

1809.—"The *shalie*, a long piece of coloured silk or cotton, is wrapped round the waist in the form of a petticoat, which leaves part of one leg bare, whilst the other is covered to the ankle with long and graceful folds, gathered up in front, so as to leave one end of the *shalie* to cross the breast, and form a drapery, which is sometimes thrown over the head as a veil"—*Maria Graham*, 3. [But, as Sir H. Yule suggested, in this form the word may represent *Saroo*.]

1813.—"Red Shellas or Salloos. . ."—*Milburn*, i. 121.

["His *shela*, of fine cloth, with a silk or gold thread border. . ."—*Trans. Lit. Soc. Bo.* iii. 219 seq.

[1900.—"*Sela Dupatta*—worn by men over shoulders, tucked round waist, ends hanging in front . . . plain body and borders richly ornamented with gold thread ; white, yellow, and green ; worn in full dress, sometimes merely thrown over shoulders, with the ends hanging in front from either shoulder."—*Fausf Ali, Mon. on Silk*, 72.

The following may represent the same word, or be perhaps connected with P.—H. *chilla*, 'a selvage, gold threads in the border of a turban, &c.'

[1610.—"Tayle, the corg, Rs. 70."—*Danvers, Letters*, i. 72.]

1615.—"320 pieces red *zelas*."—*Foster, Letters*, iv. 129. The same word is used by *Cocks, Diary*, Hak. Soc. i. 4.]

SHAMA, s. Hind. *shāma* [Skt. *syāma*, 'black, dark-coloured.'] A favourite song-bird and cage-bird, *Kitta cincla macrura*, Gmel. "In confinement it imitates the notes of other birds, and of various animals, with ease and accuracy" (*Jerdon*). The long tail seems to indicate the identity of

this bird rather than the *mainā* (see MYNA) with that described by Aelian. [Mr. McCrindle (*Invasion of India*, 186) favours the identification of the bird with the *Mainā*.]

c. A.D. 250.—“There is another bird found among the Indians, which is of the size of a starling. It is particoloured; and in imitating the voice of man it is more loquacious and clever than a parrot. But it does not readily bear confinement, and yearning for liberty, and longing for intercourse with its kind, it prefers hunger to bondage with fat living. The Macedonians who dwell among the Indians, in the city of Bucephala and thereabouts . . . call the bird *keplaw* ('Taily'), and the name arose from the fact that the bird twitches his tail just like a wagtail.”—*Aelian, de Nat. Anim.* xvi. 3.

SHAMAN, SHAMANISM, s

These terms are applied in modern times to superstitions of the kind that connects itself with exorcism and “devil-dancing” as their most prominent characteristic, and which are found to prevail with wonderful identity of circumstance among non-Caucasian races over parts of the earth most remote from one another; not only among the vast variety of Indo-Chinese tribes, but among the Dravidian tribes of India, the Veddahs of Ceylon, the races of Siberia, and the red nations of N. and S. America. “Hinduism has assimilated these ‘prior superstitions of the sons of Tur,’ as Mr. Hodgson calls them, in the form of Tantrika mysteries, whilst, in the wild performance of the Dancing Dervishes at Constantinople, we see, perhaps, again, the infection of Turanian blood breaking out from the very heart of Mussulman orthodoxy” (see *Notes to Marco Polo*, Bk. II. ch. 50). The characteristics of Shamanism is the existence of certain sooth-sayers or medicine-men, who profess a special art of dealing with the mischievous spirits who are supposed to produce illness and other calamities, and who invoke these spirits and ascertain the means of appeasing them, in trance produced by fantastic ceremonies and convulsive dances.

The innuendate origin of the term is the title of the spirit-conjuror in the Tunguz language, which is *shaman*, in that of the Manchus becoming *shaman*, pl. *samasa*. But then in Chinese *Sha-mán* or *Shi-mán* is used for a

Buddhist ascetic, and this would seem to be taken from the Skt. *śramaṇa*, Pali *samana*. Whether the Tunguz word is in any way connected with this or adopted from it, is a doubtful question. W. Schott, who has treated the matter elaborately (*Über den Doppel-sinn des Wortes Schamane und über den tungusischen Schamanen-Cultus am Hofe der Mandju Kaisern*, Berlin Akad. 1842), finds it difficult to suppose any connection. We, however, give a few quotations relating to the two words in one series. In the first two the reference is undoubtedly to Buddhist ascetics.

c. B.C. 320.—“Τὸς δὲ Σαρμάνας, τοὺς μὲν ἐντιμωτάτους Ἰσθμίων φησὶν ὀνομάζεσθαι, ζῶντας ἐν ταῖς οἰαῖς ἀπὸ φύλλων καὶ καρπῶν ἀγρίων, ἐσθῆτας δ' ἔχειν ἀπὸ φύλλων δένδρεων, ἀφροδισίων χωρὶς καὶ οἴνου.”—From *Megasthenes*, in *Strabo*, xv.

c. 712.—“All the Samanis assembled and sent a message to Bajhrá, saying, ‘We are *śāsik* devotees. Our religion is one of peace and quiet, and fighting and slaying is prohibited, as well as all kinds of shedding of blood.’”—*Chach Nāma*, in *Elliot*, i. 168.

1829.—“*Kami* is the Mongol name of the spirit-conjuror or sorcerer, who before the introduction of Buddhism exercised among the Mongols the office of Sacrificer and Priest, as he still does among the Tunguzes, Manjus, and other Asiatic tribes. . . . In Europe they are known by the Tunguz name *shaman*; among the Manjus as *saman*, and among the Tibetans as *llaba*. The Mongols now call them with contempt and abhorrence *Bok* or *Bögke*, i.e. ‘Sorcerer,’ ‘Wizard,’ and the women who give themselves to the like fooleries *Udugun*.”—*I. J. Schmidt, Notes to Sanang Setzen*, p. 416.

1871.—“Among Siberian tribes, the shamans select children liable to convulsions as suitable to be brought up to the profession, which is apt to become hereditary with the epileptic tendencies it belongs to.”—*Taylor, Primitive Culture*, ii. 121.

SHAMBOGUE, s. Canar. *shāna*-or *sāna-bhoga*; *shānāya*, ‘allowance of grain paid to the village accountant,’ Skt. *bhoga*, ‘enjoyment.’ A village clerk or accountant.

[c. 1766.—“ . . . this order to be enforced in the accounts by the shanbogue.”—*Logan, Malabar*, iii. 120.

[1800.—“Shanaboga, called Shanbogue by corruption, and Gurnum by the Mussulmans, is the village accountant.”—*Buchanan’s Mysore*, i. 263.]

1801.—“When the whole *kist* is collected, the shanbogue and potail (see **FATEL**) carry it to the teshildar’s cutcherry.”—*T. Munro, in Life*, i. 316.

SHAMEEANA, SEMIANNA, s. Pers. *shamiyāna* or *shāmiyāna* [very doubtfully derived from Pers. *shah*, 'king', *miyāna*, 'centre'], an awning or flat tent-roof, sometimes without sides, but often in the present day with canavats; sometimes pitched like a porch before a large tent; often used by civil officers, when on tour, to hold their court or office proceedings *coram populo*, and in a manner generally accessible. [In the early records the word is used for a kind of striped calico.]

c. 1500.—"The *Shāmiyānah*-awning is made of various sizes, but never more than of 12 yards square."—*Ain*, i. 51.

[1609.—"A sort of Calico here called *semi-janes* are also in abundance, it is broader than the Calico."—*Danvers, Letters*, i. 29.]

[1613.—"The Pector having certain chueckeros (chucker) of fine Semian chowters."—*Ibid.* i. 217. In *Foster*, iv. 239, *semanes*.]

1616.—". . . there is erected a throne fourte fote from the ground in the Durlar Court from the backe whereof, to the place where the King comes out, a square of 56 paces long, and 43 broad was rayled in, and covered with fair *Seminanes* or Canopies of Cloth of Gold, Silke, or Velvet ioyned together, and sustained with Canes so covered."—*Sir T. Roe*, in *Purchas*, i.; *Hak. Soc.* i. 142.

[1676.—"We desire you to furnish him with all things necessary for his voyage, . . . with bridle and saddle, *Semennoes*, canavats (Canaut). . ."—*Forrest, Bombay Letters*, i. 89.]

1614.—"I had seldom occasion to look out for gardens or pleasure grounds to pitch my tent or erect my *Summiniana* or *Shamyana*, the whole country being generally a garden."—*Forbes, Or. Mem.* ii. 455; 2nd ed. ii. 64. In ii. 294 he writes *Shameeana*.]

1857.—"At an early hour we retired to rest. Our beds were arranged under large canopies, open on all sides, and which are termed by the natives '*Shamennahs*.'"—*M. Thornhill, Personal Adventures*, 14.

SHAMPOO, v. To knead and press the muscles with the view of relieving fatigue, &c. The word has now long been familiarly used in England. The Hind. verb is *chāmpnā*, from the imperative of which, *chāmpō*, this is most probably a corruption, as in the case of *Bunow*, *Puckerow*, &c. The process is described, though not named, by Terry, in 1616: "Taking thus their ease, they often call their Barbers, who tenderly gripe and smite their Armes and other parts of their bodies instead of exercise, to stirre the

bloud. It is a pleasing wantonnesse, and much valued in these hot climes." (In *Purchas*, ii. 1476). The process was familiar to the Romans under the Empire, whose slaves employed in this way were styled *tractator* and *tractatrix*. [Perhaps the earliest reference to the practice is in Strabo (*McCrindle, Ancient India*, 72).] But with the ancients it seems to have been allied to vice, for which there is no ground that we know in the Indian custom.

1748.—"Shampooing is an operation not known in Europe, and is peculiar to the Chinese, which I had once the curiosity to go through, and for which I paid but a trifle. However, had I not seen several China merchants shampooed before me, I should have been apprehensive of danger, even at the sight of all the different instruments. . . ." (The account is good, but too long for extract.)—*A Voyage to the L. Indies* in 1747 and 1748. London, 1762, p. 226.

1750-60.—"The practice of champing, which by the best intelligence I could gather is derived from the Chinese, may not be unworthy particularizing, as it is little known to the modern Europeans. . . ."—*Grove*, i. 113. This writer quotes *Martial*, iii. Ep. 82, and *Seneca*, Epist. 66, to show that the practice was known in ancient Rome.

1800.—"The Sultan generally rose at break of day: after being champeed, and rubbed, he washed himself, and read the Koran for an hour."—*Batson, War with Tippoo*, p. 169.

[1810.—"Shampooing may be compared to a gentle kneading of the whole person, and is the same operation described by the voyagers to the Southern and Pacific ocean."—*Wells, Hist. Sketches*, Madras [reprint, i. 276.]

"Then whilst they fanned the children, or champeed them if they were restless, they used to tell stories, some of which dealt of marvels as great as those recorded in the 1001 Nights."—*Mrs. Sherwood, Autobiog.* 410.

"That considerable relief is obtained from shampooing, cannot be doubted; I have repeatedly been restored surprisingly from severe fatigue. . . ."—*Williamson*, v. M. ii. 108.

1813.—"There is sometimes a voluptuousness in the climate of India, a stillness in nature, an indescribable softness, which soothes the mind, and gives it up to the most delightful sensations: independent of the effects of opium, champoing, and other luxuries indulged in by oriental sensualists."—*Forbes, Or. Mem.* i. 35; [2nd ed. i. 25.]

SHAN, n.p. The name which we have learned from the Burmese to

apply to the people who call themselves the *great Tai*, kindred to the Siamese, and occupying extensive tracts in Indo-China, intermediate between Burma, Siam, and China. They are the same people that have been known, after the Portuguese, and some of the early R. C. Missionaries, as *Laos* (q.v.); but we now give the name an extensive signification covering the whole race. The Siamese, who have been for centuries politically the most important branch of this race, call (or did call themselves—see De la Loubère, who is very accurate) *Tai-Noe* or 'Little Tai,' whilst they applied the term *Tai-Yai*, or 'Great Tai,' to their northern kindred or some part of these;* sometimes also calling the latter *Tai-gut*, or the 'Tai left behind.' The Tai or Shan are certainly the most numerous and widely spread race in Indo-China, and innumerable petty Shan States exist on the borders of Burma, Siam, and China, more or less dependent on, or tributary to, their powerful neighbours. They are found from the extreme north of the Irawadi Valley, in the vicinity of Assam, to the borders of Cambodia; and in nearly all we find, to a degree unusual in the case of populations politically so segregated, a certain homogeneity in language, civilisation, and religion (Buddhist), which seems to point to their former union in considerable States.

One branch of the race entered and conquered Assam in the 13th century, and from the name by which they were known, *Ahom* or *Aham*, was derived, by the frequent exchange of aspirant and sibilant, the name, just used, of the province itself. The most extensive and central Shan State, which occupied a position between Ava and Yunnan, is known in the Shan traditions as *Mung-Man*, and in Burma by the Buddhisto-classical name of *Kau-sambi* (from a famous city of that name in ancient India) corrupted by a usual process into *Ko-Shan-pyi* and interpreted to mean 'Nine-Shan States.' Further south were those Tai States which have usually been called *Laos*, and which formed several considerable kingdoms, going through many vicissitudes of power. Several

of their capitals were visited and their ruins described by the late Francis Garnier, and the cities of these and many smaller States of the same race, all built on the same general quadrangular plan, are spread broadcast over that part of Indo-China which extends from Siam north of Yunnan.

Mr. Cushing, in the Introduction to his *Shan Dictionary* (Rangoon, 1881), divides the Shan family by dialectic indications into the *Ahoms*, whose language is now extinct, the *Chinese Shan* (occupying the central territory of what was *Manu* or *Kausambi*), the *Shan* (*Proper*, or *Burmese Shan*), *Laos* (or *Siamese Shan*), and *Siamese*.

The term *Shan* is borrowed from the Burmese, in whose peculiar orthography the name, though pronounced *Shān*, is written *sham*. We have not met with its use in English prior to the Mission of Col. Symes in 1795. It appears in the map illustrating his narrative, and once or twice in the narrative itself, and it was frequently used by his companion, F. Buchanan, whose papers were only published many years afterwards in various periodicals difficult to meet with. It was not until the Burmese war of 1824-1826, and the active investigation of our Eastern frontier which followed, that the name became popularly known in British India. The best notice of the Shans that we are acquainted with is a scarce pamphlet by Mr. Ney Elias, printed by the Foreign Dept. of Calcutta in 1876 (*Introduct. Sketch of the Hist. of the Shans, &c.*). [The ethnology of the race is discussed by J. G. Scott, *Upper Burma Gazetteer*, i. pt. i. 187 seqq. Also see *Prince Henri d'Orleans, Du Tonkin aux Indes*, 1898; *H. S. Hallett, Among the Shans*, 1885, and *A Thousand Miles on an Elephant*, 1890.]

Though the name as we have taken it is a Burmese oral form, it seems to be essentially a genuine ethnic name for the race. It is applied in the form *Sam* by the Assamese, and the *Kakhyens*; the Siamese themselves have an obsolete *Siām* (written *Sieyam*) for themselves, and *Sieng* (*Sieyang*) for the *Laos*. The former word is evidently the *Sien*, which the Chinese used in the compound *Sien-lo* (for *Siam*,—see *Marco Polo*, 2nd ed. Bk. iii. ch. 7, note 3), and from which we got, probably through a Malay

* On the probable indication of *Great* and *Little* used in this fashion, see remarks in notes on *Marco Polo*, bk. iii. ch. 9.

medium, our Siam (q.v.). The Burmese distinguish the Siamese Shans as *Yudia* (see JUDEA) Shans, a term perhaps sometimes including Siam itself. Symes gives this (through Arakanese corruption) as 'Yoodra-Shaan,' and he also (no doubt improperly) calls the Manipur people 'Cassay Shaan' (see CASSAY).

1795.—"These events did not deter Shan-huan from pursuing his favourite scheme of conquest to the westward. The fertile plains and populous towns of Munnipoora and the Cassay Shaan, attracted his ambition."—*Symes*, p. 77.

"Zemee (see JANGOMAY), Sanda-poorn, and many districts of the Yoodra Shaan to the eastward, were tributary, and governed by Chobwas, who annually paid homage to the Birman king."—*Ibid.* 102.

"Shaan, or Shan, is a very comprehensive term given to different nations, some independent, others the subjects of the greater states."—*Ibid.* 274.

c. 1818.—". . . They were assisted by many of the *Zalol* (see CHOBWA) or petty princes of the Sciam, subject to the Burmese, who, wearied by the oppressions and exactions of the Burmese Mandarins and generals, had revolted, and made common cause with the enemies of their cruel masters. . . . The war which the Burmese had to support with these enemies was long and disastrous. . . . instead of overcoming the Sciam (they) only lost day by day the territories. . . . and saw their princes range themselves. . . . under the protection of the King of Siam."—*Sangermano*, p. 57.

1851.—

"Fie, Fie! Captain Spry!

You are surely in joke

With your wires and your trams,

Going past all the Shams

With branches to Bam-you (see BANO), and end in A-smoke."

Ode on the proposed Yunnan Railway.

Bhamo and *Lamok* were names constantly recurring in the late Capt. Spry's railway projects.

SHANBAFF, SINABAFF, &c., s. Pers. *shānbāff*. A stuff often mentioned in the early narratives as an export from Bengal and other parts of India. Perhaps indeed these names indicate two different stuffs, as we do not know what they were, except that (as mentioned below) the *sinabaff* was a fine white stuff. *Sinabaff* is not in Vuller's *Lexicon*. *Shānbāff* is, and is explained as *genus panni grossioris, sic descripta* (E. T.): "A very coarse and cheap stuff which they make for the sleeves of *labas* (see CABAYA) for sale."—*Bahdr-i-Ajam*. But this cannot have been the character of the

stuffs sent by Sultan Mahommed Tughlak (as in the first quotation) to the Emperor of China. [Badger (quoted by Birdwood, *Report on Old Records*, 163) identifies the word with *sinnabāffa*, 'Chinn-woven' cloths.]

1313.—"When the aforesaid present came to the Sultan of India (from the Emp. of China) . . . in return for this present he sent another of greater value . . . 100 pieces of *shirinbāff*, and 500 pieces of *shānbāff*."—*Ibn Batuta*, iv. 3.

1498.—"The over-see of the Treasury came next day to the Captain-Major, and brought him 20 pieces of white stuff, very fine, with gold embroidery which they call *byramas* (beiramee), and other 20 large white stuffs, very fine, which were named *sinabafos*. . . ."—*Correa*, E.T. b. *Let. Stantry*, 197.

[1508.—See under ALJOFAR.]

1510.—"One of the Persians said: 'Let us go to our house, that is, to Calcutt.' I answered, 'Do not go, for you will lose these fine *sinabafas* (which were pieces of cloth we carried)'.—*Vaerthema*, 269.

1516.—"The quintal of this sugar was worth two ducats and a half in Malabar, and a good *Sinabaffo* was worth two ducats."—*Barboza*, 179.

[. . . "Also they make other stuffs which they call *Mamonas* (*Mahmūdī*), others *dugnazas* (*dogazas*), others *chautares* (see chowtars, under PIECE-GOODS), others *sinabafas*, which last are the best, and which the Moors hold in most esteem to make shirts of."—*Ibid.*, Lisbon ed. 362.]

SHASTER, s. The Law books or Sacred Writings of the Hindus. From Skt. *śāstra*, 'a rule,' a religious code, a scientific treatise.

1612.—". . . They have many books in their Latin. . . . Six of these they call *Xastra*, which are the bodies; eighteen which they call *Purāna* (*Poorana*), which are the limbs."—*Conto*, V. vi. 3.

1630.—". . . The Banians deliver that this book, by them called the *Shaster*, or the Book of their written word, consisted of these three tracts."—*Lord's Display*, ch. viii.

1651.—In *Rogers*, the word is everywhere misprinted *Isastra*.

1717.—"The six *Sastrangol* contain all the Points and different Ceremonies in Worship. . . ."—*Phillips's Account*, 40.

1765.—". . . at the capture of Calcutta, A.D. 1756, I lost many curious *Gento* manuscripts, and among them two very correct and valuable copies of the *Gento Shastah*."—*J. Z. Hallerell, Interesting Hist. Events, &c.*, 2d ed., 1766, i. 3.

1770.—"The *Shastah* is looked upon by some as a commentary on the *vedam*, and by others as an original work."—*Raynal* 'tr 1777', i. 50.

1776.—“The occupation of the Bramin should be to read the *Beeds*, and other Shasters.”—*Bathed, Gentoo Code*, 39.

[SHASTREE, s. Hind. *śāstri* (see SHASTER). A man of learning, one who teaches any branch of Hindu learning, such as law.

[1824.—“Gungadhar Shastree, the minister of the Baroda state, . . . was murdered by Trimbuckjee under circumstances which left no doubt that the deed was perpetrated with the knowledge of Bajerow.”—*Malcolm, Central India*, 2nd ed. i. 307.]

SHAWL, s. Pers. and Hind. *shāl*, also *doshāla*, ‘a pair of shawls.’ The Persian word is perhaps of Indian origin, from Skt. *śavala*, ‘variegated.’ Sir George Birdwood tells us that he has found among the old India records “Carmania shells” and “Carmania shawwools,” meaning apparently *Kermān shawls*. He gives no dates unfortunately. [In a book of 1685 he finds “Shawles Carmania” and “Carmania Wool”; in one of 1704, “Chawwools” (*Report on Old Records*, 27, 40). Carmania goats are mentioned in a letter in *Forrest, Bombay Letters*, i. 140.] In Meninski (published in 1680) *shāl* is defined in a way that shows the humble sense of the word originally :

“Panni viliores qui partim albi, partim cineritii, partim nigri esse solent ex lana et pillis caprinis; hujusmodi pannum seu telam inveniunt humeris Dervisi . . . instar stolae aut pallii.” To this he adds, “Datur etiam sericem ejusmodi tela, fere instar nostri multiti, sive simplicis sive duplicati.” For this the 2nd edition a century later substitutes: “*Shāl-i-Hind*” (Indian shawl). “Tela sericea subtilissima ex India adferri solita.”

c. 1590.—“In former times shawls were often brought from Kashmīr. People folded them in four folds, and wore them for a very long time. . . . His Majesty encourages in every possible way the (*shāl-bāfi*) manufacture of shawls in Kashmīr. In Lahōr also there are more than 1000 workshops.”—*Asi* i. 92. [Also see ed. *Jarrett*, ii. 349, 355.]

c. 1665.—“Ils mettent sur eux a toute saison, lorsqu’ils sortent, une Chal, qui est une maniere de toilette d’une laine très-fine qui se fait a Cachmir. Ces Chals ont environ deux aunes (the old French aune, nearly 47 inches English) de long sur une de large. On les achete vingt-cinq ou trente écus si elles sont fines. Il y en a même qui coûtent cinquante écus, mais ce sont les très-fines.”—*Theriot*, v. 110.

c. 1668.—“Ces chales sont certaines pièces d’étoffe d’une aulne et demie de long, et

d’une de large ou environ, qui sont brodées aux deux bouts d’une espèce de broderie, faite au métier, d’un pied ou environ de large. . . . J’en ai vu de ceux que les *Omrahs* font faire exprès, qui coutoient jusqu’à cent cinquante Roupies; des autres qui sont de cette laine du pays, je n’en ai pas vu qui passaient 50 Roupies.”—*Bernier*, ii. 280-281; [ed. *Constable*, 402].

1717.—“ . . . Con tutto ciò preziosissime nobilissime e senza comparazione magnifiche sono le tele che si chiamano Scial, si nella lingua Hindustani, come ancora nella lingua Persiana. Tali Scial altro non sono, che alcuni manti, che si posano sulla testa, e facendo da man destra, e da man sinistra scendere le due metà, con queste si cinge. . . .”—*MS. Narrative of Padre Ip. Desideri*.

[1662.—“Another rich Skarf, which they call schal, made of a very fine stuff.”—*J. Davies, Ambassador’s Trav.*, Bk. vi. 235, *Stanf. Dict.*]

1727.—“When they go abroad they wear a Shawl folded up, or a piece of White Cotton Cloth lying loose on the Top of their Heads.”—*A. Hamilton*, ii. 50; [*Shawl* in ed. 1744, ii. 49].

c. 1760.—“Some Shawls are manufactured there. . . . Those coming from the province of Cachemire on the borders of Tartary, being made of a peculiar kind of silky hair, that produces from the loom a cloth beautifully bordered at both ends, with a narrow flowered selvage, about two yards and a half long, and a yard and a half wide . . . and according to the price, which is from ten pounds and upwards to fifteen shillings, join, to exquisite fineness, a substance that renders them extremely warm, and so pliant that the fine ones are easily drawn through a common ring on the finger.”—*Grose*, i. 118.

1781.—Sonnerat writes challes. He says: “Ces étoffes (faites avec la laine des montons de Tibet) surpassent nos plus belles soieries en finesse.”—*Voyage*, i. 52

It seems from these extracts that the large and costly shawl, woven in figures over its whole surface, is a modern article. The old shawl, we see, was from 6 to 8 feet long, by about half that breadth; and it was most commonly white, with only a border of figured weaving at each end. In fact what is now called a Rampoor Chudder when made with figured ends is probably the best representation of the old shawl.

SHEEAH, SHIA, s. Arab. *shī’a*, i.e. ‘sect.’ A follower (more properly the followers collectively) of the Mahommedan ‘sect,’ or sects rather, which specially venerate ‘Alī, and regard the Imāms (see IMĀUM), his descendants, as the true successors to

the Caliphate. The Persians (since the accession of the 'Sophy' dynasty, (q.v.)) are *Shi'as*, and a good many of the Moslems in India. The sects which have followed more or less secret doctrines, and the veneration of hereditary quasi-divine heads, such as the Karmathites and Ismaelites of Musulman history, and the modern Bohras (see BORA) and "Mulāhis," may generally be regarded as *Shi'a*. [See the elaborate article on the sect in *Hughes, Dict. of Islām*, 672 seqq.]

c. 1309.—". . . dont encore il est ainsi, que tuit cil qui croient en la loy Haali dient que cil qui croient en la loy Mahommet sont mescreant; et aussi tuit cil qui croient en la loy Mahommet dient que tuit cil qui croient en la loy Haali sont mescreant."—*Joinville*, 252.

1553.—"Among the Moors have always been controversies . . . which of the four first Caliphs was the most legitimate successor to the Caliphate. The Arabians favoured Babac, Homar, and Otthoman, the Persians (*Parsees*) favoured Alle, and held the others for usurpers, and as holding it against the testament of Mahomed . . . to the last this schism has endured between the Arabians and the Persians. The latter took the appellation *Xiā*, as much as to say 'Union of one Body,' and the Arabs called them in reproach *Raffady* [*Rafidī*, a heretic (lit. 'deserter')], as much as to say 'People astray from the Path,' whilst they call themselves *Gunny* (see *SUNNEE*), which is the contrary."—*Barros*, II. x. 6.

1620.—"The Sonnite adherents of tradition, like the Arabs, the Turks, and an infinite number of others, accept the primacy of those who actually possess it. The Persians and their adherents who are called *Shi'as* (*Sciā*), i.e. 'Sectaries,' and are not ashamed of the name, believe in the primacy of those who have only claimed it (without possessing it), and obstinately contend that it belongs to the family of Ali only."—*P. della Valle*, II. 75; [conf. *Hak. Soc.* I. 152].

1626.—"He is by Religion a Mahumetan, descended from Persian Ancestors, and retaineth their opinions, which differing in many points from the Turkes, are distinguished in their Sectes by tearmes of *Seaw* and *Sunnee*."—*Purchas, Pilgrimage*, 995.

1653.—"Les Persans ot *Keselbaches* (*Kuz-zilbaah*) se disent *Schā* . . . si les Ottomans estoient *Schā*, ou de la Secte de Haly, les Persans se feroient *Sonnis* qui est la Secte des Ottomans."—*De la Boullaye-le-Gouz*, ed. 1657, 106.

1673.—"His Substitute here is a Chias Moor."—*Fryer*, 29.

1798.—"In contradistinction to the *Sonnis*, who in their prayers cross their hands on the lower part of the breast, the *Schāhs* drop their arms in straight lines."—*G. Forster, Travels*, II. 129.

1805.—"The word *Sh'eeah*, or *Sheent*, properly signifies a troop or sect . . . but has become the distinctive appellation of the followers of Ali, or all those who maintain that he was the first legitimate *Khulefah*, or successor to Moomhammad."—*Baillie, Digest of Mah. Law*, II. xii.

1869.—"La tolerance indienne est venue diminuer dans l'Inde le fanatisme Musulman. Les *Sunnites* et *Schittes* n'ont point entre eux cette animosité qui divise les Turcs et les Persans . . . ces deux sectes divisent les musulmans de l'Inde; mais comme je viens de dire, elles n'existent généralement entre eux aucune animosité."—*Garcin de Tassy, Rel. Mus.*, p. 12.

SHEERMAUL, s. Pers.—Hind. *shīrmāl*, a cake made with flour, milk and leaven; a sort of *brioche*. [The word comes from Pers. *shīr*, 'milk,' *māl*, 'crushing.' *Riddell (Domest. Econ.* 461) gives a receipt for what he calls "*Nauna Sheer Mhal*," *nān* being Pers., 'bread.']

[1832.—"The dishes of *meotah* (*mīhā*, 'sweet') are accompanied with the many varieties of bread common to Hindoostan, without leaven, as *Sheah-maul*, *bacherkaune* (*bakir-khani*), *chapaatie* (*chupatty*), &c.; the first two have milk and ghee mixed with the flour, and nearly resemble our pie-crust."—*Mrs. Meer Hassan Ali, Observations*, I. 101.

[SHEIKH, s. Ar. *shāikh*; an old man, elder, chief, head of an Arab tribe. The word should properly mean one of the descendants of tribes of genuine Arab descent, but at the present day, in India, it is often applied to converts to Islam from the lower Hindu tribes. For the use of the word in the sense of a saint, see under **PEER**.

[1698.—"Lieftenant (which the Arabians called *zequen*)."—*Linschoten, Hak. Soc.* I. 24.

[1625.—"They will not have them judged by any Custome, and they are content that their *Xoque* doe determine them as he list."—*Purchas, Pilgrimage*, II. 146.

1727.—". . . but if it was so, that he (Abraham) was their *Sheek*, as they alledge, they neither follow him in *Morals* or *Religion*."—*A. Hamilton*, ed. 1744, I. 37.

[1835.—"Some parents employ a *sheykh* or *fikee* to teach their boys at home."—*Lane, Mod. Egypt*, ed. 1871, I. 77.]

SHERBET, s. Though this word is used in India by natives in its native (Arab. and Pers.) form *sharbat*,*

* In both written alike, but the final *t* in Arabic is generally silent, giving *sharba*, in Persian *sharbat*. So we get *manāra* from Pers. and Turk. *munārat*, in Ar. (and in India) *munāra* [*manār*, *manāra*].

'draught,' it is not a word now specially in Anglo-Indian use. The Arabic seems to have entered Europe by several different doors. Thus in Italian and French we have *sorbello* and *sorbet*, which probably came direct from the Levantine or Turkish form *shurbat* or *shorbat*; in Sp. and Port. we have *xarabe*, *azarabe* (*ash-sharāb*, the standard Ar. *sharāb*, 'wine or any beverage'), and *xarope*, and from these forms probably Ital. *sciropo*, *siropo*, with old French *ysserop* and mod. French *sirop*; also English *syrup*, and more directly from the Spanish, *shrub*. Mod. Span. again gets, by reflection from French or Italian, *sorbete* and *sirop* (see *Duzy*, 17, and *Marcel Devr*, s.v. *sirop*). Our *sherbet* looks as if it had been imported direct from the Levant. The form *shāb* is applied in India to all wines and spirits and prepared drinks, e.g. Port-*shraub*, Sherry-*shraub*, Lall-*shraub*, Brandy-*shraub*, Beer-*shraub*.

c. 1331.—". . . They bring cups of gold, silver, and glass, filled with sugar-candy-water; i.e. syrup diluted with water. They call this beverage *sherbet*" (*ash-shurbat*).—*In Butula*, iii. 121.

1551.—". . . potio est gratissima praesertim ubi multa nix, quae Constantino- poli nullo tempore deficit, fuerit refrigerata, Arab *Sorbet* vocant, hoc est, potivnem Arabicam."—*Busbeq*. Ep. i. p. 92.

1678 — "The physicians of the same country use this *xarave* (of tamarinds) in bilious and ardent fevers."—*Acosta*, 67.

c. 1580.—"Et saccharo potum jucundissimum parant quem *Sarbet* vocant."—*Prosper Alpinus*, Pt. i. p. 70.

1611.—"In Persia there is much good wine of grapes which is called *Xarab* in the language of the country."—*Teixeira*, i. 16.

c. 1630.—"Their liquor may perhaps better delight you; 'tis faire water, sugar, rose-water, and juyce of Lemons mixt, call'd *Sherbets* or *Zerbets*, wholesome and potable."—*Sir T. Herbert*, ed. 1638, p. 241.

1682.—"The Moores . . . dranke a little milk and water, but not a drop of wine; they also dranke a little *sorbet*, and *jacolat* (see *JOCOLE*)."—*Evlyn's Diary*, Jan 24.

1827.—"On one occasion, before Barak-el-Hadgi left Madras, he visited the Doctor, and partook of his *sherbet*, which he preferred to his own, perhaps because a few glasses of rum or brandy were usually added to enrich the compound."—*Sir W. Scott, The Surgeon's Daughter*, ch. x.

1837.—"The Egyptians have various kinds of *sherbets*. . . The most common kind (called simply *shurbat* or *shurbat sookhar* . . .) is merely sugar and water . . . lemonade (*ley'mohndeh*, or *sharāb el-*

ley'mohd) is another."—*Lane, Mod. Egypt*, ed. 1837, i. 206.

1863.—"The Estate overseer usually gave a dance to the people, when the most dissolute of both sexes were sure to be present, and to indulge too freely in the *shrab* made for the occasion."—*Waddell*, 29 Years in the W. Indies, 17.

SHEREEF, s. Ar. *sharif*, 'noble.' A dignitary descended from Mahomed.

1493.—"The ambassador was a white man who was *Xarife*, as much as to say a *clerigo*" (i.e. *clerigo*).—*Roteiro*, 2nd ed. 30.

[1672.—"Schlerifi." See under **CASIS**.

[c. 1666.—"The first (embassage) was from the *Cherif* of Mecca. . ."—*Bernier*, ed. *Constable*, 133.

1701.—". . . 5th *Shreff* of Judda. . ."—*Forrest*, *Bombay Letters*, i. 232.]

SHERISTADAR, s. The head ministerial officer of a Court, whose duty it is to receive plaints, and see that they are in proper form and duly stamped, and generally to attend to routine business. Properly H.—P. from *sar-rishta-dār* or *sarishta-dār*, 'register-keeper.' *Sar-rishta*, an office of registry, literally means 'head of the string.' C. P. Brown interprets *Sarrishtadār* as "he who holds the end of the string (on which puppets dance)"—satirically, it may be presumed. Perhaps 'keeper of the clue,' or 'of the file' would approximately express the idea.

1786.—(With the object of establishing) "the officers of the Canongoe's Department upon its ancient footing, altogether independent of the Zemindars . . . and to prevent confusion in the time to come. . . For these purposes, and to avail ourselves as much as possible of the knowledge and services of Mr. James Grant, we have determined on the institution of an office well-known in this country under the designation of Chief *Sarrishtadār*, with which we have invested Mr. Grant, to act in that capacity under your Board, and also to attend as such at your deliberations, as well as at our meetings in the Revenue Department."—*Letter from G. G. in C. to Board of Revenue*, July 19 (Bengal Rev. Regulation xix.).

1878.—"Nowadays, however, the *Sarrishtadār*'s signature is allowed to authenticate copies of documents, and the Assistant is thus spared so much drudgery."—*Life in the Mofussil*, i. 117.

[**SHEVAROY HILLS**, n.p. The name applied to a range of hills in the Salem district of Madras. The

origin of the name has given rise to much difference of opinion. Mr. Lefanu (*Man. of Salem*, ii. 19 seq.) thinks that the original name was possibly *Sivarayan*, whence the German name *Shivarat* and the English *Shevarays*; or that *Sivarayan* may by confusion have become *Sherarayan*, named after the Raja of *Sera*; lastly, he suggests that it comes from *sharpu* or *sharu*, 'the slope or declivity of a hill,' and *vay*, 'a mouth, passage, way.' This he is inclined to accept, regarding *Sherarayan* or *Sharrayayan*, as 'the cliff which dominates (*rayan*) the way (*vay*) which leads through or under the declivity (*sharu*).' The *Madras Gloss.* gives the Tam. form of the name as *Shervarayanmalai*, from *Sherran*, 'the Chera race,' *irayan*, 'king,' and *malai*, 'mountain.'

[1823.—"Mr. Cockburn . . . had the kindness to offer me the use of a bungalow on the Shervaraya hills. . . ."—*Hool, Missions in Madras*, 282.

[**SHIBAR, SHIDBAR**, s. A kind of coasting vessel, sometimes described as a great *pattamar*. Molesworth (*Mahr. Diet.* s.v.) gives *shidār* which, in the usual dictionary way, he defines as 'a ship or large vessel of a particular description.' The *Bombay Gazetteer* (x. 171) speaks of the '*shidādi*, a large vessel, from 100 to 300 tons, generally found in the Ratnagiri sub-division ports'; and in another place (xiii. Pt. ii. 720) says that it is a large vessel chiefly used in the Malabar trade, deriving the name from Pers. *shūhī-bār*, 'royal-carrier.'

[1694.—"The *Mucoddam* (*MOCUDDUM*) of this shibar bound for Goa."—*Yule*, in *Hedges' Diary*, Hak. Soc. II. clxv.; also see clxxiv.

[1727.—". . . the other four were Grabs or Gallies, and Sheybars, or half Gallies."—*A. Hamilton*, ed. 1744, i. 131.

[1753.—". . . then we cast off a boat called a large seabar, bound to Muscat. . . ."—*Jess*, 196.]

SHIGRAM, s. A Bombay and Madras name for a kind of hack palaukin carriage. The camel-*shigram* is often seen on roads in N. India. The name is from Mahr. *shighr*, Skt. *shighra*, 'quick or quickly.' A similar carriage is the *Jufkah*, which takes its name from Hind. *jhāṭkā*, 'swift.'

[1830.—At Bombay, "In heavy coaches, lighter landaulets, or singular-looking shig-

rampoes, might be seen bodies of British fair . . ."—*Mrs. Elwood*, *Narr.* ii. 376.

[1875.—"As it is, we have to go . . . 124 miles in a dak gharry, bullock shigram, or mail-cart. . . ."—*Wilson*, *Abode of Snow* 18.]

SHIKAR, s. Hind. from Pers. *shikār*, 'in chasse'; sport (in the sense of shooting and hunting); game.

c. 1590.—"Āin, 27. *Of Hunting* (orig. *Āin-i-Shikār*). Superficial worldly observers see in killing an animal a sort of pleasure, and in their ignorance stride about, as if senseless, on the field of their passions. But deep enquirers see in hunting a means of acquisition of knowledge. . . . This is the case with His Majesty."—*Āin*, i. 282.

1609-10.—"Sykary, which signifieth, seeking, or hunting."—*W. Finch*, in *Purchas*, i. 428.

1800.—"250 or 300 horsemen . . . divided into two or three small parties, supported by our infantry, would give a proper shikar; and I strongly advise not to let the Mahratta boundary stop you in the pursuit of your game."—*Sir A. Wellesley to T. Munro*, in *Life of Munro*, iii. 117.

1847.—"Yet there is a charm in this place for the lovers of Shikar."—*Dry Leaves from Young Egypt*, 3.

[1859.—"Although the jungles literally swarm with tigers, a shikkar, in the Indian sense of the term, is unknown."—*Oliphant*, *Narr. of Mission*, i. 25.]

1866.—"May I ask what has brought you out to India, Mr. Cholmondeley? Did you come out for shikar, eh?"—*Trenchard*, *The Duck Bungalow*, in *Fraser*, lxxiii. 222.

In the following the word is wrongly used in the sense of Shikaree.

[1900.—"That so experienced a shikar should have met his death emphasises the necessity of caution."—*Field*, Sept. 1.]

SHIKAREE, SHEKARRY, s. Hind. *shikārī*, a sportsman. The word is used in three ways:

a. As applied to a native expert, who either brings in game on his own account, or accompanies European sportsmen as guide and aid.

[1822.—"Shecarries are generally Hindoos of low cast, who gain their livelihood entirely by catching birds, hares, and all sorts of animals."—*Johnson*, *Sketches of Field Sports*, 25.]

1879.—"Although the province (Pegu) abounds in large game, it is very difficult to discover, because there are no regular shikarees in the Indian acceptance of the word. Every village has its local shikaree, who lives by trapping and killing game. Taking life as he does, contrary to the principles of his religion, he is looked upon as damned by his neighbours, but that does

not prevent their buying from him the spoils of the chase."—*Pollak, Sport in Br. Burmah*, &c., i. 13.

b. As applied to the European sportsman himself: e.g. "Jones is well known as a great *Shikaree*." There are several books of sporting adventure written circa 1860-75 by Mr. H. A. Leveson under the name of 'The Old *Shekarry*.'

[c. A shooting-boat used in the Cashmere lakes.

[1875.—"A *shikārī* is a sort of boat, that is in daily use with the English visitors; a light boat manned, as it commonly is, by six men, it goes at a fast pace, and, if well fitted with cushions, makes a comfortable conveyance. A *bandūgi* (see BUNDOOK) *shikārī* is the smallest boat of all, a shooting punt, used in going after wild fowl on the lakes."—*Drex, Jumnao*, &c., 181.]

SHIKAR-GĀH, s. Pers. A hunting ground, or enclosed preserve. The word has also a technical application to patterns which exhibit a variety of figures and groups of animals, such as are still woven in brocade at Benares, and in shawl-work in Kashmir and elsewhere (see *Marco Polo*, Bk. I. ch. 17, and notes) [The great areas of jungle maintained by the Amīrs of Sind and called *Shikārgāhs* are well known.

[1831.—"Once or twice a month when they (the Amēers) are all in good health, they pay visits to their different *shikārgāhs* or preserves for game."—*J. Burnes, Visit to the Court of Sind*, 103.]

SHIKHÓ, n. and v. Burmese word. The posture of a Burmese in presence of a superior, i.e. kneeling with joined hands and bowed head in an attitude of worship. Some correspondence took place in 1883, in consequence of the use of this word by the then Chief Commissioner of British Burma, in an official report, to describe the attitude used by British envoys at the Court of Ava. The statement (which was grossly incorrect) led to remonstrance by Sir Arthur Phayre. The fact was that the envoy and his party sat on a carpet, but the attitude had no analogy whatever to that of *shikha*, though the endeavour of the Burmese officials was persistent to involve them in some such degrading attitude. (See **KOWTOW**.)

1855.—"Our conductors took off their shoes at the gate, and the Woodouk made an ineffectual attempt to induce the Envoy to do likewise. They also at four different places, as we advanced to the inner gate, dropt on their knees and shikhoed towards the palace."—*Yule, Mission to Ava*, 82.

1882.—"Another ceremony is that of shikhoing to the spire, the external emblem of the throne. All Burmans must do this at each of the gates, at the foot of the steps, and at intervals in between. . . ."—*The Burman, His Life and Notions*, ii. 206.

SHINBIN, SHINBEAM, &c., s. A term in the Burmese teak-trade; apparently a corruption from Burm. *shin-byin*. The first monosyllable (*shin*) means 'to put together side by side,' and *byin*, 'plank,' the compound word being used in Burmese for 'a thick plank used in constructing the side of a ship.' The *shinbin* is a thick plank, about 15" wide by 4" thick, and running up to 25 feet in length (see *Milburn*, i. 47). It is not sawn, but split from green trees.

1791.—"Teak Timber for sale, consisting of

Duggis (see **DUGGIE**). Maguire planks (?)
Shinbeens. Joists and Sheathing
Coma planks (?). ing Boards."

Madras Courier, Nov. 10.

SHINKALI, SHIGALA, n.p. A name by which the City and Port of Cranganore (q.v.) seems to have been known in the early Middle Ages. The name was probably formed from *Tiruvanjiculam*, mentioned by Dr. Gundert below. It is perhaps the Gingaleh of Rabbi Benjamin in our first quotation; but the data are too vague to determine this, though the position of that place seems to be in the vicinity of Malabar.

c. 1167.—"Gingaleh is but three days distant by land, whereas it requires a journey of fifteen days to reach it by the sea; this place contains about 1,000 Israelites."—*Benjamin of Tudela*, in *Wright's Early Travels*, p. 117.

c. 1300.—"Of the cities on the shore (of Malabar) the first is Sindābūr (Goa), then Faknūr (see **BAGANORE**), then the country of Manjārūr (see **MANGALORE**) . . . then Chinkali (or Jinkali), then Kūlam (see **QUILON**)."—*Rashiduddin*, see *J. R. As. Soc.*, N.S., iv. pp. 342, 345.

c. 1320.—"Le pays de Manibār, appelé pays du Poivre, comprend les villes suivantes.

* * * * *
"La ville de Shinkli, dont la majeure partie de la population est composée de Juifs.

"KAULAM est la dernière ville de la côte du Poivre." — *Shemseddin Dimishqui*, by *Meherri* (Co-mographie du Moyen Age), p. 231.

c. 1323. — ". . . there is one very powerful King in the country where the pepper grows, and his kingdom is called Molehar. There is also the King of Singuyli. . . ." — *Fr. Jordanus*, p. 40.

1330. — "And the forest in which the pepper groweth extendeth for a good 15 days' journey, and in that forest there be two cities, the one whereof is called Flandrinn (see **PANDARANI**), and the other **Cyngilin**. . . ." — *Fr. Odoric*, in *Cathay*, &c., 75-76.

c. 1330. — "Etiam Shallyat (see **CHALIA**) et Shinkala urbes Malabaricas sunt, quarum alteram Judaei incolunt. . . ." — *Abulfeda*, in *Gildemeister*, 185.

c. 1349. — "And in the second India, which is called Mynibar, there is **Cynkall**, which signifieth Little India" (Little China) "for **Kali** is 'little.'" — *John Marignoli*, in *Cathay*, &c., 373.

1510. — "Sciglatinas et Chrongalor vocatur. ex quam Crauganorium dicimus Malabarico urbem, ut testatur idem Jacobus Indiarum episcopus ad calcem Testamenti Novi ab ipso exarati anno Græcorum 1821, Christi 1510, et in fine Epistolarum Pauli, Cod. Syr. Vat. B et 12." — *In Armani*, *Dis. de Syr. Vest.*, pp. 410, 732.

1841. — "The place (Codangalur) is identified with *Tiruvanjiculam* river-harbour, which Cheraman Perumal is said to have declared the best of the existing 18 harbours of Kerala. . . ." — *Dr. Gundert*, in *Madras Journal*, xiii. 120.

"One Kerala *Ulpatti* (i.e. legendary history of Malabar) of the Nasrani, says that their forefathers . . . built Codangalur, as may be learned from the granite inscription at the northern entrance of the *Tiruvanjiculam* temple. . . ." — *Ibid.* 122.

SHINTOO, SINTOO, s. Japanese *Shintau*, 'the Way of the Gods.' The primitive relation of Japan. It is described by Faria y Sousa and other old writers, but the name does not apparently occur in those older accounts, unless it be in the *Sento* of Couto. According to Kaempfer the philosophic or Confucian sect is called in Japan *Siuto*. But that hardly seems to fit what is said by Couto, and his *Sento* seems more likely to be a mistake for *Sento*. [See Lowell's articles on *Kesoteric Shintoo*, in *Proc. As. Soc. Japan*, 1893.]

1612. — "But above all these idols they adore one *Sento*, of which they say that it is the substance and principle of All, and that it abode in the Heavens." — *Couto*, V. viii. 12.

1727. — "Le *Sinto* qu'on appelle aussi *Sinsju* et *Kamimitai*, est le Culto des Idoles, établi anciennement dans le pays. *Sin* et *Kami* sont les noms des Idoles qui sont l'objet de ce Culto. *Siu* (*su*) signifie la Foi, ou la Religion. *Sinsju* et au pluriel *Sinsju*, ce sont les personnes qui professent cette Religion." — *Kaempfer*, *Hist. de Japon*, i. 176; [E.T. 201].

1770. — "Far from encouraging that gloomy fanaticism and fear of the gods, which is inspired by almost all other religions, the *Xinto* sect had applied itself to prevent, or at least to moderate that disorder of the imagination." — *Raynal* (E.T. 1777), i. 187.

1878. — "The indigenous religion of the Japanese people, called in later times by the name of *Shintau* or Way of the Gods, in order to distinguish it from the way of the Chinese moral philosophers, and the way of Buddha, had, at the time when Confucianism and Buddhism were introduced, passed through the earliest stages of development." — *W-staunton Rev.*, N.S., No. cvii 23.

[**SHIRAZ**, n.p. The wine of Shiraz was much imported and used by Europeans in India in the 17th century, and even later.

[1627. — "Sheraz then probably derive its self either from *sherat* which in the Persian Tongue signifies a Grape here abounding. . . or else from *sheer* which in the Persian signifies Milk." — *Sir T. Herbert*, ed. 1677, p. 127.

[1685. — ". . . three Chests of **SHIRASH** wine. . . ." — *Pringle*, *Dury Pl. St. Geo.*, 1st ser. iv. 109, and see ii. 118.

[1690. — "Each Day there is prepar'd (at *Surrat*) a Publick Table for the Use of the President and the rest of the Factory. . . The Table is spread with the choicest Meat *Surrat* affords. . . and equal plenty of generous *Sherash* and *Arak Punch*. . . ." — *Orington*, 391.

[1727. — "*Shyrash* is a large City on the Road, about 550 Miles from *Bombroon*." — *A. Hamilton*, ed. 1711, i. 99.

[1813. — "I have never tasted this (pomegranate wine), nor any other Persian wine, except that of *Schiraz*, which, although much extolled by poets, I think inferior to many wines in Europe." — *Forbes*, *Or. Mem.* 2nd ed. i. 463.]

SHIREENBAF, s. Pers. *Shirimbaf*, 'sweet-wool.' A kind of fine cotton stuff, but we cannot say more precisely what.

c. 1313. — ". . . one hundred pieces o *shirimbaf*. . . ." — *Abu Dautat*, iv. 3.

[1609. — "*Serribaff*, a fine light stuff or cotton whereof the Moors make their *carvases* or clothing." — *Danvers*, *Letters*, i. 29.]

1673. — ". . . string-chintz, Broad *Bafta*. . . ." — *Fryer*, 88.

SHISHAM. See under **SISBOO**.

SHISHMUHULL, s. Pers. *shisha-mahāl*, lit. 'glass apartment' or palace. This is or was a common appendage of native palaces, viz. a hall or suite of rooms lined with mirror and other glittering surfaces, usually of a gim-crack aspect. There is a place of exactly the same description, now gone to hideous decay, in the absurd *Villa Palagonia* at Bagheria near Palermo.

1835.—"The *Shisha-mahal*, or house of glass, is both curious and elegant, although the material is principally pounded talc and looking-glass. It consists of two rooms, of which the walls in the interior are divided into a thousand different panels, each of which is filled up with raised flowers in silver, gold, and colour, on a ground-work of tiny convex mirrors."—*Wanderings of a Pilgrim*, i. 365

SHOE OF GOLD (or of Silver).

The name for certain ingots of precious metal, somewhat in the form of a Chinese shoe, but more like a boat, which were formerly current in the trade of the Far East. Indeed of silver they are still current in China, for Giles says: "The common name among foreigners for the Chinese silver ingot, which bears some resemblance to a native shoe. May be of any weight from 1 oz and even less, to 50 and sometimes 100 oz, and is always stamped by the assayer and banker, in evidence of purity" (*Gloss. of Reference*, 128). [In *Hissar* the Chinese silver is called *silti* from the slabs (*sil*) in which it is sold (*Maclagan, Mon. on Gold and Silver Work in Punjab*, p. 5).] The same form of ingot was probably the *balish* (or *yastok*) of the Middle Ages, respecting which see *Cathay*, &c., 115, 481, &c. Both of these latter words mean also 'a cushion,' which is perhaps as good a comparison as either 'shoe' or 'boat.' The word now used in C. Asia is *yambū*. There are cuts of the gold and silver ingots in Tavernier, whose words suggest what is probably the true origin of the popular English name, viz. a corruption of the Dutch *Goldschuyt*.

1566.—"... valuable goods exported from this country (China) ... are first, a quantity of gold, which is carried to India, in leaves in the shape of boats. ..."—*C. Federici, in Ramusio*, iii. 391b.

1611.—"Then, I tell you, from China I could load ships with cakes of gold fashioned like boats, containing, each of

them, roundly speaking, 2 marks weight, and so each cake will be worth 250 pardaos."—*Couto, Dialogo do Soldado Pratico*, p. 155.

1676.—"The Pieces of Gold mark'd Fig. 1, and 2, are by the Hollanders called *Goltschut*, that is to say, a Boat of Gold, because they are in the form of a Boat. Other Nations call them Leaves of Gold. . . . The Great Pieces come to 12 hundred Gilders of Holland Money, and thirteen hundred and fifty Livres of our Money."—*Tavernier*, E.T. ii. 8.

1702.—"Sent the Moolah to be delivered the *Nabob, Dewan, and Duxie 48 China Oranges* . . . but the Dewan bid the Moolah write the Governor for a hundred more that he might send them to Court; which is understood to be One Hundred shoes of gold, or so many thousand pagodas or rupees."—*In Wheeler*, i. 397.

1704.—"Price Currant, July, 1704, (at Malacca) . . . Gold, China, in Shoes 94 Touch."—*Lockyer*, 70.

1862.—"A silver ingot 'Yambu' weighs about 2 (Indian) *seers* . . . = 4 lbs., and is worth 165 Co.'s rupees. *Koomooch*, also called 'Yambucha,' or small silver ingot, is worth 33 Rs. . . . 5 *yambuchas*, being equal to 1 *yambu*. There are two descriptions of 'yambucha'; one is a square piece of silver, having a Chinese stamp on it; the other . . . in the form of a boat, has no stamp. The *Yambu* is in the form of a boat, and has a Chinese stamp on it."—*Punjab Trade Report*, App. cccxvi.-cccxviii. 1.

1875.—"The *yambū* or *kūrs* is a silver ingot something the shape of a deep boat with projecting bow and stern. The upper surface is lightly hollowed, and stamped with a Chinese inscription. It is said to be pure silver, and to weigh 50 (*Cashghar*) *ser* = 30,000 grains English."—*Report of Forsyth's Mission to Kashghar*, 491.

[1876.—" . . . he received his pay in Chinese *yambū* (gold coins), at the rate of 128 rubles each, while the real commercial value was only 115 rubles."—*Schuyler, Turkistan*, ii. 322.

[1901.—A piece of Chinese shoe money, value 10 taels, was exhibited before the Numismatic Society.—*Athenaeum*, Jan. 26, p. 118. Perhaps the largest specimen known of Chinese "boat-money" was exhibited. It weighed 89½ ounces troy, and represented 50 taels, or £8, 8s. 0d. English.—*Ibid.* Jan. 25, 1902, p. 120].

SHOE-FLOWER, s. A name given in Madras Presidency to the flower of the *Hibiscus Rosa-sinensis*, L. It is a literal translation of the Tam. *shapattuvu*, Singl. *sappattumala*, a name given because the flowers are used at Madras to blacken shoes. The Malay name *Kempang sapatu* means the same. Voigt gives shoe-flower as the English name, and adds: "Petals astringent, used by the Chinese to blacken their

shoes (!) and eyebrows" (*Hortus Suburbanus Calcuttensis*, 116-7); see also *Drury*, s.v. The notion of the Chinese blackening their shoes is surely an error, but perhaps they use it to blacken leather for European use.

[1773.—"The flower (*Trepaltu*, or *Morrock*) (which commonly by us is called Shoe-flower, because used to black our shoes) is very large, of a deep but beautiful crimson colour."—*Ires*, 475.]

1781.—"La nuit suivante . . . jo joignis aux pivots . . . une fleur de foule sapatte, qui sert aux cordonniers à teindre leurs entrées en noir."—*B. de St. Pierre, Chantier Indien*. This *foule-sapatte* is apparently some quasi Hindustani form of the name (*phul-sabat*?) used by the Portuguese.

SHOE-GOOSE, s. This ludicrous corruption of the Pers. *syah-gosh*, lit. 'black-eat,' i.e. lynx (*Felis Caracal*) occurs in the passage below from A. Hamilton. [The corruption of the same word by the *Times*, below, is equally amusing.]

[c. 1330.—". . . ounces, and another kind something like a greyhound, having only the ears black, and the whole body perfectly white, which among these people is called Siagois."—*Friar Jordanus*, 18.]

1727.—"Antelopes, Hares and Foxes, are their wild game, which they hunt with Dogs, Leopards, and a small fierce creature called by them a Shoe-goose."—*A. Hamilton*, i. 121; [ed. 1744, i. 125].

1802.—". . . between the cat and the lion, are the . . . syagush, the lynx, the tiger-cat. . . ."—*Rilson, Essay on Abstinence from Animal Food*, 12.

1813.—"The Moguls train another beast for antelope-hunting called the Syah-gush, or black-eats, which appears to be the same as the caracal, or Russian lynx."—*Forbes, Or. Mem.* i. 277; [2nd ed. i. 175 and 169].

[1886.—"In 1760 a Moor named Abdallah arrived in India with a 'Shah Goest' (so spelt, evidently a Shawl Goat) as a present for Mr. Secretary Pitt."—*Account of I. O. Records*, in *Times*, Aug. 3.]

SHOKE, s. A hobby, a favourite pursuit or whim. Ar.—*shauk*.

1796.—"This increased my shoug . . . for soldiering, and I made it my study to become a proficient in all the Hindoostanee modes of warfare."—*Mily. Mem. of Lt.-Col. J. Skinner*, i. 109.

[1866.—"One Itakim has a shoukh for turning everything *ollatpoola*."—*Confessions of an Orderly*, 94.]

SHOLA, s. In S. India, a wooded ravine; a thicket. Tam. *sholdi*.

1862.—"At daylight . . . we left the Siipara lungalow, and rode for several miles through a valley interspersed with sholas of rhododendron trees."—*Markham, Peru and India*, 356.

1876.—"Here and there in the hollows were little jungles; sholas, as they are called."—*Sir M. E. Grant-Duff, Notes of Indian Journey*, 202.

SHOOCKA, s. Ar.—H. *shulla* (properly 'an oblong strip'), a letter from a king to a subject.

1787.—"I have received several melancholy Shukhas from the King (of Delhi) calling on me in the most pressing terms for assistance and support."—*Letter of Lord Cornwallis*, in *Corresp.* i. 307.

SHOOLDARRY, s. A small tent with steep sloping roof, two poles and a ridge-piece, and with very low side walls. The word is in familiar use, and is habitually pronounced as we have indicated. But the first dictionary in which we have found it is that of Platts. This author spells the word *rhouldari*, identifying the first syllable with *jhol*, signifying 'puckering or bagging.' In this light, however, it seems possible that it is from *jhal* in the sense of a bag or wallet, viz. a tent that is crammed into a bag when carried. [The word is in Fallon, with the rather doubtful suggestion that it is a corruption of the English 'soldier's' tent. See **PAWL**.]

1808.—"I have now a shooldarree for myself, and a long *paul* (see **PAWL**) for my people."—*Elphinstone*, in *Life*, i. 183.

[1869.—". . . the men in their suldaris, or small single-roofed tents, had a bad time of it. . . ."—*Hall, Jungle Life*, 156.]

SHERAUB, SHROBB, s. Ar. *shardb*; Hind. *shardb*, *shrdb*, 'wine.' See under **SHERBET**.

SHROFF, s. A money-changer, a banker. Ar. *sarrafi*, *sairafi*, *sairaf*. The word is used by Europeans in China as well as in India, and is there applied to the experts who are employed by banks and mercantile firms to check the quality of the dollars that pass into the houses (see *Giles* under next word). Also *shroffage*, for money-dealer's commission. From the same root comes the Heb. *sheref*, 'a goldsmith.' Compare the figure in *Malachi*, iii. 3: "He shall sit as a refiner and purifier of silver;

and he shall purify the sons of Levi." Only in Hebrew the goldsmith tests metal, while the *giras* tests coin. "The Arab poet says of his mare: 'Her forehead scatter the gravel every midday, as the dirhams are scattered at their testing by the *curaf*.'" (W. R. S.)

1651. "Salaries of the officers of the Custom House, and other charges for those which the Treasurers have to pay. . . . Also to the *Xarraf*, whose charge it is to see to the money, two pounds a month, which make for a year seven thousand and two hundred *rai*." *Herbold*, *Turkey*, in S. L. *Asia*, 238.

1670.—"There are in the city many and very wealthy *carafas* who change money."—*Jerusalem*, ch. 1.

1681. "5 tangas make a *serafim* (see XERAPHINE) of gold, but if one would change them into *kerachas* (see BUD GHOOK) he may have 5 tangas and 16 *kerachas*, which exceeds they call *cerafagio*."—*Barro*, in *Hell*, ii. 410.

1685.—"This present year, because only two ships came to Goa, (the *rauf*) I was sold at 12 per cent of *Xarafaggio* (the *rauf*), as this communion is called, from the word *Xaraffo*, which is the title of the *rauf*."—*De Castro*, in *Joachim*, etc., *St. Paul*, p. 284.

1698. "There is in every place of the street and a good money, by that called *Xaraffa*, which are all elevation Jews."—*Leontius*, vi. 68; (*Hak. Soc.* i. 221, and see 211.)

1610.—"Dins en March" . . . and cont les claqueurs qui le comment *Cherases*, dont il y en a en plusieurs autres endroits; hors boutiques cont aux bouts des rues et carrefours, toits, courtoises de monnoye, dont ils payent tribut au Roy."—*Perrand de Laun*, ii. 39; (*Hak. Soc.* ii. 67.)

1611.—" . . . having been borne in hand by our *Sarafes* to pay money there."—*Fischer*, *Letters*, iii. 282. The "Sheriff of Batman" (*ibid.* iv. 7) may perhaps be a *shroff*, but compare *Shercof*.)

1679.—"It could not be improved till the Governor had released the *Shroffs* or Bankers."—*Fryer*, 413.

1697-8.—"In addition to the cash and property which they had got by plunder, the enemy fixed two *lacs* of rupees as the price of the ransom of the prisoners. . . . To make up the balance, the *Sarraf*s and merchants of Nanduldar were importuned to raise a sum, small or great, by way of loan. But they would not consent."—*Khad*, *Khad*, in *Elliot*, vii. 362.

1750.—" . . . the Irruption of the *Morattas* into *Carnatic*, was another event that brought several eminent *Shroffs* and wealthy Merchants into our Town; inasmuch, that I may say, there was hardly a *Shroff* of any Note, in the *Mogul* empire but had a House in it; in a word, *Madras* was become the Admiration of all the Country People, and the Envy of all our *European*

Noblemen."—*Letter to a Proprietor of the L. L. Co.* 35-36.

1800.—"I had the satisfaction of bearing the Court order them (i.e. Gen. Martin's executors) to pay two *lacs* and a half to the plaintiff, a *shroff* of Lucknow."—*Ed. Fable*, ii. 243.

[1801.—"The banker in Persia is looked on simply as a small tradesman—in fact the business of the *Shroff* is despised."—*Balth*, in *the Land of the Lion and the Serp*, 192.]

SHROFF, TO, v. This verb is applied properly to the sorting of different species or other coins, so as to discard refuse, and to fix the various amounts of discount or *agio* upon the rest, establishing the value in standard coin. Hence figuratively 'to sift,' choosing the good (men, horses, fets, or what not) and rejecting the inferior.

[1851.—(The ruler *BATTA*, b.)]

1878.—"Shroffing which are common in Canton, where teachers of the art keep their shops for the purpose of exercising their pupils, and several works on the subject have been published there, with numerous illustrations of dollars and other foreign coins, the methods of receiving out silver and filling up with copper or lead, comparisons between genuine and counterfeit dollars, the difference between native and foreign milling, etc., etc."—*Library of Reference*, 129.

1882.—(The *Compradore*) "derived a profit from the process of shroffing which (the money received) underwent before being deposited in the Treasury."—*The Fastness at Canton*, 55.

SHRUB, s. See under **SHERDET**.

SHULWAURS, s. Trowsers, or drawers rather, of the Oriental kind, the same as pyjamas, long-drawers, or mogul-breeches (qq.v.). The Persian is *shabaz*, which according to Prof. Max Muller is more correctly *shakur*, from *shul*, 'the thigh,' related to Latin *crus*, *cruris*, and to Skt. *khura* or *khura*, 'hoof' (see *Pursey* on *Daniel*, 370). Be this as it may, the Ar. form is *shirak* (vulg. *sharab*), pl. *shirak*, [which Burton (*Arab. Nights* i. 205) translates 'lug-trowsers' and 'petticoat-trowsers' "the latter being the divided skirt of the future."] This appears in the ordinary editions of the Book of Daniel in Greek, as *capdapa*, and also in the Vulgate, as follows: "Et capillus capitis eorum non esset adustus, et garabala eorum non fuissent immutata, et odor ignis

non transisset per eos" (iii. 27). The original word is *sarbalin*, pl. of *sarballa*. Luther, however, renders this *Mantel*; as the A.V. also does by *coats*; [the R.V. *hosen*]. On this Prof. Robertson-Smith writes:

"It is not certain but that Luther and the A.V. are right. The word *sarballin* means 'cloak' in the Gemara; and in Arabic *sirbal* is 'a garment, a coat of mail.' Perhaps quite an equal weight of scholarship would now lean (though with hesitation) towards the cloak or coat, and against the breeches theory.

"The Arabic word occurs in the Traditions of the Prophet (*Holkari*, vii. 36).

"Of course it is certain that *sarabara* comes from the Persian, but not through Arabic. The Bedouins did not wear trousers in the time of Ammianus, and don't do so now.

"The ordinary so-called LXX. editions of Daniel contain what is really the post-Christian version of Theodotion. The true LXX. text has *irodēmara*.

"It may be added that Jerome says that both Aquila and Symmachus wrote *sarballa*." [The *Encycl. Biblica* also prefers the rendering of the A.V. (i. 607), and see iii. 2931.]

The word is widely spread as well as old; it is found among the Tartars of W. Asia as *jälbar*, among the Siberians and Bashkirds as *sälbar*, among the Kalmaks as *shälbil*, whilst it reached Russia as *sharavari*, Spain as *zaraguelles*, and Portugal as *zarcos*. A great many Low Latin variations of the word will be found in Ducange, *serabula*, *serabulla*, *karabella*, *karabola*, *sirabura*, and more! [And Crawford (*Nesc. Diet.* 124) writes of Malay dress: "Trowsers are occasionally used under the *sarung* by the richer classes, and this portion of dress, like the imitation of the turban, seems to have been borrowed from the Arabs, as is implied by its Arabic name, *sarual*, corrupted *saluncar*."]]

In the second quotation from Isidore of Seville below it will be seen that the word had in some cases been interpreted as 'turbans.'

A.D. (1).—"Καὶ ἐθεώρουν τοὺς ἀνδρας οὗτοι οὐκ ἐκρίνουν τὸ πῦρ τοῦ σώματος αὐτῶν καὶ ἡ θλίξις τῆς κεφαλῆς αὐτῶν οὐκ ἐφλογισθῆν καὶ τὰ σαράβαρα αὐτῶν οὐκ ἠλλοιώθη, καὶ ὁσμή πῦρος οὐκ ἦν ἐν αὐτοῖς."—Gr. Tr. of Dan. iii. 27.

c. A.D. 200.—"Ἐν δὲ τοῖς Σαύθαις Ἀντιφάνης ἔφη Σαράβαρα καὶ χιτῶνας πάντας ἐνδεδυκέναι."—Julius Pollux, *Onomast.* vii. 18, sec. 59.

3 G

c. A.D. 500.—"Σαράβαρα, τὰ περὶ τὰς κνημίδας (sic) ὑδρόματα."—Hesychius, s.v.

c. 636.—"Sarabara sunt fluxa ac sinuosa vestimenta de quibus legitur in Daniele. . . . Et Publius: Vt quid ergo in ventra tuo Parthi Sarabara suspendorunt? Apud quosdam autem Sarabaræ quoddam capitum tegmina nuncupantur qualia videmus in capite Magorum picta."—Isidorus Hispalensis, *Orig. et Dym.*, lib. xix., ed. 1601, pp. 263-4.

c. 1000.—"Σαράβαρα, ἐσθῆς Περσικῆς ἐνίοι δὲ λέγουσι βραχία."—Suidas, s.v.

which may be roughly rendered:

"A garb outlandish to the Greeks,
Which some call Shalwāra, some call
Brooks!"

c. 900.—"The deceased was unchanged, except in colour. They dressed him then with *sarāwīl*, overhose, boots, a *kurak* and *khasia* of gold-cloth, with golden buttons, and put on him a golden cap garnished with sable."—Ibn Faṣlān, in *Frashn*, 16.

c. 1300.—"Diconsecratur altare eorum, ut oportet reconciliari per episcopum . . . si intraret ad ipsum aliquis qui non ovet Nestorius; si intraret etiam ad ipsum quicumque sine sarabullis vel capite cooperto."—Ricardo of Monte Croce, in *Pergrinatos Quatuor*, 122.

1330.—"Hinc autem mulieres vadunt discalectas portantes sarabulas usque ad terram."—Friar Odoric, in *Cuthay*, &c., App. iv.

c. 1495.—"The first who wore *sarāwīl* was Solomon. But in another tradition it is alleged that Abraham was the first."—The '*Beginnings*,' by Soyuti, quoted by *Frashn*, 113.

1567.—"Portavano braghese quasi alla turchea, et anche saluari."—C. Federici, in *Ramusio*, iii. f. 380.

1821.—". . . tell me how much he will be contented with? Can I offer him five *Tamauns*, and a pair of crimson Shulwaura?"—Hajji Baba, ed. 1835, p. 179.

1881.—"I used to wear a red shirt and velvetoon *sharovary*, and lie on the sofa like a gentleman, and drink like a Swede."—*Ten Years of Penal Servitude in Siberia*, by Fodor Dostoyeffski, E.T. by Maria v. Thilo, 101.

SIAM, n.p. This name of the Indo-Chinese Kingdom appears to come to us through the Malays, who call it *Siyām*. From them we presume the Portuguese took their *Reyno de Sião* as Barros and Couto write it, though we have in Correa *Siam* precisely as we write it. Camões also writes *Syão* for the kingdom; and the statement of De la Loubère quoted below that the Portuguese used Siam as a national, not a geographical, ex-

pression cannot be accepted in its generality, accurate as that French writer usually is. It is true that both Barros and F. M. Pinto use *as Siamas* for the nation, and the latter also uses the adjective form *o reyno Siame*. But he also constantly says *rey de Sião*. The origin of the name would seem to be a term *Sien*, or *Siam*, identical with *Shan* (q.v.). "The kingdom of Siam is known to the Chinese by the name *Sien-lo*. . . The supplement to Matwanlin's *Encyclopædia* describes *Sien-lo* as on the seaboard, to the extreme south of Chien-chung (or Cochin China). 'It originally consisted of two kingdoms, *Sien* and *Lo-hoh*. The *Sien* people are the remains of a tribe which in the year (A.D. 1341) began to come down upon the *Lo-hoh* and united with the latter into one nation.'" See *Marco Polo*, 2nd ed., Bk. iii. ch. 7, note 3. The considerations there adduced indicate that the *Lo* who occupied the coast of the Gulf before the descent of the *Sien*, belonged to the Laotian Shans, *Thaïnyat*, or Great *T'ai*, whilst the *Sien* or Siamese Proper were the *T'ai Noi*, or Little *T'ai*. (See also *SARNAU*.) ["The name *Siam*. . . whether it is 'a barbarous Anglicism derived from the Portuguese or Italian word *Sciam*,' or is derived from the Malay *Sayam*, which means 'brown'"]—*J. G. Scott, Upper Burma Gazetteer*, i. pt. 1. 205.]

1516.—"Proceeding further, quitting the kingdom of Pegu, along the coast over against Malacca there is a very great kingdom of pagans which they call *Danseam* (of *Anseam*); the king of which is a pagan also, and a very great lord."—*Barbosa* (Lisbon, Acad.), 368. It is difficult to interpret this *Anseam*, which we find also in C. Federici below in the form *Asion*. But the *An* is probably a Malay prefix of some kind. [Also see *anyame* in quotation from the same writer under *MALACCA*.]

c. 1522.—"The king (of Zuzaba) answered him that he was welcome, but that the custom was that all ships which arrived at his country or port paid tribute, and it was only 4 days since that a ship called the *Junk of Giama*, laden with gold and slaves, had paid him his tribute, and to verify what he said, he showed them a merchant of the said *Giama*, who had remained there to trade with the gold and slaves."—*Pigafetta*, Hak. Soc. 85.

"All these cities are constructed like ours, and are subject to the king of Siam, who is named *Siri Zacobedera*, and

who inhabits *Iudia* (see *JUDEA*)."—*Ibid.* 156.

1525.—"In this same Port of Pam (Pahang), which is in the kingdom of Syam, there was another junk of Malacca, the captain whereof was Alvaro da Costa, and it had aboard 15 Portuguese, at the same time that in Joatane (Patane) they seized the ship of Andro de Bryto, and the junk of Gaspar Soares, and as soon as this news was known they laid hands on the junk and the crew and the cargo; it is presumed that the people were killed, but it is not known for certain."—*Lembrança das Cousas da India*, 6.

1572.—
"Ves Pam, Patane, roinos e a longura
De Syão, que estes e outros mais sujeita;
Olho o rio Menão que se derrama
Do grande lago, que Chiamay se chama."
Camões, x. 25.

By Burton :

"See Pam, Patane and in length obscure,
Siam that ruleth all with lordly sway;
behold Menam, who rolls his lordly tide
from source Chiamai called, lake long and wide."

c. 1567.—"Va etiandio ogn' anno per l'istesso Capitano (di Malacca) vn nauilio in Asion, a caricare di *Verzino*" (Brazilwood).—*Ces. Federici*, in *Ramusio*, iii. 396.

"Fu già Sion vna grandissima Città e sedia d'Imperio, ma l'anno MDLXVII fu presa dal Re del Pegu, qual camminando per terra quattro mesi di viaggio, con vn esercito d'vn million, e quattro cento mila nomini da guerra, la venne ad assediare . . . e lo so io percioche mi ritrovai in Pegu sei mesi dopo la sua partita."—*Ibid.*

1598.—". . . The King of Siam at this time is become tributary to the king of Pegu. The cause of this most bloodie battaile was, that the king of Siam had a white Elephant."—*Linschoten*, p. 30; [Hak. Soc. i. 102. In ii. 1 Sion].

[1611.—"We have news that the Hollanders were in Shian."—*Danvers, Letters*, i. 149.]

1688.—"The Name of Siam is unknown to the *Siamese*. 'Tis one of those words which the *Portugues* of the *Indies* do use, and of which it is very difficult to discover the Original. They use it as the Name of the Nation and not of the Kingdom: And the Names of *Pegu*, *Lao*, *Mogul*, and most of the Names which we give to the Indian Kingdoms, are likewise National Names."—*De la Loubère*, E.T. p. 6.

SICCA, s. As will be seen by reference to the article *RUPÉE*, up to 1835 a variety of rupees had been coined in the Company's territories. The term *sicca* (*sikka*, from Ar. *sikka*, 'a coining die,'—and 'coined money,'—whence Pers. *sikka zadan*, 'to coin') had been applied to newly coined rupees, which were at a batta or

premium over those worn, or assumed to be worn, by use. In 1793 the Government of Bengal, with a view to terminating, as far as that Presidency was concerned, the confusion and abuses engendered by this system, ordered that all rupees coined for the future should bear the impress of the 19th year of Shāh 'Alam (the "Great Mogul" then reigning), and this rupee, "19 *San Sikkah*," 'struck in the 19th year,' was to be the legal tender in Bengal, Bahar, and Orissa. This rupee, which is the *Sicca* of more recent monetary history, weighed 192 grs. troy, and then contained 176·13 grs. of pure silver. The "Company's Rupee," which introduced uniformity of coinage over British India in 1835, contained only 165 grs. silver. Hence the *Sicca* bore to the Company's Rupee (which was based on the old Farrukhābād rupee) the proportion of 16 : 15 nearly. The *Sicca* was allowed by Act VII. of 1833 to survive as an exceptional coin in Bengal, but was abolished as such in 1836. It continued, however, a ghostly existence for many years longer in the form of certain Government Book-debts in that currency. (See also **CHICK**.)

1537.—". . . Sua senhoria avia d'aver por bem que as *siquas* das moedas correesem em seu nome por todo o Reino do Guzerate, sey em Dio como nos otros lugares que forem del Rey de Portugal."—*Treaty of Nivada Cinha with Nizamade Zamam (Maharaj and Zamam) concerning Carabaya, in Botelho, Tombo, 225.*

1537.—". . . e quanto á moeda se chapada de sua *sita* (read *sicca*) pois já lio concedia."—*Ibid.* 226.

[1615.—". . . *cecaus* of Amadavrs which goeth for eighty-six *pias* (see **PICE**). . . ."—*Foster, Letters, iii. 67.*]

1833.—"Having received 25,000 Rupees *Siccas* for Rajamaul."—*Hedges, Diary, April 4; [Hak. Soc. i. 75].*

1705.—"Les roupies *Sicca* valent à Bengale 30 sols."—*Laugier, 255.*

1779.—"In the 2nd Term, 1779, on Saturday, March 6th: Judgment was pronounced for the plaintiff. Damages fifty thousand *sicca* rupees.

" . . . 50,000 *Sicca* Rupees are equal to five thousand one hundred and nine pounds, two shillings and elevenpence sterling, reckoning according to the weight and fineness of the silver."—*Notes of Mr. Justice Hyde on the case Grand v. Francis, in 12thos of Old Calcutta, 213.* [To this Mr. Buxted adds: "Nor does there seem to be any foundation for the other time-honoured story (also repeated by Kaye) in connection

with this judgment, viz., the alleged interruption of the Chief Justice, while he was delivering judgment, by Mr. Justice Hyde, with the eager suggestion or reminder of '*Siccas, Siccas, Brother Impoy*,' with the view of making the damages as high as the awarded figure as possible. Mr. Merivale says that he could find no confirmation of the old joke. . . . The story seems to have been first promulgated in a book of 'Personal Recollections' by John Nicholls, M.P., published in 1822."—*Ibid.* 3rd ed. 229].

1833.—

"III.—The weight and standard of the Calcutta *sicca* rupee and its sub-divisions, and of the Farrukhābād rupee, shall be as follows:—

	Weight. Grains.	Fine. Grains.	Alloy. Grains.
Calcutta <i>sicca</i> rupee	192	176	16

"IV.—The use of the *sicca* weight of 179·666 grains, hitherto employed for the receipt of bullion at the Mint, being in fact the weight of the Moorsheebād rupee of the old standard . . . shall be discontinued, and in its place the following unit to be called the *Tola* (q.v.) shall be introduced."—*India Regulation VII. of 1833.*

[**SIOKMAN**, *s.* adj. The English *sick man* has been adopted into Hind. *sepyo patois* as meaning 'one who has to go to hospital,' and generally *sikmān ho jānī* means 'to be disabled.'

[1665.—"That *sicleman* Chaceman."—*In Hyde, Hedges' Diary, Hak. Soc. II. cclxxx.*

[1813.—". . . my hired cart was broken —(or, in the more poetical garb of the *sepahee*, '*seek mān hogya*,' i.e. become a sick man)."—*Thurston, Travels, i. 251.*]

SIOLEEGUR, *s.* Hind. *saiṭalgar*, from Ar. *saiṭal*, 'polish.' A furbisher of arms, a sword-armourer, a sword- or knife-grinder. [This, in Madras, is turned into *Chickledar*, Tel. *chikiti-darudū*.]

[1826.—"My father was a *shiekul-ghur*, or sword-grinder."—*Pandurang Hari, ed. 1873, i. 210.*]

SIKH, SEIKH, *n.p.* Panjābī-Hind. *Sikh*, 'a disciple,' from Skt. *śiṣya*; the distinctive name of the disciples of Nānak Shāh who in the 16th century established that sect, which eventually rose to warlike predominance in the Panjāb, and from which sprang Ranjit Singh, the founder of the brief Kingdom of Lahore.

c. 1650-60.—"The Nānak-Panthians, who are known as composing the nation of the *Sikhs*, have neither idols, nor temples of

in 18... (Much follows.)—*Jadids*, ii. 247.

1753.—"There is a sect of infidels called *GOOROO*, more commonly known as *Sikhs*. Their chief, who dresses in a blue, has a fixed residence at Lahore. . . . This sect consists principally of Jats and *Khattis* of the Panjab and of other tribes of infidels. When Aurangzeb got knowledge of these matters, he ordered these deputy chiefs to be removed and the temples to be pulled down."—*Khadri Kh.*, in *Ellis*, vii. 413.

1756.—"April of 1756, when the Emperor took the *Badli* and marched towards Lahore, against the *Sykes*, a nation of Indians lately rebel to power, and bearing mortal enmity to the Mahomedans."—*ibid.*, ii. 22. He also writes *Sikes*.

1781.—"Peter I left Calcutta, a gentleman with whom I loved to be discoursing; of that sect who are distinguished from the worshippers of *Beel*, and the followers of Manu by the appellation *Seek*, inferring from that there was a considerable number of them settled in the city of Putna, where they had a College for teaching the tenets of their philosophy."—*Wilkins*, in *As. Res.*, i. 239.

1782.—"In the year 1723 of the Hedjra" (1736) "a bloody action happened in the plains of the Panjab, between the *Sykes* and the *Imperialists*, in which the latter, commanded by *Abdol-rezzak-Khan*, a famous Victor of that province, gave these infidels a great defeat, in which three *Generals*, *Beds*, fell into the victors' hands. . . . He was a *Sye* by profession, that is one of those men attached to the tenets of *Guru Govind*, and who from their birth or from the moment of their admission never cut or shave either their beard or whiskers or any hair whatever of their body. They form a particular Society as well as a sect, which distinguishes itself by wearing almost always blue cloth, and going armed at all times. . . . &c.—*See Metaphysic*, i. 87.

1782.—"News was received that the *Sekhs* had crossed the *Jumna*."—*Jah Jah*, May 11.

1787.—"Embattled by the *Sieques*, tigers, and thence, I am safely lodged at *Nourpore*."—*Forster, J. Journ.*, ed. 1805, i. 217.

1781.—"The *Seekhs* are encamped at the distance of 12 miles from the Port of *Durderry*, and have plundered all that quarter."—*In As. Res.*, i. 13.

1787.—"Particulars relative to the seizure of *Col.* Robert Stewart by the *Sieques*."—*Col. Middle's Report*, &c., i. 172.

1810. W. Jones (P.M.) writes *Seeks*.

The following extract indicates the prevalence of a very total error—

1810.—"Respect possesses great personal energy, a quality in which the *Sikhs* (*sic*) are supposed to be generally deficient."—*Ed. Rev.*, (Nov.) for *prof. Review*, &c., 52.

We occasionally about 1815 saw the

word written by people in Calcutta, who ought to have known better, *Sheikha*.

SILBOOT, SILPET, SLIPPET, s. Domestic Hind. corruptions of 'slipper.' The first is an instance of "striving after meaning" by connecting it in some way with 'boot.' [The Railway 'sleeper' is in the same way corrupted into *slippet*.]

SILLADAR, adj. and s. Hind. from Pers. *silah-dar*, 'bearing or having arms,' from *Ar. silah*, 'arms.' [In the *Arabian Nights* (*Hurton*, ii. 114) it has the primary sense of an 'armour-bearer.'] Its Anglo-Indian application is to a soldier, in a regiment of irregular cavalry, who provides his own arms and horse; and sometimes to regiments composed of such men—"a corps of *Silladar* Horse." [See *Irvine, The Army of the Indian Moghuls*, (*J. R. As. Soc.*, July 1896, p. 549).]

1766.—"When this intelligence reached the Nawab, he leaving the whole of his troops and baggage in the same place, with only 6000 stable horse, 9000 *Silladars*, 4000 regular infantry, and 6 guns. . . . fell heavily on the *Mahrattas*. . . ."—*Mir Husein Ali, H. of Hydr. Nul.*, 173.

1801.—"It is my opinion, that the arrangement with the *Soubah* of the Deccan should be, that the whole of the force . . . should be *silladar* horse."—*Willington*, iii. 671.

1813.—"Bahon . . . in the prosecution of his plan, selected *Mahar* Row *Holcar*, a *Silladar* or soldier of fortune."—*Forster, Or. Mem.*, in. 319.

[SILLAPOSH, s. An armour-clad warrior; from Pers. *silah*, 'body armour,' *posh*, Pers. *poshidan*, 'to wear.'

[1789.—"The *Sillah posh* or body-guard of the *Rajah* (of *Jaypur*)."—*W. Traveller*, *Atl. Mem.* of *Mr. George Thomas*, ed. 1825, p. 165.

[1829.—". . . he stood two assaults, in one of which he slew thirty *Sillehposh*, or men in armour, the body-guard of the prince."—*Tal, Annals*, Calcutta reprint, ii. 162.]

SILMAGOO, s. Ship *Hind* for 'sail-maker' (*Richard*).

SIMKIN, s. Domestic Hind. for champagne, of which it is a corruption; sometimes *samkin*.

1823.—"The dinner was good, and the food *simkin*, viz. delicious."—*Outfold*, ii. 127.

SIND, SCINDE, &c., n.p. The territory on the Indus below the Punjab. [In the early inscriptions the two words *Sindhu-Saurinā* are often found conjoined, the latter probably, part of Upper Sind (see *Bombay Gazetteer*, i. pt. i. 36).] The earlier Mahomedans hardly regarded Sind as part of India, but distinguished sharply between Sind and Hind, and denoted the whole region that we call India by the copula 'Hind and Sind.' We know that originally there were in fact but diverging forms of one word; the aspirant and sibilant tending in several parts of India (including the extreme east—compare ASSAM, Thom—and the extreme west), as in some other regions, to exchange places.

c. 515.—"Σινδοῦ, Ὀρροθα, Καλλιδρα, Σιθόρ καὶ Μαλί πέντε ἐμπορία ἔχονσα."—*Cosmas*, lib. xi.

770.—"Per idem tempus quingenti circiter ex Mauris, Sindiis, et Chazaris cervi in urbo Hharan rebellaverunt, et facto agmine regium thesaurum diripere contulerunt."—*Dionysii Patriarchæ Chronicon*, in *Asterianus*, ii. 114. But from the association with the Khazars, and in a passage on the preceding page with Alans and Khazars, we may be almost certain that these *Sindi* are not Indian, but a Sarmatic people mentioned by Ammianus (xvii. 8), Valerius Flaccus (vi. 86), and other writers.

c. 1030.—"Sind and her sister (i.e. Hind) trembled at his power and vengeance."—*Al-Uthbi*, in *Elliot*, ii. 32.

c. 1310.—"Mohammed-ben-Iousouf Thakafi trouva dans la province de Sind quarante behar (so **BAHAR**) d'or, et chaque behar comprend 333 manas."—*Shihabuddin Dimishqi*, in *Not. et Extr.* xiii. 173.

1525.—"Expenses of Meluyyas (i.e. Malik Ayaz of Din):—1,000 foot soldiers (*lasquarys*), viz., 300 Arabs, at 40 and 50 *felas* each; also 200 *Coragones* (Khorisants) at the wage of the Arabs; also 200 Guzaratos and Cymdes at 25 to 30 *felas* each; also 30 Rumes at 100 *felas* each; 120 *Fartagays* at 50 *felas* each. Horse soldiers (*Lasquarys a quavalo*), whom he supplies with horses, 300 at 70 *felas* a month. . . ."—*Leunclaus*, p. 37. The preceding extract is curious as showing the comparative value put upon Arabs, Khorisants (qu. Afghans?), Sindiis, Rumis (i.e. Turks), Fartakis (Arabs of Hadramaut?), &c.

1518.—"And the rent of the shops (*buticas*) of the Guzaratis of Cindyy who prepare and sell parched rice (*areli*), paying 6 *hazarucos* (see **BUDGROOE**) a month."—*Notelho*, Tombo, 156.

1551.—"Towards the Gulf of Chakad, in the vicinity of Sind."—*Sidi Ali*, in *J. As. Ser. I.* tom. ix. 77.

1533.—"The first citie of India . . . after we had passed the coast of Zindli is called Diu."—*Fitch*, in *Hall*, p. 385.

1581.—"Spieknard from Zindland Lahor."—*W. Barret*, in *Hall*, ii. 412.

1593.—"I have written to the said Antonio d'Azevedo on the ill treatment experienced by the Portuguese in the kingdom of Cindo."—King's Letter to Goa, in *Archiv. Port. Orient.* fascic. iii. 877.

[1610.—"Tzindo, are silk cloths with red stripes."—*Daniels*, *Letters*, i. 72.]

1611.—"Cuto-nagore, a place not far from the River of Zindo."—*N. Docton*, in *Punchas*, i. 307.

1613.—" . . . considering the state of destitution in which the fortress of Ormuz had need be, since it had no other resources but the revenue of the custom-house, and there could now be returning nothing, from the fact that the ports of Cambala and Sindo were closed, and that no ship had arrived from Goa in the current month of January and February, owing to the news of the English ships having collected at Surat. . . ."—*Boarra*, *Decada*, 379.

[c. 1665.—" . . . he (Dara) proceeded towards Scindyy, and sought refuge in the fortress of Tabular. . . ."—*Bernier*, ed. *Constable*, 71.]

1666.—"De la Province du Sindo ou Sindy . . . que quelques-uns nomment la Tatta."—*Therriot*, v. 168.

1673.—" . . . Retiring with their ill got Booty to the Coasts of Sindu."—*Fryer*, 218.

1727.—"Sindy is the western Province of the Mogul's Dominions on the Sea-coast, and has Larribunder (see **LARRY-BUNDER**) to its Mart."—*A. Hamilton*, i. 114; [ed. 1714, i. 115].

c. 1760.—"Scindy, or Tatta."—*Gray*, i. 286.

SINDĀBŪR, SANDĀBŪR, n.p. This is the name by which Goa was known to the old Arab writers. The identity was clearly established in *Cathay and the Way Thither*, pp. 444 and celi. We will give the quotations first, and then point out the grounds of identification.

A.D. 913.—"Crocodiles abound, it is true, in the *ajwa* or bays formed by the Sea of India, such as that of Sindābūra in the Indian Kingdom of Bighim, or in the bay of Zabaj (see **JAVA**) in the dominion of the Maharaj."—*Maqādi*, i. 207.

1013.—"I have it from Abū Yūsuf bin Muḥim, who had it from Abū Bakr of Faḥḥ at Saimūr, that the latter heard told by Mūsā the Sindābūrī: 'I was one day conversing with the Sahib of Sindābūr, when suddenly he burst out laughing. . . . It was, said he, because there is a lizard on the wall, and it said, 'There is a guest coming to-day. . . . Don't you go till you

see what comes of it.' So we remained talking till one of his servants came in and said 'There is a ship of Oman come in.' Shortly after, people arrived, carrying hampers with various things, such as cloths, and rose-water. As they opened one, out came a long lizard, which instantly clung to the wall and went to join the other one. It was the same person, they say, who enchanted the crocodiles in the estuary of Sindābūr, so that now they hurt nobody." — *Laure des Merveilles de l'Inde*. V. *der Lath et Devic*, 157-158.

c. 1150. — "From the city of Barūh (Baruch, i.e. Broach) following the coast, to Sindābūr 4 days.

"Sindābūr is on a great inlet where ships anchor. It is a place of trade, where one sees fine buildings and rich bazars." — *Edrisi*, i. 179. And see *Elliot*, i. 89.

c. 1300. — "Beyond Guzerat are Konkan and Tāna; beyond them the country of Mahār. . . The people are all Samānis (Buddhists), and worship idols. Of the cities on the shore the first is Sindābūr, then Faknūr, then the country of Manjarūr, then the country of Hāl. . . ." — *Rashid-uddin*, in *Elliot*, i. 68.

c. 1330. — "A traveller states that the country from Sindāpūr to Hanūwar towards its eastern extremity joins with Malabar. . . ." — *Abulfida*, Fr. tr., II. ii. 115. Further on in his Tables he jumbles up (as *Edrisi* has done) Sindāpūr with Sindūn (see ST. JOHN).

"The heat is great at Aden. This is the port frequented by the people of India; great ships arrive there from Cambay, Tāna, Kaulam, Calicut, Fandarūna, Shāhūt, Manjarūr, Faknūr, Hannur, Sandābūr, et cetera." — *Ibn Batuta*, ii. 177.

c. 1349-4. — "Three days after setting sail we arrived at the Island of Sandābūr, within which there are 36 villages. It is surrounded by an inlet, and at the time of ebb the water of this is fresh and pleasant, whilst at flow it is salt and bitter. There are in the island two cities, one ancient, built by the pagans; the second built by the Muslims when they conquered the island the first time. . . . We left this island behind us and anchored at a small island near the mainland, where we found a temple, a grove, and a tank of water. . . ." — *Ibid.* iv. 61-62.

1350, 1375. — In the Medicean and the Catalan maps of those dates we find on the coast of India Chintabor and Chintabor respectively, on the west coast of India.

c. 1551. — "24th Voyage. from Guvah-Sindābūr to Aden. If you start from Guvah-Sindābūr at the end of the season, take care not to fall on Cape Fāl," &c. — *Mohit*, in *J.A.S.B.* v. 564.

The last quotation shows that Goa was known even in the middle of the 16th century to Oriental seamen as Goa-Sindābūr, whatever Indian name the last part represented; probably, from the use of the *gud* by the earlier Arab writers, and from the

Chintabor of the European maps, *Chandapur* rather than *Sindapur*. No Indian name like this has yet been recovered from inscriptions as attaching to Goa; but the Turkish author of the *Mohit* supplies the connection, and *Ibn Batuta*'s description even without this would be sufficient for the identification. His description, it will be seen, is that of a delta-island, and Goa is the only one partaking of that character upon the coast. He says it contained 36 villages; and *Barros* tells us that Goa Island was known to the natives as *Tirādī*, a name signifying "Thirty villages." (See *SAL-SETTE*.) Its vicinity to the island where *Ibn Batuta* proceeded to anchor, which we have shown to be *Anchediva* (q.v.), is another proof. Turning to *Rashiduddin*, the order in which he places Sindābūr, Faknūr (*Baccanore*), Manjarūr (*Mangalore*), Hāl (*H. D'Ely*), is perfectly correct, if for Sindābūr we substitute Goa. The passage from *Edrisi* and one indicated from *Abulfida* only show a confusion which has misled many readers since.

SINGALESE, CINGHALESE, n.p.

Native of Ceylon; pertaining to Ceylon. The word is formed from *Sinhala*, 'Dwelling of Lions,' the word used by the natives for the Island, and which is the origin of most of the names given to it (see *CEYLON*). The explanation given by *De Barros* and *Couto* is altogether fanciful, though it leads them to notice the curious and obscure fact of the introduction of Chinese influence in Ceylon during the 15th century.

1552. — "That the Chinese (*Chijis*) were masters of the Chorumandel Coast, of part of Malabar, and of this Island of Ceylon, we have not only the assertion of the Natives of the latter, but also evidence in the buildings, names, and language that they left in it . . . and because they were in the vicinity of this Cape Galle, the other people who lived from the middle of the Island upwards called those dwelling about there *Chingalla*, and their language the same, as much as to say the language, or the people of the *Chins* of Galle." — *Barros*, III. li. 1.

1583. — (The *Cauchin* Chinese) "are of the race of the *Chingalays*, which they say are the best kind of all the Malabars." — *Pitch*, in *Hakl.* ii. 397.

1598. — " . . . inhabited with people called *Cingalas*. . . ." — *Linschoten*, 24; [*Hakl. Soc.* i. 77; in i. 81, *Chingalas*].

c. 1610. — "Ils tiennent donc que . . . les premiers qui y allerent, et qui les peuplerent (les Maldives) furent . . . les Cingalles de l'Isle de Ceylon." — *Pyrrus de Lalai*, i. 185; [*Hakl. Soc.* i. 105, and see i. 266].

1612. — *Couto*, after giving the same explanation of the word as *Barros*, says: "And as they spring from the Chins, who are the falsest heathen of the East . . . so are they

of this island the weakest, falsest, and most tricky people in all India, inasmuch that, to this day, you never find faith or truth in a Chingalla."—V. i. 5.

1681.—"The Chingulays are naturally a people given to sloth and laziness: if they can but anyways live, they abhor to work." . . . —Knox, 32.

SINGAPORE, SINGAPORE, n.p. This name was adopted by Sir Stamford Raffles in favour of the city which he founded, February 23, 1819, on the island which had always retained the name since the Middle Ages. This it derived from *Singapura*, Skt. 'Lion-city,' the name of a town founded by Malay or Javanese settlers from Sumatra, probably in the 14th century, and to which Barros ascribes great commercial importance. The Indian origin of the name, as of many other names and phrases which survive from the old Indian civilisation of the Archipelago, had been forgotten, and the origin which Barros was taught to ascribe to it is on a par with his etymology of *Singalese* quoted in the preceding article. The words on which his etymology is founded are no doubt Malay: *singah*, 'to tarry, halt, or lodge,' and *pora-pora*, 'to pretend'; and these were probably supposed to refer to the temporary occupation of *Sinhapura*, before the chiefs who founded it passed on to Malacca. [It may be noted that Dennys (*Desc. Dict. s.v.*) derives the word from *singha*, 'a place of call,' and *pura*, 'a city.' In Dalboquerque's *Comm. Hak. Soc.* iii. 73, we are told: "Singapura, whence the city takes its name, is a channel through which all the shipping of those parts passes, and signifies in his Malay language, 'treacherous delay'" See quotation from Barros below.]

The settlement of Hinduized people on the site, if not the name, is probably as old as the 4th century, A.D., for inscriptions have been found there in a very old character. One of these, on a rock at the mouth of the little river on which the town stands, was destroyed some 40 or 50 years ago for the accommodation of some wretched bungalow.

The modern Singapore and its prosperity form a monument to the patriotism, sagacity, and fervid spirit of the founder. According to an article in the *Geogr. Magazine* (i. 107) derived from Mr. Archibald Ritchie,

who was present with the expedition which founded the colony, Raffles, after consultation with Lord Hastings, was about to establish a settlement for the protection and encouragement of our Eastern trade, in the Nicobar Islands, when his attention was drawn to the superior advantages of Singapore by Captains Ross and Crawford of the Bombay Marine, who had been engaged in the survey of those seas. Its great adaptation for a mercantile settlement had been discerned by the shrewd, if somewhat vulgar, Scot, Alexander Hamilton, 120 years earlier. It seems hardly possible, we must however observe, to reconcile the details in the article cited, with the letters and facts contained in the *Life of Raffles*; though probably the latter had, at some time or other, received information from the officers named by Mr. Ritchie.

1512.—"And as the enterprise was one to make good booty, everybody was delighted to go on it, so that they were more than 1200 men, the soundest and best armed of the garrison, and so they were ready incontinently, and started for the Strait of Cincapura, where they were to wait for the junks."—Correa, ii. 284-5.

1551.—"Sed haecenus Deus nobis adsit omnibus. Amen. Anno post Christum natum, MDLI. Ex Fretto Synacpurano."—*Scti. Franc. Xavieri Epist.* Prague, 1667, Lib. III. viii.

1553.—"Anciently the most celebrated settlement in this region of Malacca was one called Cincapura, a name which in their tongue means 'protended halt' (*falsa dimora*); and this stood upon a point of that country which is the most southerly of all Asia, and lies, according to our graduation, in half a degree of North Latitude . . . before the foundation of Malacca, at this same Cincapura . . . flocked together all the navigators of the Seas of India from West and East. . . ."—Barros, II. vi. 1. [The same derivation is given in the *Comm. of Dalboquerque*, Hak. Soc. iii. 73.]

1572.—
"Mas na ponta da terra Cincapura
Verás, onde o caminho as naos se estreita;
Daqui, tornando a costa á Cynosura,
Se incurva, o para a Aurora se endireita."
Camões, x. 125.

By Burton:
"But on her Lands-end throned see Cincapúr,
where the wide sea-road shrinks to narrow way:
Thence curves the coast to face the Cynosure,
and lastly trends Aurora-wards its lay."

1598.—". . . by water the coast stretcheth to the Cape of Singapore, and from thence

it runneth upwards (inward) againe. . . ."
Linschden, 30; [*Indk. Soc.* i. 101].

1599.—"In this voyage nothing occurred worth relating, except that, after passing the Strait of Singapura, situated in one degree and a half, between the main land and a variety of islands . . . with so narrow a channel that from the ship you could jump ashore, or touch the branches of the trees on either side, our vessel struck on a shoal."—*Fuggi di Carletti*, ii. 208-9.

1603.—"The 5th May came there 2 Prangs from the King of Johore, with the Shahbandor (Shahbunder) of Singapoera, called Siri Raja Nagara. . . ."—*Valentijn*, v. 331.

1610.—"Found a Dutch man-of-war, one of a fleet appointed for the siege of Malacca, with the aid of the King of Acheen, at the entrance of the Straits of Singapoera."—*Nicarbury*, i. 159.

1727.—"In anno 1703 I called at Johore on my way to China, and he treated me very kindly, and made me a Present of the Island of Singapure, but I told him it could be of no use to a private Person, tho' a proper Place for a Company to settle a Colony in, lying in the Center of Trade, and being accommodated with good Rivers and safe Harbours, so conveniently situated that all Winds served Shipping, both to go out and come in."—*A. Hamilton*, ii. 93; [ed. 1711, ii. 97].

1818.—"We are now on our way to the eastward, in the hope of doing something, but I much fear the Dutch have hardly left us an inch of ground. . . . My attention is principally turned to Johore, and you must not be surprised if my next letter to you is dated from the site of the ancient city of Singapura."—*Raffles*, Letter to Maraden, dated *Sundabata*, Dec. 12.

SINGARA, s. Hind. *singhārd*, Skt. *śringatūlaka*, *śringa*, 'a horn.' The catnap or water-chestnut; *Trapa bispinosa*, Roxb. (N.O. *Haloragaceae*).

[c. 1590.—The *Itin* (ed. *Surrell*, ii. 65) mentions it as one of the crops on which revenue was levied in cash.

[1798.—In Kashmir "many of them . . . were obliged to live on the Kernel of the singarah, or water-nut. . . ."—*Forster*, *Travels*, ii. 20.

[1809.—Buchanan-Hamilton writes *singhara*.—*Eastern India*, i. 211.]

1835.—"Here, as in most other parts of India, the tank is spoiled by the water-chestnut, *singhara* (*Trapa bispinosa*), which is everywhere as regularly planted and cultivated in fields under a large surface of water, as wheat or barley is in the dry plains. . . . The nut grows under the water after the flowers decay, and is of a triangular shape, and covered with a tough brown integument adhering strongly to the kernel, which is wholly esculent, and of a fine cartilaginous texture. The people are very fond of these nuts, and they are carried

often upon bullocks' backs two or three hundred miles to market."—*Sherman*, *Humbles*, &c. (1811), i. 101; [ed. *Smith*, i. 91.]

1839.—"The nuts of the *Trapa bispinosa*, called *Singhara*, are sold in all the Bazaars of India; and a species called by the same name, forms a considerable portion of the food of the inhabitants of Cashmere, as we learn from Mr. Forster [*loc. cit.*] that it yields the Government 12,000*l.* of revenue; and Mr. Moorcroft mentions nearly the same sum as Runjeet Sing's share, from 96,000 to 125,000 *as*-*lauls* of this nut, yielded by the Lake of Oulter."—*Royle*, *Hind. Plants*, i. 211.

SIPAHSELAR, s. A General-in-chief; Pers. *sipāh-sāldār*, 'army-leader,' the last word being the same as in the title of the late famous Minister-Regent of Hyderabad, Sir Sālar Jang, i.e. 'the leader in war.'

c. 1000-1100.—"Voici quello étoit alors la gloire et la puissance des Orghians dans le royaume. Ils possédoient la charge de *shasalar*, ou de généralissime de toute la Georgie. Tous les officiers du palais étoient de leur dépendance."—*Hist. of the Orghians*, in *St. Martin*, *Mém. sur l'Arménie*, ii. 17.

c. 1353.—"At 10 my father took me by the hand, and brought me to his own Monastery. He there addressed me: 'My boy, our ancestors from generation to generation have been commanders of the armies of the Jagatay and the Berlas family. The dignity of (*Sopah Salar*) Commander-in-Chief has now descended to me, but as I am tired of this world . . . I mean therefore to resign my public office. . . .'"—*Autob. Mém. of Timur*, E.T. p. 22.

1712.—"Omnibus illis superior est . . . *Sipah Salar*, sive *Imperator Georgiani* Regni, Praesidium dignitate excipiens. . . ."—*Kaempfer*, *Amer. Hist.* 73.

1723.—A letter from the Heer Van Maatzunker "to His Highness Chan Chanaan, Sapperselaar, Grand Duke, and General in Chief of the Great Myzel in Assam, Bengal, &c."—*Valentijn*, v. 173.

1755.—"After the *Sipahsalar* Hydur, by his prudence and courage, had defeated the Mahrattas, and recovered the country taken by them, he placed the government of Seringpattun on a sure and established basis. . . ."—*Meer Husein Ali Khan*, ii. of *Hydr. Nail*, O. T. F. p. 61.

[c. 1803.—In a collection of native letters, the titles of Lord Lake are given as follows: "*Ishta-ul-Mulk Khān Dauda*, General General Lake Bahādur, *Sipahsalar-i-kishwar-i-Hind*," "Valiant of the Kingdom, Lord of the Cycle, Commander-in-chief of the Territories of Hindustan."—*North Indian Notes and Queries*, iv. 17.)

SIROAR, s. Hind. from Pers. *sir-kār*, 'head (of) affairs.' This word has very divers applications; but its senses may fall under three heads.

a. The State, the Government, the Supreme authority; also 'the Master' or head of the domestic government. Thus a servant, if asked 'Whose are those horses?' in replying 'They are the *sarkār's*,' may mean according to circumstances, that they are Government horses, or that they belong to his own master.

b. In Bengal the word is applied to a domestic servant who is a kind of house-steward, and keeps the accounts of household expenditure, and makes miscellaneous purchases for the family; also, in merchants' offices, to any native accountant or native employed in making purchases, &c.

c. Under the Mahomedan Governments, as in the time of the Mogul Empire, and more recently in the Deccan, the word was applied to certain extensive administrative divisions of territory. In its application in the Deccan it has been in English generally spelt *Circar* (q.v.).

a.—

[1759.—" . . . there is no separation between your Honour . . . and this *Circar*. . . ."—*Forrest, Bombay Letters*, ii. 129.]

1800.—"Would it not be possible and proper to make people pay the *circar* according to the exchange fixed at Seringapatam?"—*Wellington*, i. 60.

[1806.—" . . . the *Sirkar* Buhadur gives me four rupees a month. . . ."—*Confessions of an Orderly*, 43.]

b.—

1777.—"There is not in any country in the world, of which I have any knowledge, a more pernicious race of vermin in human shape than are the numerous cast of people known in Bengal by the appellation of *Sircars*; they are educated and trained to deceive."—*Price's Tracts*, i. 21.

1810.—"The *Sircar* is a genius whose whole study is to handle money, whether receivable or payable, and who contrives either to confuse accounts, when they are adverse to his view, or to render them most expressively intelligible, when such should suit his purpose."—*Williamson*, i. 200.

1822.—"One morning our *Sircar*, in answer to my having observed that the articles purchased were highly priced, said, 'You are my father and my mother, and I am your poor little child. I have only taken 2 annas in the rupee dustoor' (dustoor).—*Wanderings of a Pilgrim*, i. 21-22.

1831.—" 'And how the deuce,' asked his companion, 'do you manage to pay for them?' 'Nothing so easy,—I say to my *Sirkar*: 'Baboo, go pay for that horse 2000

rupees, and it is done, Sir, as quickly as you could dock him.'—*The Baboo and Other Tales*, i. 13.

c.—

c. 1590.—"In the fortieth year of his majesty's reign, his dominions consisted of 165 *Sircars*, subdivided into 2737 *kusabhs* (*cuaba*), "the revenue of which he settled for ten years at 3 *Arabs*, 62 *Crores*, 97 *Lacks*, 55,216 *Dams*" (q.v. 3,62,97,55,216 *dams* = about 9 millions sterling).—*Ayren*, E.T. by Gladwin, 1800, ii. 1; [ed. *Jurnal*, ii. 115.]

SIRDAR, s. Hind. from Pers. *sardār*, and less correctly *sirdār*, 'leader, a commander, an officer'; a chief, or lord; the head of a set of palankin-bearers, and hence the '*sirdār-bearer*,' or elliptically 'the *Sirdār*,' is in Bengal the style of the valet or body-servant, even when he may have no others under him (see **BEARER**). [*Sirdār* is now the official title of the Commander-in-Chief of the Egyptian army; *Sirdār Bahadur* is an Indian military distinction.]

[c. 1810.—" . . . a captain of a company, or, as they call it, a *Sardar*."—*L'opard de Lant*, Hak. Soc. i. 251.]

[1875.—"*Sardar*." See under **SEPOY**.]

1808.—"I, with great difficulty, knocked up some of the villagers, who were nearly as much afraid as Christ's Will, at the visit of a *Sirdār*" (here an officer).—*Life of Lytton*.

[c. 1817.—" . . . the bearers, with their *Sirdaur*, have a large room with a verandah before it."—*Mrs. Sherwood, Last Days of Booby*, 63.]

1826.—"Gopoo's father had been a *Sirdar* of some consequence."—*Pandurang Hari*, 171; [ed. 1873, i. 252].

SIRDARĀS, s. This is the name which native valets (*bearer*) give to common drawers (underclothing). A friend (Gen. R. MacLagan, R.E.) has suggested the origin, which is doubtless "short drawers" in contradistinction to *Long-drawers*, or *Py-jamas* (q.v.). A common bearer's pronunciation is *sirdarj*; as a chest of drawers is also called '*Drāj ka almainā*' (see **ALMYRA**).

SIRKY, s. Hind. *sirkī*. A kind of unplatted matting formed by laying the fine cylindrical culms from the upper part of the *Saccharum sara*, Roxb. (see **SURKUNDA**) side by side, and binding them in single or double layers. This is used to lay under the thatch of a house, to cover carts and

palankins, to make Chicks (q.v.) and table-nails, and for many other purposes of rural and domestic economy.

1810.—"It is perhaps singular that I should have seen *sarky* in use among a group of gypsies in Essex. In India these itinerants, whose habits and characters correspond with this intolerable species of banditti, invariably shelter themselves under *sarky*."—Williamson, *V.M.* ii. 80.

[1832.—" . . . neat little hut of *sirrakoe*, a reed or grass, resembling bright straw."—Mrs. Mer Haun Ali, *Observations*, i. 23.]

SIRRIS, s. Hind. *siris*, Skt. *shrisa*, *siri*, 'to break,' from the brittleness of its branches; the tree *Leuca Lebbek*, Benth, indigenous in S. India, the Sātpura range, Bengal, and the sub-Himalayan tract; cultivated in Egypt and elsewhere. A closely kindred sp., *A. Julibrissin*, Boiss., affords a specimen of scientific 'Hobson-Jobson'; the specific name is a corruption of *tulab-reshm*, 'silk-flower.'

1608.—"Quelques années après la mort de Darius, des charpentiers ayant abattu un arbre du Seris, qui croissoit auprès de son tombeau, le coupèrent en plusieurs pièces pour l'employer à des constructions. Tout-à-coup une voix terrible se fit entendre, la terre se mit à trembler et le tronc de cet arbre se releva de lui-même. Les ouvriers épouvantés s'enfuirent, et l'arbre ne tarda pas à renaître."—*Ulysse, Antiquités d'Alcibiade*, quoted by Harcourt de Turry, *Rel. Mus.* 88.

[c. 1850.—

"An it fell when *siris* shaws were wero,
And the nights were long and wark."

R. Kipling, *Departmental Duties, The Fall of Jack Giltspie*.]

SISSOO, SHISHAM, s. Hind. *sissil*, *sissin*, *shisham*, Skt. *śināpā*; Ar. *silam*, *sisam*; the tree *Dalbergia Sissoo*, Roxb. (N.O. Leguminosae) and its wood. This is excellent, and valuable for construction, joinery, boat- and carriage-building, and furniture. It was the favourite wood for gun-carriages as long as the supply of large timber lasted. It is now much cultivated in the Punjab plantations. The tree is indigenous in the sub-Himalayan tracts; and believed to be so likewise in Beluchistan, Guzerat, and Central India. Another sp. of *Dalbergia* (*D. latifolia*) affords the Black Wood (q.v.) of S. and W. India. There can be little doubt that one or more of these species of *Dalbergia* afforded the *scamiae* wood spoken of in the *Periplus*, and in some old Arabic writers. A quotation under Black

Wood shows that this wood was exported from India to Chaldea in remote ages. Sissoo has continued in recent times to be exported to Egypt, (see Forskal, quoted by Boyle, *Hindu Medicine*, 128). Royle notices the resemblance of the Biblical *shittim* wood to *shisham*.

c. 1200.—" . . . Thither they are wont to dispatch from Karygazi (Brosch) to both these ports of Persia, great vessels with brass, and timbers, and beams of oak (ξύλων σκαλόμεναι καὶ δοκῶν) . . . and logs of *shisham* (σαλδγγων σακαυίμων) . . ."
—*Periplus, Maris Erythr.*, cap. 38.

c. 615.—"These again are passed on from Sindh to the marts on this side, such as Malé, where the pepper is grown, and Kalliana, whence are exported brass, and *shisham* logs (σκαλόμενα ξύλα), and other wares."—*Cosmas*, lib. xi.

before 1260.—

"There are the wolf and the parrot, and the peacock, and the dove,
And the plant of Zinj, and al-salam, and pepper. . . ."

Verses on India by Abu'l-khalaf, the *Sindi*, quoted by Kazani, in *Golden Age*, p. 218.

1810.—"*Sissoo* grows in most of the great forests, intermixed with saul. . . . This wood is extraordinarily hard and heavy, of a dark brown, inclining to a purple tint when polished."—Williamson, *V.M.* ii. 71.

1839.—"As I rode through the city one day I saw a considerable quantity of timber lying in an obscure street. On examining it I found it was *shisham*, a wood of the most valuable kind, being not liable to the attacks of white ants."—*Dry Leaves from Young Egypt*, ed. 1851, p. 102.

SITTING-UP. A curious custom, in vogue at the Presidency towns more than a century ago, and the nature of which is indicated by the quotations. Was it of Dutch origin?

1777.—"Lady Impey sits up with Mrs. Hastings; *culpo* toad-eating."—Ph. Francis's *Diary*, quoted in *Bristol, Fictions of Old Calcutta*, 121; [3rd ed. 125].

1780.—"When a young lady arrives at Madras, she must, in a few days afterwards sit up to receive company, attended by some beau or master of the ceremonies, which perhaps continues for a week, or until she has seen all the fair sex, and gentlemen of the settlement."—*Munro's Narr.*, 50.

1795.—"You see how many good reasons there are against your scheme of my taking horse instantly, and hastening to throw myself at the lady's feet; as to the other, of proxy, I can only agree to it under certain conditions. . . . I am not to be forced to sit up, and receive male or female

visitors. . . . I am not to be obliged to deliver any opinion on patterns for caps or petticoats for any lady. . . .—*T. Munro to his Sister, in Life*, i. 169.

1810. — "Among the several justly exploded ceremonies we may reckon that . . . of 'Sitting up.' . . . This 'Sitting up,' as it was termed, generally took place at the house of some lady of rank or fortune, who, for three successive nights, threw open her mansion for the purpose of receiving all . . . who chose to pay their respects to such ladies as might have recently arrived in the country."—*Williamson, P.M.* i. 113.

SITTRINGY, s. Hind. from Ar. *shitrangi*, *shatranji*, and that from Pers. *shatrang*, 'chess,' which is again of Skt. origin, *chaturanga*, 'quadripartite' (see **SADRAS**). A carpet of coloured cotton, now usually made in stripes, but no doubt originally, as the name implies, in chequers.

1613. — ". . . Een andere soorte van slechte Tapijten die nu noemt Chitrengea."—*Van Tiel*, 63.

1673. — "They pull off their Slippers, and after the usual Salams, seat themselves in Choultries, open to some Tank of purling Water; commonly spread with Carpets or Siturungees."—*Fryer*, 93.

[1688. — "2 citterengees."—In *Fut, Hodge's Diary*, Hak. Soc. ii. cclxv.]

1785. — "To be sold by public auction . . . the valuable effects of Warren Hastings, Esquire . . . carpets and sittringees."—In *Sewan-Karr*, i. 111.

SIWALIK, n.p. This is the name now applied distinctively to that outer range of tertiary hills which in various parts of the Himalaya runs parallel to the foot of the mountain region, separated from it by valleys known in Upper India as *dāns* (see **DHOON**). But this special and convenient sense (d) has been attributed to the term by modern Anglo-Indian geographers only. Among the older Mahomedan historians the term *Siwalik* is applied to a territory to the west of and perhaps embracing the Aravalli Hills, but certainly including specifically Nagore (*Nagaur*) and Mandāwar the predecessor of modern Jodhpūr, and in the vicinity of that city. This application is denoted by (a).

In one or two passages we find the application of the name (*Siwalik*) extending a good deal further south, as if reaching to the vicinity of Mālwa. Such instances we have grouped under (b). But it is possible that the early

application (a) habitually extended thus far.

At a later date the name is applied to the Himalaya; either to the range in its whole extent, as in the passages from *Chereffedin* (Sharifuddin 'Alī of Yezd) and from Baber; sometimes with a possible limitation to that part of the mountains which overlooks the Punjab; or, as the quotation from Rennell indicates, with a distinction between the less lofty region nearest the plains, and the Alpine summits beyond, *Siwalik* applying to the former only.

The true Indian form of the name is, we doubt not, to be gathered from the occurrence, in a list of Indian national names, in the *Vishnu Purāna*, of the *Saivālas*. But of the position of these we can only say that the nations, with whom the context immediately associates them, seem to lie towards the western part of Upper India. (See *Wilson's Works*, *Vishnu Purāna*, ii. 175.) The popular derivation of *Siwalik* as given in several of the quotations below, is from *sawalikh*, 'One lakh and a quarter'; but this is of no more value than most popular etymologies.

We give numerous quotations to establish the old application of the term, because this has been somewhat confused in Elliot's extracts by the interpolated phrase '*Siwalik Hills*,' where it is evident from Raverty's version of the *Tabakāt-i-Nisari* that there is no such word as *Hills* in the original.

We have said that the special application of the term to the detached sub-Himalayan range is quite modern. It seems in fact due to that very eminent investigator in many branches of natural science, Dr. Hugh Falconer; at least we can find no trace of it before the use of the term by him in papers presented to the Asiatic Society of Bengal. It is not previously used, so far as we can discover, even by Royle; nor is it known to Jacquemont, who was intimately associated with Royle and Cautley, at Sahāranpūr, very shortly before Falconer's arrival there. Jacquemont (*Journal*, ii. 11) calls the range: "la première chaîne de montagnes que j'appellerai les montagnes de Dehra." The first occurrence that we can find is in a paper by Falconer on the 'Aptitude of

the Himālayan Range for the Culture of the Tea Plant,' in vol. iii. of the *J. As. Soc. Bengal*, which we quote below. A year later, in the account of the *Sivatherium* fossil, by Falconer and Cautley, in the *As. Researches*, we have a fuller explanation of the use of the term *Sivālik*, and its alleged etymology.

It is probable that there may have been some real legendary connection of the hills in the vicinity with the name of *Siva*. For in some of the old maps, such as that in Bernier's *Travels*, we find *Siba* given as the name of a province about Hurdwār; and the same name occurs in the same connection in the Mem. of the Emperor Jahāngir (*Elliot*, vi. 382). [On the connection of *Siva* worship with the lower Himālaya, see *Atkinson, Himālayan Gazetteer*, ii. 743.]

a.—

1118.—“Again he rebelled, and founded the fortress of Nāghawr, in the territory of Siwālikh, in the neighbourhood of Birah(h).”—*Tabaṭ-āt-i-Nāgari*, E.T. by Raftery, 110.

1192.—“The seat of government, Ajmir, with the whole of the Siwālikh [territory], such as (h) Hānsi, Sursuti, and other tracts, were subjugated.”—*Ibid.* 163-169.

1227.—“A year subsequent to this, in 621 H., he (Sultan Iyaltimish) marched against the fort of Mandawar within the limits of the Siwālikh [territory], and its capture, likewise the Almighty God facilitated for him.”—*Ibid.* 811.

c. 1247.—“... When the Sultan of Islam, Nāsur-ud Dunyā-wa-ud-Dīn, ascended the throne of sovereignty . . . after Malik Balban had come [to Court ?] he, on several occasions made a request for Uchchah together with Multan. This was acquiesced in, under the understanding that the Siwālikh [territory] and Nāg-awr should be relinquished by him to other Malikis. . . .”—*Ibid.* 781.

1253.—“When the new year came round, on Tuesday, the 1st of the month of Muharram, 651 H., command was given to Ulugh Khān-i-A'zam . . . to proceed to his fiefs, the territory of Siwālikh and Hānsi.”—*Ibid.* 693.

1257.—“Malik Balban . . . withdrew (from Delhi), and by way of the Siwālikh [country], and with a slight retinue, less than 200 or 300 in number, returned to Uchchah again.”—*Ibid.* 786.

1255.—“When the royal tent was pitched at Talh-pat, the [contingent] forces of the Siwālikh [districts], which were the fiefs of Ulugh Khān-i-A'zam, had been delayed . . . (he) set out for Hānsi . . . (and there) issued his mandate, so that, in the space of 14 days, the troops of the Siwālikh,

Hānsi, Sursuti, Jind [Jhind], and Barwālah . . . assembled. . . .”—*Ibid.* 837.

1260.—“Ulugh Khān-i-A'zam resolved upon making a raid upon the Koh-piyah [hill tracts of Nowā] round about the capital, because in this . . . there was a community of obdurate rebels, who, unceasingly, committed highway robbery, and plundered the property of Muslims . . . and destruction of the villages in the districts of Hānsinah, the Siwālikh, and Bhlānah, necessarily followed their outbreaks.”—*Ibid.* 850.

1300-10.—“The Mughals having wasted the Siwālikh, had moved some distance off. When they and their horses returned weary and thirsty to the river, the army of Ildāz, which had been waiting for them some days, caught them as they expected. . . .”—*Kut-uddīn Barātī, in Elliot*, iii. 199.

b.—

c. 1300.—“Of the cities on the shore the first is Sandabūr, then Fakūr, then the country of Manjārī, then the country of (Fandarain), then Jangli (Jinkali), then Kulām. . . . After these comes the country of Sawālāk, which comprises 125,000 cities and villages. After that comes Mālwa (but in some MSS. *Māhā*).—*Rashiduddin*, in *Elliot*, i. 68. *Rashiduddin* has got apparently much astray here, for he brings in the Siwālikh territory at the far end of Malabar. But the mention of Mālwa as adjoining is a probable indication of the true position. (*Elliot* imagines here some allusion to the Maldives and Laccadives. All in that way that seems possible is that *Rashiduddin* may have heard of the Maldives and made some jumble between them and Mālwa). And this is in a manner confirmed by the next quotation from a Portuguese writer who places the region inland from Guzerat.

1641.—“It confines . . . on the east with certain kingdoms of heathen, which are called *Sanalacca pulatta* (*Skt. parvata*), as much as to say 120,000 mountains.”—*Ibarrero, MS.*

c.—

1399.—“Le Détroit de Coupéol est situé au pied d'une montagne par où passe le Gange, et à quinze milles plus haut que ce Détroit il y a une pierre on forme de Vache, de laquelle sort la source de ce grand Fleuve; c'est la cause pour laquelle les Indous adorent cette pierre, et dans tous les pays circonvoisins jusques à une année de chemin, ils se tournent pour prier du côté de ce Détroit et de cette Vache de pierre. . . . Cependant on eut avis que dans la montagne de Soñalec, qui est une des plus considerables de l'Inde, et qui s'étend dans le deux tiers de ce grand Empire, il s'étoit assemblé un grand nombre d'Indiens qui cherchoient à nous faire insulte.”—*H. de Timur-Bec, par Cherefeddin Ali d'Yezd* (Fr. Tr. by *Pétis de la Croix*), Delf, 1723, iii. ch. xxv.-xxvi.

1523.—“The northern range of hills has been mentioned . . . after leaving Kashmir, these hills contain innumerable tribes and states, pergannahs and countries, and extend all the way to Bengal and the shores of the Great Ocean. . . . The chief trade of the inhabitants of these hills is in musk-bags, the tails of the mountain cow, saffron, lead, and copper. The natives of Hind call these hills *Sewálík-Parbat*. In the language of Hind *Sawálák* means a lak and a quarter (or 125,000), and *Parbat* means a hill, that is, the 125,000 hills. On these hills the snow never melts, and from some parts of Hindustán, such as Lahore, Sehrend, and Sambal, it is seen white on them all the year round.”—*Baber*, p. 313.

c. 1545.—“*Sher Sháh's dying regrets*.

“On being remonstrated with for giving way to low spirits, when he had done so much for the good of the people during his short reign, after earnest solicitation, he said, ‘I have had three or four desires on my heart, which still remain without accomplishment. . . . One is, I wished to have depopulated the country of Roh, and to have transferred its inhabitants to the tract between the Niláb and Lahore, including the hills below Nundúna as far as the Siwálík.’”—*Tárikh-Khán Jahán Lodi*, in *Elliot*, v. 107-8. Nundúna was on Balnath, a hill over the Jelam (compare *Elliot*, ii. 450-1).

c. 1547-8.—“After their defeat the Nízás took refuge with the Ghakkars, in the hill-country bordering on Kashmir. Isálm Sháh . . . during the space of two years was engaged in constant conflicts with the Ghakkars, whom he desired to subdue. . . . Skirting the hills he went thence to Múrin (?), and all the Rájás of the Siwálík presented themselves. . . . Parsurám, the Rájá of Gwálíor, became a staunch servant of the King . . . Gwálíor is a hill, which is on the right hand towards the South, amongst the hills, as you go to Kingra and Nagarkot.” (See NUGGUR-COTE).—*Tárikh-i-Dáúd*, in *Elliot*, iv. 493-4.

c. 1555.—“The Imperial forces encountered the Afghans near the Siwálík mountains, and gained a victory which elicited gracious marks of approval from the Emperor. Sikandar took refuge in the mountains and jungles. . . . Rájá Rám Chand, Rájá of Nagarkot, was the most renowned of all the Rájás of the hills, and he came and made his submission.”—*Tabakát-i-Akbari*, in *Elliot*, v. 248.

c. 1560.—“The Emperor (Akbar) then marched onwards towards the Siwálík hills, in pursuit of the Khán-Khánán. He reached the neighbourhood of Talwára, a district in the Siwálík, belonging to Rájá Gobind Chand. . . . A party of adventurous soldiers dashed forward into the hills, and surrounding the place put many of the defenders to the sword.”—*Ibid.*, 237.

c. 1570.—“Husain Khán . . . set forth from Lucknow with the design of breaking down the idols, and demolishing the idol temples. For false reports of their un-

bounded treasures had come to his ears. He proceeded through Oudh, towards the Siwálík hills. . . . He then ravaged the whole country, as far as the *Kashah* of Wajráíl, in the country of Rájá Ranka, a powerful *zamindár*, and from that town to Ajmir which is his capital.”—*Baddáni*, in *Elliot*, iv. 497.

1594-5.—“The force marched to the Siwálík hills, and the *Bakhshí* resolved to begin by attacking Jamúd, one of the strongest forts of that country.”—*Albar Nāma*, in *Elliot*, v. 125.

c. . . . “Rám Deo . . . returned to Kanauj . . . after that he marched into the Siwálík hills, and made all the zamindárs tributary. The Rájá of Kamáún . . . came out against Rám Deo and gave him battle.”—*Firishat's Introduction*, in *Elliot*, vi. 561.

1793.—“Mr. Daniel, with a party, also visited Sirinagur the same year [1789]: . . . It is situated in an exceedingly deep and very narrow valley; formed by Mount Sewalick, the northern boundary of Hindoostan, on the one side; and the vast range of snowy mountains of HIMALAY or IMÁUS, on the other; and from the report of the natives, it would appear, that the nearest part of the base of the latter (on which snow was actually falling in the month of May), was not more than 14 or 15 G. miles in direct distance to the N. or N.E. of Sirinagur town.

“In crossing the mountains of Sewalick, they met with vegetable productions, proper to the temperate climates.”—*Rennell's Mem.*, ed. 1793, pp. [363-369].

d.—

1834.—“On the flank of the great range there is a line of low hills, the Sewalík, which commence at Roopur, on the Satlej, and run down a long way to the south, skirting the great chain. In some places they run up to, and rise upon, the Himálayas; in others, as in this neighbourhood (Sohráranpur), they are separated by an intermediate valley. Between the Jumna and Ganges they attain their greatest height, which Capt. Herbert estimates at 2,000 feet above the plains at their foot, or 3,000 above the sea. Sohráranpur is about 1,000 feet above the sea. About 25 miles north are the Sewalík hills.”—*Falconer*, in *J.A.S.B.* iii. 182.

1835.—“We have named the fossil *Sivatherium* from *Siva* the Hindu god, and *therion*, *beltua*. The Siwálík, or Sub-Himalayan range of hills, is considered, in the Hindu mythology, as the *Látiah* or edge of the roof of Siva's dwelling on the Himálaya, and hence they are called the *Siva-ala* or *Sib-ala*, which by an easy transition of sound became the Sewalík of the English.

“The fossil has been discovered in a tract which may be included in the Sewalík

* “Sewalick is the term, according to the common acceptation; but Capt. Kirkpatrick proves from the evident etymology of it, that it should be Sewa-luck.”—*Note by Rennell*.

range, and we have given the name of Sivatherium to it, to commemorate the remarkable formation, so rich in now animals. Another derivation of the name of the hills, as explained by the *Mahant*, or High Priest at Dehra, is as follows:—

"Sewālik, a corruption of *Siva-rāla*, a name given to the tract of mountains between the Jumna and Ganges, from having been the residence of ISWARA SIVA and his son GANES."—*Falconer and Cautley*, in *As. Res.*, xix. p. 2.

1879. — "These fringing ranges of the later formations are known generally as the Sub-Himalayas. The most important being the Siwālik hills, a term especially applied to the hills south of the Deyra Dūn, but frequently employed in a wider sense."—*Medlicott and Blanford*, *Man. of the Geology of India*, Intro. p. x.

[1899.—Even so late as this year the old inaccurate etymology of the word appears: "The term *Shewālie* is stated by one of the native historians to be a combination of two Hindoo words '*sewa*' and '*lae*' (*sic*), the word '*sewa*' signifying one and a quarter, and the word '*lae*' being the term which expresses the number of one hundred thousand."—*Thornhill*, *Haunts and Hobbies*, 218.]

SKEEN, s. Tib. *skyin*. The Himalayan Ibez; (*Capra Sibirica*, Meyer). [See *Blanford*, *Mammalia*, 503.]

SLAVE. We cannot now attempt a history of the former tenure of slaves in British India, which would be a considerable work in itself. We only gather a few quotations illustrating that history.

1676.—"Of three Thieves, two were executed and one made a Slave. We do not approve of putting any to death for theft, nor that any of our own nation should be made a Slave, a word that becomes not an Englishman's mouth."—*The Court to Ft. St. Geo.*, March 7. In *Notes and Exts.* No. 1. p. 18.

1682.—" . . . making also proclamation by beat of drum that if any Slave would run away from us he should be free, and liberty to go where they pleased."—*Hedges*, *Diary*, Oct. 14; [Hak. Soc. i. 38].

[" "There being a great number of Slaves yearly exported from this place, to ye great grievance of many persons whose Children are very commonly stolen away from them, by those who are constant traders in this way, the Agent, &c., considering the Scandal that might accrue to ye Government, &c., the great loss that many parents may undergoe by such actions, have order'd that noe more Slaves be sent off the shoare again."—*Pringle*, *Diary*, *Ft. St. Geo.*, 1st ser. i. 70.]

1752.—"Sale of Slaves . . . Rs. 10 : 1 : 3."—Among Items of Revenue. In *Long*, 34.

1837.—"We have taken into consideration the most effectual and speedy method for supplying our settlements upon the West Coast with slaves, and we have therefore fixed upon two ships for that purpose . . . to proceed from hence to Madagascar to purchase as many as can be procured, and the said ships conveniently carry, who are to be delivered by the captains of those ships to our agents at Fort Marlborough at the rate of £15 a head."—*Court's Letter* of Dec. 8. In *Long*, 293.

1761.—"That as an inducement to the Commanders and Chief Mates to exert themselves in procuring as large a number of Slaves as the Ships can conveniently carry, and to encourage the Surgeons to take proper care of them in the passage, there is to be allowed 20 shillings for every slave shipped at Madagascar, to be divided, viz. 13s. 4d. a head to the Commander, and 6s. 8d. to the Chief Mate, also for every one delivered at Fort Marlborough the Commander is to be allowed the further sum of 6s. 8d. and the Chief Mate 3s. 4d. The Surgeon is likewise to be allowed 10s. for each slave landed at Fort Marlborough."—*Court's Letter*, Feb. 22. In *Long*, 366.

1778. — Mr. Busteded has given some curious extracts from the charge-sheet of the Calcutta Magistrate in this year, showing slaves and slave-girls, of Europeans, Portuguese, and Armenians, sent to the magistrate to be punished with the rattan for running away and such offences.—*Echoes of Old Calcutta*, 117 seqq. [Also see extracts from newspapers, &c., in *Carey*, *Good Old Days*, ii. 71 seqq.]

1782.—"On Monday the 29th inst. will be sold by auction . . . a bay Buggy Horse, a Buggy and Harness . . . some out Diamonds, a quantity of China Sugarcandy . . . a quantity of the best Danish Claret . . . deliverable at Serampore; two Slave Girls about 6 years old; and a great variety of other articles."—*India Gazette*, July 27.

1785.—"Malver. Hair-dresser from Europe, proposes himself to the ladies of the settlement to dress hair daily, at two gold mohurs per month, in the latest fashion, with gauze flowers, &c. He will also instruct the slaves at a moderate price."—In *Selon-Karr*, i. 119. This was surely a piece of slang. Though we hear occasionally, in the advertisements of the time, of slave boys and girls, the domestic servants were not usually of that description.

1794.—"50 Rupees Reward for Discovery. "Run off about four Weeks ago from a Gentleman in Bombay, A Malay Slave called Camburg or Ramburg. He stole a Silk Purse, with 45 Venetians, and some Silver Buttons. . . ."—*Bombay Courier*, Feb. 22.

SLING, SELING, n.p. This is the name used in the Himalayan regions for a certain mart in the direction of

China which supplies various articles of trade. Its occurrence in Trade Returns at one time caused some discussion as to its identity, but there can be no doubt that it is Si-ning (Fu) in Kan-su. The name *Sling* is also applied, in Ladak and the Punjab, to a stuff of goat's wool made at the place so called.

c. 1730.—"Kokonor is also called *Ti-nyombo*, which means blue lake. . . . The Tibetans pretend that this lake belongs to them, and that the limits of Tibet adjoin those of the town of *Shilin* or *Shillingh*."—*P. Oratio della Penna*, E.T. in *Marham's Tibet*, 2d ed. 311.

1771.—"The natives of Kashmir, who like the Jews of Europe, or the Armenians in the Turkish Empire, scatter themselves over the Eastern kingdoms of Asia . . . have formed extensive establishments at Lhasa and all the principal towns in the country. Their agents, stationed on the coast of Coromandel, in Bengal, Benares, Nepal, and Kashmir, furnish them with the commodities of these different countries, which they dispose of in Tibet, or forward to their associates at Seling, a town on the borders of China."—*Boyle's Narrative*, in *Marham's Tibet*, 121.

1793.—". . . it is certain that the product of their looms (i.e. of Tibet and Nepal) is an inconsiderable in quantity as it is insignificant in quality. The *Juos* (read *TOOS*) or shannel procured from the former, were it really a fabric of Tibet, would perhaps be admitted as an exception to the latter part of this observation; but the fact is that it is made at Seling, a place situated on the western borders of China."—*Kirkpatrick's Acc. of Nepal* (1811), p. 131.

1851.—"*List of Chinese Articles brought to India*. . . . *Siling*, a soft and silky woollen of two kinds—1. *Shirán*. 2. *Orán*."—*Cunningham's Ladak*, 211-2.

1862.—"*Sling* is a 'Pushmina' (fine wool) cloth, manufactured of goat-wool, taken from Karahair and Urumchi, and other districts of Turkish China, in a Chinese town called *Sling*."—*Punjab Trade Report*, App. p. cccxxix.

1871.—"There were two Calmucks at Yarkand, who had belonged to the suite of the Chinese Amban. . . . Their own home they say is *Zilm*" (qu. *Zilin*) "a country and town distant 1½ month's journey from either Aksoo or Khotan, and at an equal distance in point of time from Lhasa . . . *Zilm* possesses manufactures of carpets, horse-trappings, pen-holders, &c. . . . This account is confirmed by the fact that articles such as those described are imported occasionally into Ladak, under the name of *Zilm* or *Zilm* goods."

"Now if the town of *Zilm* is six weeks journey from either Lhasa or Aksoo, its position may be guessed at."—*Shaw, Vista to High Turtary*, 38.

SLOTH, s. In the usual way of transferring names which belong to other regions, this name is sometimes applied in S. India to the Lemur (*Loris gracilis*, Jerdon).

SNAKE-STONE, s. This is a term applied to a substance, the application of which to the part where a snake-bite has taken effect, is supposed to draw out the poison and render it innocuous. Such applications are made in various parts of the Old and New Worlds. The substances which have this reputation are usually of a porous kind, and when they have been chemically examined have proved to be made of charred bone, or the like. There is an article in the 13th vol. of the *Asiatic Researches* by Dr. J. Davy, entitled *An Analysis of the Snake-Stone*, in which the results of the examination of three different kinds, all obtained from Sir Alex. Johnstone, Chief Justice of Ceylon, is given. (1) The first kind was of round or oval form, black or brown in the middle, white towards the circumference, polished and somewhat lustrous, and pretty enough to be sometimes worn as a neck ornament; easily cut with a knife, but not scratched by the nail. When breathed on it emitted an earthy smell, and when applied to the tongue, or other moist surface, it adhered firmly. This kind proved to be of bone partially calcined. (2) We give below a quotation regarding the second kind. (3) The third was apparently a bezoar, (q.v.), rather than a snake-stone. There is another article in the *As. Res.* xvi. 382 seqq. by Captain J. D. Herbert, on *Zahr Moherah*, or *Snake-Stone*. Two kinds are described which were sold under the name given (*Zahr muhra*, where *zahr* is 'poison,' *muhra*, 'a kind of polished shell,' 'a bead,' applied to a species of bezoar). Both of these were mineral, and not of the class we are treating of.

c. 1666.—"C'est dans cette Ville de Diu que se font les Pierres de Cobra si renommées: elles sont composées de racines qu'on brûle, et dont on amasse les cendres pour les mettre avec une sorte de terre qu'ils ont, et les brûler encore une fois avec cette terre; et après cela on en fait la pâte dont ces Pierres sont formées. . . . Il faut faire sortir avec une équila, un peu de sang de la plaie, y appliquer la Pierre, et l'y laisser jusqu'à ce qu'elle tombe d'elle-même."—*Theriot*, v. 97.

1673.—“Here are also those Elephant Logged St. *Thomeans*, which the unbiassed Enquirers will tell you chances to them two ways: By the Venum of a certain Snake, by which the *Jaugies* (see JOGEE) or *Pilgrims* furnish them with a Factitious Stone (which we call a snake-stone), and is a Counter-poyson of all deadly Bites; if it stick, it attracts the Poyson; and put into Milk it recovers itself again, leaving its virulency therein, discovered by its Greenness.”—*Fryer*, 53.

c. 1676.—“There is the Serpent's stone not to be forgot, about the bigness of a double (doubloon?); and some are almost oval, thick in the middle and thin about the sides. The Indians report that it is bred in the head of certain Serpents. But I rather take it to be a story of the Idoloter's Priests, and that the Stone is rather a composition of certain Drugs. . . . If the Person bit be not much wounded, the place must be incised; and the Stone being appli'd thereto, will not fall off till it has drawn all the poison to it: To cleanse it you must steep it in Womans-milk, or for want of that, in Cows-milk. . . . There are two ways to try whether the Serpent-stone be true or false. The first is, by putting the Stone in your mouth, for there it will give a leap, and fix to the Palate. The other is by putting it in a glass full of water; for if the Stone be true, the water will fall a boyling, and rise in little bubbles. . . .”—*Tacerner*, E.T., Pt. ii. 155, [ed. *Hall*, ii. 152]. Tavernier also speaks of another snake-stone alleged to be found behind the hood of the Cobra: “This Stone being rubb'd against another Stone, yields a slime, which being drunk in water,” &c. &c.—*Ibid*.

1690.—“The thing which he carried . . . is a Specific against the Poison of Snakes . . . and therefore obtained the name of Snake-stone. It is a small artificial Stone. . . . The Composition of it is Ashes of burnt Roots, mixt with a kind of Earth, which is found at Diu. . . .”—*Orington*, 260-261.

1712.—“*Pedra de Cobra*: ita dictus lapis, vocabulo a Lusitanis imposito, adversus viperarum morsus praestat auxilium, externè applicatus. In serpente, quod vulgè credunt, non invenitur, sed arte secretè fabricatur à Brahmanis. Pro dextro of felici usu, oportet adesse geminos, ut cum primus veneno saturatus vultu sculo decidit, alter surrogari illico in locum possit. . . . Quo ipso foror, ut istis lapidibus nihil officinae inesse credam, nisi quam actuali frigiditate suâ, vel absorbendo praestant.”—*Kaempfer*, *Amoen. Exot.* 395-7.

1772.—“Being returned to Roode-Zand, the much celebrated Snake-stone (*Slange-steen*) was shown to me, which few of the farmers here could afford to purchase, it being sold at a high price, and held in great esteem. It is imported from the *Indies*, especially from Malabar, and cost several, frequently 10 or 12, six dollars. It is round, and convex on one side, of a black colour, with a pale ash-grey speck in the

middle, and tubulated with very minute pores. . . . When it is applied to any part that has been bitten by a serpent, it sticks fast to the wound, and extracts the poison; as soon as it is saturated, it falls off of itself. . . .”—*Thunberg*, *Travels*, E.T. i. 155 (*A Journey into Caffaria*).

1796.—“Of the remedies to which cures of venomous bites are often ascribed in India, some are certainly not less frivolous than those employed in Europe for the bite of the viper; yet to infer from thence that the effects of the poison cannot be very dangerous, would not be more rational than to ascribe the recovery of a person bitten by a Cobra de Capello, to the application of a snake-stone, or to the words muttered over the patient by a Bramin.”—*Patrick Russell*, *Account of Indian Serpents*, 77.

1820.—“Another kind of snake-stone . . . was a small oval body, smooth and shining, externally black, internally grey; it had no earthy smell when breathed on, and had no absorbent or adhesive power. By the person who presented it to Sir Alexander Johnstone it was much valued, and for adequate reason if true, ‘it had saved the lives of four men.’”—*Dr. Dary*, in *As. Res.* xiii. 318.

1860.—“The use of the *Pambou-Kaloo*, or snake-stone, as a remedy in cases of wounds by venomous serpents, has probably been communicated to the Singhalese by the itinerant snake-charmers who resort to the island from the Coast of Coromandel; and more than one well-authenticated instance of its successful application has been told to me by persons who had been eye-witnesses.” . . . (These follow.) . . . As to the snake-stone itself, I submitted one, the application of which I have been describing, to Mr. Faraday, and he has communicated to me, as the result of his analysis, his belief that it is ‘a piece of charred bone which has been filled with blood, perhaps several times, and then charred again.’ . . . The probability is, that the animal charcoal, when instantaneously applied, may be sufficiently porous and absorbent to extract the venom from the recent wound, together with a portion of the blood, before it has had time to be carried into the system. . . .”—*Tennent*, *Ceylon*, i. 197-200.

1861.—“‘Have you been bitten?’ ‘Yes, Sahib,’ he replied, calmly; ‘the last snake was a vicious one, and it has bitten me. But there is no danger,’ he added, extracting from the recesses of his mysterious bag a small piece of white stone. This he wetted, and applied to the wound, to which it seemed to adhere. . . . he apparently suffered no . . . material hurt. I was thus effectually convinced that snake-charming is a real art, and not merely clever conjuring, as I had previously imagined. These so-called snake stones are well known throughout India.”—*Lt.-Col. T. Lewin*, *A Fly on the Wheel*, 91-92.

1872.—“With reference to the snake-stones, which, when applied to the bites, are said to absorb and suck out the poison,

... I have only to say that I believe they are perfectly powerless to produce any such effect . . . when we reflect on the quantity of poison, and the force and depth with and to which it is injected . . . and the extreme rapidity with which it is hurried along in the vascular system to the nerve centres, I think it is obvious that the application of one of these stones can be of little use in a real bite of a deadly snake, and that a belief in their efficacy is a dangerous delusion."—*Fyner, Thanatophidia of India*, pp. 38, 40.

[1880.—"It is stated that in the pouch-like throat appendages of the older birds (adjutants), the fang of a snake is sometimes to be found. This, if rubbed above the place where a poisonous snake has bitten a man, is supposed to prevent the venom spreading to the vital parts of the body. Again, it is believed that a so-called 'snake-stone' is contained within the head of the adjutant. This, if applied to a snake-bite, attaches itself to the punctures, and extracts all the venom. . . ."—*Ball, Jungle Life*, 82.]

SNEAKER, s. A large cup (or small basin) with a saucer and cover. The native servants call it *sinigar*. We had guessed that it was perhaps formed in some way from *sin* in the sense of 'china-ware,' or from the same word, used in Ar. and Pers., in the sense of 'a silver' (see **CHINA**, s.). But we have since seen that the word is not only in Grose's *Lexicon Balatronicum*, with the explanation 'a small bowl,' but is also in *Todd*: 'A small vessel of drink.' A *sneaker of punch* is a term still used in several places for a small bowl; and in fact it occurs in the *Spectator* and other works of the 18th century. So the word is of genuine English origin; no doubt of a semi-slang kind.

1711.—"Our little barles-que authors, who are the delight of ordinary readers, generally abound in these port phrases, which have in them more vivacity than wit. I lately saw an instance of this kind of writing, which gave me so truly an idea of it, that I could not forbear begging a copy of the letter. . . .

"Past 2 o'clock and a frosty morning.

"I have just left the Right Worshipful and his myrmidons about a sneaker of 6 gallons." The whole magistracy was pretty well disguised before I gave them the slip." *The Spectator*, No. 516.

1715.—

"Hugh Peters is making
A sneaker within
For Luther, Buchanan,
John Knox, and Calvin;
And when they have tosed off
A brace of full bowls,

3 H

You'll swear you ne'er met
With honest souls."

Ep. Burnett's Descent into Hell. In Political Ballads of the 17th and 18th centuries. Annotated by W. W. Williams, 1860, ii. 172.

1713.—"Wild . . . then retired to his seat of contemplation, a night-cellar, where, without a single farthing in his pocket, he called for a sneaker of punch, and placing himself on a bench by himself, he softly vented the following soliloquy."—*Fielding, Jonathan Wild*, Bk. ii. ch. iv.

1772.—"He received us with great cordiality, and entreated us all, five in number, to be seated in a bungalow, where there were only two broken chairs. This compliment we could not accept of; he then ordered five sneakers of a mixture which he denominated punch."—Letter in *Forbes, Or. Mem.* iv. 217.

[**SNOW RUPEE**, s. A term in use in S. India, which is an excellent example of a corruption of the 'Hobson-Jobson' type. It is an Anglo-Indian corruption of the Tel. *sanauvu*, 'authority, currency.']

SOFALA, n.p. Ar. *Sufala*, a district and town of the East African coast, the most remote settlement towards the south made upon that coast by the Arabs. The town is in S. Lat. 20° 10', more than 2° south of the Zambesi delta. The territory was famous in old days for the gold produced in the interior, and also for iron. It was not visited by V. da Gama either in going or returning.

c. 1160.—"This section embraces the description of the remainder of the country of Sofala. . . . The inhabitants are poor, miserable, and without resources to support them except iron; of this metal there are numerous mines in the mountains of Sofala. The people of the islands . . . come hither for iron, which they carry to the continent and islands of India . . . for although there is iron in the islands and in the mines of that country, it does not equal the iron of Sofala."—*Edrisi*, i. 65.

c. 1220.—"Sofala is the most remote known city in the country of the Zenj . . . wares are carried to them, and left by the merchants who then go away, and coming again find that the natives have laid down the price [they are willing to give] for every article beside it. . . . Sofali gold is well-known among the Zenj merchants."—*I'āqāt, Mu'jam al-Buldān*, s.v.

In his article on the gold country, Yākūt describes the kind of dumb trade in which the natives decline to come face to face with the merchants at greater length. It is a practice that has been ascribed to a

great variety of uncivilized races; e.g. in various parts of Africa; in the extreme north of Europe and of Asia; in the Clove Islands; to the Veddas of Ceylon, to the Polars of Malabar, and (by Pliny, surely under some mistake) to the Seres or Chinese. See on this subject a note in *Marco Polo*, Bk. iv. ch. 21; a note by Mr. De B. Privala, in *J. R. A. Soc.*, xviii. 348 (in which several references are erroneously printed); *Tenant's Ceylon*, l. 593 seq.; *Ravolinson's Herodotus*, under Bk. iv. ch. 196.

c. 1330.—“Sofala is situated in the country of the Zenj. According to the author of the *Kandān*, the inhabitants are Muslim. Ibn Sayd says that their chief means of subsistence are the extraction of gold and of iron, and that their clothes are of leopard-skin.”—*Abulfeda*, Fr. Tr. i. 222.

“A merchant told me that the town of Sofala is a half month's march distant from Culua (Quiloā), and that from Sofala to Yūfi (Nūfi) . . . is a month's march. From Yūfi they bring gold-dust to Sofala.”—*Ibn Batuta*, ii. 192-3.

1499.—“Coming to Moçambique (i.e. Vasco and his squadron on their return) they did not desire to go in because there was no need, so they kept their course, and being off the coast of Sofala, the pilots warned the officers that they should be alert and ready to strike sail, and at night they should keep their course, with little sail set, and a good look-out, for just thereabouts there was a river belonging to a place called Sofala, whence there sometimes issued a tremendous squall, which tore up trees and carried cattle and all into the sea. . . .”—*Corrae, Lendas*, i. 134-135.

1518.—“ . . . at xviii. leagues from them there is a river, which is not very large, whereon is a town of the Moors called Sofala, close to which town the King of Portugal has a fort. These Moors established themselves there a long time ago on account of the great trade in gold, which they carry on with the Gentiles of the mainland.”—*Barbosa*, 4.

1523.—“Item—that as regards all the ships and goods of the said Realm of Ormuz, and its ports and vassals, they shall be secure by land and by sea, and they shall be as free to navigate where they please as vassals of the King our lord, save only that they shall not navigate inside the Strait of Mecca, nor yet to Sofala and the ports of that coast, as that is forbidden by the King our lord. . . .”—*Treaty of Dom Duarte de Meneses*, with the King of Ormuz, in *Botelho, Tombo*, 80.

1533.—“Vasco da Gama . . . was afraid that there was some gulf running far inland, from which he would not be able to get out. And this apprehension made him so careful to keep well from the shore that he passed without even seeing the town of Sofala, so famous in these parts for the quantity of gold which the Moors procured there from the Blacks of the country by trade. . . .”—*Barros*, I. iv. 3.

1572.—

“ . . . Fizamos desta costa algum desvio Deitando para o pégo toda a armada: Porque, ventando Noto manso e frio, Não nos apanhasse a agua da enseada, Que a costa faz alli daquella banda, Donde a rica Sofala o ouro manda.”

Camões, v. 73.

By Burton:

“off from the coast-line for a spell we stood,
till deep blue water 'neath our kelsons lay;

for frigid Notus, in his fainty mood,
was fain to drive us leewards to the Bay
made in that quarter by the crooked shore,
whence rich Sofala sendeth golden ore.”

1605.—

“Mombaza and Quiloa and Melind,
And Sofala, thought Ophir, to the realm
Of Congo, and Angola farthest south.”

Paradise Lost, xi. 399 seq.

Milton, it may be noticed, misplaces the accent, reading *Sófala*.

1721.—“Between Delagoa and Mosambique is a dangerous Sea-coast, it was formerly known by the names of *Suffola* and *Cuama*, but now by the Portuguese, who know that country best, is called *Sena*.”—*A. Hamilton*, i. 8 [ed. 1744].

SOLA, vulg. **SOLAR**, s. This is properly Hind. *sholā*, corrupted by the Bengali inability to utter the shibboleth, to *soldā*, and often again into *solar* by English people, led astray by the usual “striving after meaning.” *Sholā* is the name of the plant *Aeschynomene aspera*, L. (N.O. *Leguminosae*), and is particularly applied to the light pith of that plant, from which the light thick Sola topees, or pith hats, are made. The material is also used to pad the roofs of palankins, as a protection against the sun's power, and for various minor purposes, e.g. for slips of tinder, for making models, &c. The word, until its wide diffusion within the last 45 years, was peculiar to the Bengal Presidency. In the Deccan the thing is called *bhend*, Mahr. *bhenda*, and in Tamil *netti*, [“breaking with a crackle.”] Solar hats are now often advertised in London. [Hats made of elder pith were used in S. Europe in the early 16th century. In Albert Durer's *Diary in the Netherlands* (1520-21) we find: “Also Tomasín has given me a plaited hat of elder-pith” (*Mrs. Heaton, Life of Albrecht Durer*, 269). Miss Eden, in 1839, speaks of Europeans wearing “broad white feather hats to keep off the sun” (*Up the Country*, ii. 56).

Illustrations of the various shapes of Sola hats used in Bengal about 1854 will be found in *Grant, Rural Life in Bengal*, 105 seq.]

1836.—“I stopped at a fisherman’s, to look at the curiously-shaped floats he used for his very large and heavy fishing-nets; each float was formed of eight pieces of shola, tied together by the ends. . . . When this light and spongy pith is wetted, it can be cut into thin layers, which pasted together are formed into hats; Chinese paper appears to be made of the same material.”—*Wanderings of a Pilgrim*, ii. 100.

1872.—“In a moment the flint gave out a spark of fire, which fell into the *solá*; the sulphur match was applied; and an earthen lamp. . . .”—*Acinda Sumanta*, i. 10.

1878.—“My solar topce (pith hat) was whisked away during the struggle.”—*Life in the Mojauli*, i. 161.

1885.—“I have slipped a pair of galoshes over my ordinary walking-boots; and, with my solar topce (or sun helmet) on, have ridden through a mile of deserted streets and thronged bazars, in a grilling sunshine.”—*A Professional Visit in Peru*, St. James’s Gazette, March 9.

[SOMBA, SOMBAY, s. A present. Malay *sambah-an*.

[1611.—“Sombay or presents.”—*Foster, Letters*, ii. 112.

[1615.—“ . . . concluded rather than pay the great Somba of eight hundred reals.”—*Ibid.* iv. 13.]

SOMBRERO, s. Port. *sombreiro*. In England we now understand by this word a broad-brimmed hat; but in older writers it is used for an umbrella. Summerhead is a name in the Bombay Arsenal (as M. Gen. Keatinge tells me) for a great umbrella. I make no doubt that it is a corruption (by ‘striving after meaning’) of Sombreiro, and it is a capital example of Hobson-Jobson.

1503.—“And the next day the Captain-Major before daylight embarked armed with all his people in the boats, and the King (of Cochin) in his boats which they call *toncs* (see DONEY) . . . and in the *tonc* of the King went his Sombreiros, which are made of straw, of a diameter of 4 palms, mounted on very long canes, some 3 or 4 fathoms in height. These are used for state ceremonial, showing that the King is there in person, as it were his pennon or royal banner, for no other lord in his realm may carry the like.”—*Corrae*, i. 378.

1516.—“And besides the page I speak of who carries the sword, they take another page who carries a *sombreiro* with a stand to shade his master, and keep the rain off

him; and some of these are of silk stuff finely wrought, with many fringes of gold, and set with stones and seed pearl. . . .”—*Barbosa*, Lisbon ed. 298.

1553.—“At this time Dom Jorgo discerned a great body of men coming towards where he was standing, and amid them a *sombreiro* on a lofty staff, covering the head of a man on horseback, by which token he knew it to be some noble person. This *sombreiro* is a fashion in India coming from China, and among the Chinese no one may use it but a gentleman, for it is a token of nobility, which we may describe as a one-handed *pallium* (having regard to those which we use to see carried by four, at the reception of some great King or Prince on his entrance into a city). . . .”—*Barros*, III. x. 9. Then follows a minute description of the *sombreiro* or umbrella.

[1599.—“ . . . a great broad *sombreiro* or shadow in their hands to defend them in the Summer from the Sunne, and in the Winter from the Raine.”—*Hall*, II. i. 261 (*Stanf. Dut.*).

[1602.—In his character of D. Pedro Mascarenhas, the Viceroy, Couto says he was anxious to change certain habits of the Portuguese in India: “One of these was to forbid the tall *sombremos* for warding off the rain and sun, to relieve men of the expense of paying those who carried them; he himself did not have one, but used a woollen umbrella with small cords (?), which they called for many years *Mascar-nhas*. Afterward finding the sun intolerable and the rain immoderate, he permitted the use of tall umbrellas, on the condition that private slaves should bear them, to save the wages of the Hindus who carry them, and are called boys de *sombreiro* [see BOY].”—*Couto*, Dec. VII. bk. i. ch. 12.]

c. 1630.—“Betwixt towns men usually travel in Chariots drawn by Oxen, but in Towns upon Palankeens, and with *Sombremos de Sol* over them.”—*Sir T. Herbert*, ed. 1685, p. 46.

1657.—“A costé du cheval il y a un homme qui esente l’*istnou*, afin qu’il ne reçoive point d’incommoité soit par les mouches, ou par la chaleur; et à chaque costé on porte deux *Zombreiros*, afin que le Soleil ne luisse pas sur luy. . . .”—*Abr. Roger*, Fr. Tr. ed. 1670, p. 223.

1673.—“None but the Emperor has a *Sumbrero* among the *Moguls*.”—*Fryer*, 36.

1727.—“The Portuguese ladies . . . sent to beg the Favour that he would pick them out some lusty Dutch men to carry their *Palenquens* and *Somereras* or Umbrellus.”—*A. Hamilton*, i. 338; [ed. 1711, i. 310].

1768-71.—“Close behind it, followed the heir-apparent, on foot, under a *sambreel*, or sunshade, of state.”—*Sturmius*, E.T. i. 87.

[1815.—“No open umbrellas or summer-heads allowed to pass through the gates.”—*Public Notice on Gates of Bombay Town*, in *Douglas, Glimpses of Old Bombay*, 86.]

SOMBRERO, CHANNEL OF THE, n.p. The channel between the northern part of the Nicobar group, and the southern part embracing the Great and Little Nicobar, has had this name since the early Portuguese days. The origin of the name is given by A. Hamilton below. The indications in C. Federici and Hamilton are probably not accurate. They do not agree with those given by Horsburgh.

1566.—"Si passa per il canale di Nicular, ouero per quello del Sombrero, li quali son per mezzo l'isola di Sumatra. . . ."—C. Federici, in *Ramusio*, iii. 391.

1727.—"The Islands off this Part of the Coast are the *Nicobars*. . . . The northernmost Cluster is low, and are called the *Carnubars*. . . . The middle Cluster is fine champaign Ground, and all but one, well inhabited. They are called the *Somerera* Islands, because on the South End of the largest Island, is an Hill that resembleth the top of an Umbrella or *Somerera*."—A. Hamilton, ii. 68 [ed. 1744].

1843.—"*Sombrero Channel*, bounded on the north by the Islands of Katchull and Noncowry, and by Mervo or Pasago Island on the South side, is very safe and about seven leagues wide."—Horsburgh, ed. 1813, ii. 59-60.

SONAPARANTA, n.p. This is a quasi-classical name, of Indian origin, used by the Burmese Court in State documents and formal enumerations of the style of the King, to indicate the central part of his dominions; *Skt. Suvarna* (Pali *Sona*) *prānta* (or perhaps *aparānta*), 'golden frontier-land,' or something like that. There can be little doubt that it is a survival of the names which gave origin to the *Chryse* of the Greeks. And it is notable, that the same series of titles embraces *Tambadipa* ('Copper Island' or Region) which is also represented by the *Chalcis* of Ptolemy. [Also see J. G. Scott, *Upper Burma Gazetteer*, i. pt. i. 103.]

(Ancient).—"*There were two brothers resident in the country called Sunaparanta, merchants who went to trade with 500 wagons. . . .*"—*Legends of Gotama Buddha*, in *Hardy's Manual of Buddhism*, 253.

1838.—"All comprised within the great districts . . . of Tsa-Koo, Tsa-lan, Laygain, Phoung-len, Kalé, and Thoung-thwot is constituted the Kingdom of Thuna-paranta. All within the great districts of Pagán, Ava, Penya, and Myen-Zain, is constituted the Kingdom of Tampadewa. . . ." (&c.)—From an inscription at the Great Pagoda of Khong-Mhoo-dau, near Ava; from the *M.S. Journal of Major H. Burney*, accom-

panying a Letter from him, dated 11th September, 1830, in the Foreign Office, Calcutta. Burney adds: "The Ministers told me that by Thunaparanta they mean all the countries to the northward of Ava, and by Tampadewa all to the southward. But this inscription shows that the Ministers themselves do not exactly understand what countries are comprised in Thunaparanta and Tampadewa."

1767.—"The King despotic; of great Merit, of great Power, Lord of the Countries Thonaproudah, Tompdeval, and Camboja, Sovereign of the Kingdom of BURAGUMACH (Burma), the Kingdom of Siam and Hughen (!), and the Kingdom of Cassay."—Letter from the King of Burma, in *Dalrymple, Or. Rep.* i. 108.

1795.—"The Lord of Earth and Air, the Monarch of extensive Countries, the Sovereign of the Kingdoms of Sonahparindá, Tombadeva. . . . etc. . . ."—Letter from the King to Sir John Shore, in *Symes*, 487.

1855.—"His great, glorious and most excellent Majesty, who reigns over the Kingdoms of Thunaparanta, Tampadewa, and all the great umbrella-wearing chiefs of the Eastern countries, the King of the Rising Sun, Lord of the Celestial Elephants, and Master of many white Elephants, and great Chief of Righteousness. . . ."—King's Letter to the Governor-General (Lord Dalhousie), Oct. 2, 1855.

SONTHALS, n.p. Properly *Santals*, [the name being said to come from a place called Saont, now Silda in Mednipur, where the tribe remained for a long time (*Dalton, Descr. Eth.* 210-11)]. The name of a non-Aryan people belonging to the Kolarian class, extensively settled in the hilly country to the west of the Hoogly R. and to the south of Bhāgalpur, from which they extended to Bālasore at interval, sometimes in considerable masses, but more generally much scattered. The territory in which they are chiefly settled is now formed into a separate district called Santāl Parganas, and sometimes *Santaha*. Their settlement in this tract is, however, quite modern; they have emigrated thither from the S.W. In Dr. F. Buchanan's statistical account of Bhāgalpur and its Hill people the Santals are not mentioned. The earliest mention of this tribe that we have found is in Mr. Sutherland's Report on the Hill People, which is printed in the Appendix to Long. No date is given there, but we learn from Mr. Man's book, quoted below, that the date is 1817. [The word is, however, much older than this. Forbes (*Or. Mem.* ii. 374 seq.) gives an account

taken from Lord Teignmouth of witch tests among the Soontaar.

[1798.—“ . . amongst a wild and unlettered tribe, denominated Soontaar, who have reduced the debetion and trial of persons suspected of witchcraft to a system.”—*Is. Rev.* iv. 359.]

1817.—“For several years many of the industrious tribes called Sonthurs have established themselves in these forests, and have been clearing and bringing into cultivation large tracts of lands. . . .”—*Sutherland's Report*, quoted in *Long*, 669.

1867.—“This system, indicated and proposed by Mr. Eden,* was carried out in its integrity under Mr. George Yule, C.B., by whose able management, with Messrs. Robinson and Wood as his deputies, the Sonthals were raised from misery, dull despair, and deadly hatred of the government, to a pitch of property which, to my knowledge, has never been equalled in any other part of India under the British rule. The Regulation Courts, with their horde of leeches in the shape of badly paid, and corrupt Amlah (Omlah) and pottfogging Mooktears, were abolished, and in their place a Number of active English gentlemen, termed Assistant Commissioners, and nominated by Mr. Yule, were set down among the Sonthals, with a Code of Regulations drawn up by that gentleman, the pith of which may be summed up as follows:—

“To have no medium between the Sonthal and the Hakim, i.e. Assistant Commissioner.

“To patiently hear any complaint made by the Sonthal from his own mouth, without any written petition or charge whatever, and without any Amlah or Court at the time.

“To carry out all criminal work by the aid of the villagers themselves, who were to bring in the accused, with the witnesses, to the Hakim, who should immediately attend to their statements, and punish them, if found guilty, according to the tenor of the law.”

“There were some of the most important of the golden rules carried out by men who recognised the responsibility of their situation; and with an adored chief, in the shape of Yule, for their ruler, whose firm, judicious, and gentlemanly conduct made them work with willing hearts, their endeavours were crowned with a success which far exceeded the expectations of the most sanguine. . . .”—*Sonthalia and the Sonthals*, by E. G. Mann, Barrister at Law, &c. Calcutta, 1867, pp. 125-127.

SOODRA, SOODER, s. *Skt. śūdra*, [usually derived from root *śuc*, ‘to be afflicted,’ but probably of non-Aryan origin]. The (theoretical) Fourth Caste of the Hindus. In South India,

there being no claimants of the 2nd or 3rd classes, the highest castes among the (so-called) *Śūdras* come next after the Brahmans in social rank, and *śūdra* is a note of respect, not of the contrary as in Northern India.

1630.—“The third Tribe or Cast, called the Shudderics.”—*Lord, Display, &c.*, ch. xii.

1651.—“La quatrième lignée est celle des Soudraes; elle est composée du commun peuple: cette lignée a sous soy beaucoup of diverses familles, dont une chacune prétend surpasser l'autre. . . .”—*Abr. Roger*, Fr. ed. 1670, p. 8.

[c. 1666.—“The fourth caste is called Charados or Soudra.”—*Tavernier*, ed. Bull, ii. 181.

[1667.—“ . . and fourthly, the tribe of Seydra, or artisans and labourers.”—*Bernier*, ed. *Constable*, 325.]

1674.—“The . . . Chudrer (these are the Nayres).”—*Faria y Sousa*, ii. 710.

1717.—“The Brahmans and the Tschudirers are the proper persons to satisfy your Enquiries.”—*Phillips, An Account of the Religion, &c.*, 14.

1853.—“Such of the Aborigines as yet remained were formed into a fourth class, the Cudra, a class which has no rights, but only duties.”—*Whitney, Or. and Ling. Studies*, ii. 6.

1867.—“A Brahman does not stand aloof from a Soudra with a keener pride than a Greek Christian shows towards a Copt.”—*Dixon, Nro America*, 7th ed. i. 276.

SOOJEE, SOOJY, s. Hind. *sājī*, [which comes probably from *Skt. śuci*, ‘pure’]; a word curiously misinterpreted (“the coarser part of pounded wheat”) by the usually accurate Shakespear. It is, in fact, the fine flour, made from the heart of the wheat, used in India to make bread for European tables. It is prepared by grinding between two millstones which are not in close contact. [*Sājī* “is a granular meal obtained by moistening the grain overnight, then grinding it. The fine flour passes through a coarse sieve, leaving the *Suji* and bran above. The latter is got rid of by winnowing, and the round, granular meal or *Suji*, composed of the harder pieces of the grain, remains” (*Watt. Econ. Dict.* VI. pt. iv. 167).] It is the *semolina* of Italy. Bread made from this was called in Low Latin *simella*; Germ. *Semmelbrödtchen*, and old English *simmel-cakes*. A kind of porridge made with *soojee*

* This is apparently a mistake. The proposals were certainly original with Mr. Yule.

is often called *soojee* simply. (See **ROLONG**.)

1810.—“Bread is not made of flour, but of the heart of the wheat, which is very fine, ground into what is called *soojy*. . . . *Soojy* is frequently boiled into ‘stirabout’ for breakfast, and eaten with milk, salt, and butter; though some of the more zealous may be seen to moisten it with porter.”—*Williamson*, *V.M.* ii. 135-136.

1878.—“*Sujees* flour, ground coarse, and water.”—*Life in the Majumdar*, i. 213.

SOORKY, *s.* Pounded brick used to mix with lime to form a hydraulic mortar. Hind. from Pers. *sorkhi*, ‘red-stuff.’

c. 1770.—“The terrace roofs and floors of the rooms are laid with fine pulverized stones, which they call *zurkee*; these are mixed up with lime-water, and an inferior kind of molasses, and in a short time grow as hard and as smooth, as if the whole were one large stone.”—*Nasirinus*, E.T. i. 511.

1777.—“The inquiry verified the information. We found a large group of miserable objects confined by order of Mr. Mills; some were simply so, some under sentence from him to beat Salkey.”—*Report of Inqey and others*, quoted in *Stephen's Nancomar and Inqey*, ii. 201.

1781.—“One lack of 9-inch bricks, and about 1100 maunds of *soorky*.”—*Notifu*, in *Seton-Kerr*, i. 34; see also ii. 15.

1811.—“The road from Calcutta to Baracpore . . . like all the Bengal roads it is paved with bricks, with a layer of sulky, or broken bricks over them.”—*Satyra*, *Les Hindous*, iii. The word is misused as well as miswritten here. The substance in question is *khaa* (q v.).

SOORMA, *s.* Hind. from Pers. *surma*. Sulphuret of antimony, used for the purpose of darkening the eyes, *kuhl* of the Arabs, the *himmi* and *stibium* of the ancients. With this Jezebel “painted her eyes” (2 *Kings*, ix. 30; *Jeremiah*, iv. 30 R.V.) “With it, I believe, is often confounded the sulphuret of lead, which in N. India is called *soornie* (ie is the feminine termination in Hindust.), and used as a substitute for the former: a mistake not of recent occurrence only, as Sprengel says, ‘Distinguit vero Plinius *mauren a femina*’” (Hoyle, on *Ant. of Hindu Medicine*, 100). [See *Watt. Econ. Dict.* i. 271.]

[1768.—“The powder is called by them *surma*; which they pretend refreshes and cools the eye, besides exciting its lustre, by the ambient blackness.”—*Grove*, 2nd ed. ii. 142.]

[1829.—“*Soorma*, or the oxide of antimony, is found on the western frontier.”—*Ted*, *Annals*, Calcutta reprint, i. 13.

[1832.—“*Sulmah*—A prepared permanent black dye, from antimony. . . .”—*Mrs. Meer Hassan Ali*, *Observations*, ii. 72.]

SOOSIE, *s.* Hind. from Pers. *sūsī*. Some kind of silk cloth, but we know not what kind. [Sir G. Birdwood (*Industr. Arts*, 246) defines *sūsīs* as “fine-coloured cloths, made chiefly at Battala and Sialkote, striped in the direction of the warp with silk, or cotton lines of a different colour, the cloth being called *dokanni* [*dokhani*], ‘in two stripes’ if the stripe has two lines, if three, *tinkanni* [*tinkhani*], and so on.’ In the Punjab it is ‘a striped stuff used for women’s trousers. This is made of fine thread, and is one of the fabrics in which English thread is now largely used’ (Francis, *Mon. on Cotton Manufactures*, 7). A silk fabric of the same name is made in the N.W.P., where it is classed as a variety of *charkhāna*, or cheek (*Yusuf Ali*, *Mon. on Silk*, 93). Forbes Watson (*Textile Manufactures*, 85) speaks of *Sousae* as chiefly employed for trousering, being a mixture of cotton and silk. The word seems to derive its origin from *Susa*, the Biblical *Shushan*, the capital of Susiana or Elam, and from the time of Darius I. the chief residence of the Achaemenian kings. There is ample evidence to show that fabrics from Babylon were largely exported in early times. Such was perhaps the “Babylonish garment” found at Ai (*Josh.* vii. 21), which the R.V. marg. translates as a “mantle of Shinar”). This a writer in Smith’s *Dict. of the Bible* calls “robes trimmed with valuable furs, or the skins themselves ornamented with embroidery” (i. 452). These Babylonian fabrics have been often described (see *Layard*, *Ninereh and Babylon*, 537; *Maspero*, *Dawn of Civ.*, 470, 758; *Encycl. Bibl.* ii. 1286 *seq.*; *Frazer*, *Pausanias*, iii. 515 *seq.*). An early reference to this old trade in costly cloths will be found in the quotation from the *Periplus* under CHINA, which has been discussed by Sir H. Yule (*Introd. to Gill, Riter of Golden Sand*, ed. 1883, p. 88 *seq.*). This *Sūsī* cloth appears in a log of 1746 as *Soacie*, and was known to the Portuguese in 1550 as *Soajes* (*J. R. As. Soc.*, Jan. 1900, p. 168.)]

[1667.—". . . 2 patch of yo finest with what colours you thinke handsome for my own wear Chockoles and susaes."—*In Yule, Hedges' Diary*, Hak. Soc. ii. cclxii.

[1690.—"It (Suratt) is renown'd . . . for Sooseya. . . ."—*Ovington*, 218.

[1714-20.—In an inventory of Sir J. Fellows: "A Susea window-curtain."—2nd ser. N. & Q. vi. 211.]

1781.—"Four cassimeers of different colours; Patna dimity, and striped Sooseas."—*In Selon-Karr*, i. 42.

SOPHY, n.p. The name by which the King of Persia was long known in Europe—"The *Sophy*," as the Sultan of Turkey was "The Turk" or "Grand Turk," and the King of Delhi the "Great Mogul." This title represented *Sāfi*, *Sufavi*, or *Safi*, the name of the dynasty which reigned over Persia for more than two centuries (1449-1722, nominally to 1736). The first king of the family was Isma'il, claiming descent from 'Alī and the Imāms, through a long line of persons of saintly reputation at Ardebil. The surname of Sūfi or Sāfi assumed by Isma'il is generally supposed to have been taken from Shaikh Saft-ud-din, the first of his more recent ancestors to become famous, and who belonged to the class of Sūfis or philosophic devotees. After Isma'il the most famous of the dynasty was Shāh Abbās (1585-1629).

c. 1521.—"Susiana, quae est Shushan Palatium illud regni Sophi."—*Abraham Peritot*, in *Hyde, Synagoga Dissecta*, i. 76.

1560.—"Do que o Sufi foy contente, o mandou gente em su ajuda."—*Terceiro*, ch. i.

"Quae regiones nominat Persiae ei regnantur quem Turcae Chialbas, nos Sophi vocamus."—*Buxley. Epist.* iii. (171).

1561.—"The Queenes Majesties Letters to the great Sophy of Persia, sent by M. Antonia Jenkinson.

"Elizabetha Dei gratia Angliae Franciae et Hiberinae Regina, &c. Potentissimo et invictissimo Principi, Magno Sophi Persarum, Medorum, Hircanorum, Carmanorum, Margianorum, populorum cis et ultra Tygrim fluvium, et omnium intra Mare Caspium et Persicum Sinum nationum atque Gentium Imperatori salutem et rerum prosperarum felicitissimum incrementum."—*In Hall*, i. 381.

[1568.—"The King of Persia (whom here we call the great Sophy) is not there so called, but is called the Shaugh. It were dangerous to call him by the name of Sophy, because that Sophy in the Persian tongue is a beggar, and it were as much as to call him The great beggar."—*Geffrey Duckett*, *ibid.* i. 417.]

1593.—"And all the Kings continued so with the name of Xa, which in Persia is a King, and Ismael is a proper name, whereby Xa Ismael, and Xa Thamas are as much as to say King Ismael, and King Thamas, and of the Turkes and Rumes are called Suffy or Soffy, which signifieth a great Captaine."—*Linschoten*, ch. xxvii.; [*Hak. Soc.* i. 173].

1601.—*"Sir Toby.* Why, man, he's a very devil: I have not seen such a firago . . .

"They say, he has been fencer to the Sophy."—*Twelfth Night*, III. iv.

[c. 1610.—"This King or Sophy, who is called the Great Chaa."—*Pyrard de Laul*, Hak. Soc. ii. 253.]

1619.—"Alla porta di Sciah Sofi, si sonarono nacchera tutto il giorno: ed insomma tutta la città e tutto il popolo andò in allegrezza, concorrendo infinita gente alla mechina di Scchia Sofi, a far *Gratiarum actionem*."—*P. della Valle*, i. 808.

1625.—*"Were it to bring the Great Turk bound in chains Through France in triumph, or to couple up The Sophy and great Prester-John together; I would attempt it."* *Sham. & Fleeth.*, *The Noble Gentleman*, v. 1.

c. 1630.—"Ismael at his Coronation proclaim'd himself King of Persia by the name of *Pol-shaw* (Padshah)-*Ismael-Sophy*. Whence that word Sophy was borrow'd is much controverted. Whether it be from the Armanian idiom, signifying Wool, of which the Shashes are made that ennobled his new order. Whether the name was from Sophy his grandsire, or from the Greek word *Sophos* imposed upon *Aydar* at his conquest of *Trebisond* by the Greeks there, I know not. Since then, many have called the Kings of Persia Sophy's: but I see no reason for it; since *Ismael's* son, grand and great grandsons Kings of Persia never continued that name, till this that now reigns, whose name indeed is *Soffie*, but casual."—*Sir T. Herbert*, ed. 1633, 286.

1613.—"Y avoit un Ambassadeur Persien qui avoit esté enuoyé en Europe de la part du Grand Sophy Roy de Perse."—*Morquel*, *Voyages*, 269.

1605.—*"As when the Tartar from his Russian foe, By Astracan, over the snowy plains Retires; or Bactrian Sophy, from the horns Of Turkish crescent, leaves all waste beyond The realm of Aladule, in his retreat To Tauris or Casheen. . . ."* *Paradise Lost*, x. 431 *seqq.*

1673.—"But the Suffoe's Vicar-General is by his Place the Second Person in the Empire, and always the first Minister of State."—*Figier* 338.

1681.—“La quarta parte comprehende el Reyno de Persia, cuyo Señor se llama en estos tiempos, el Gran Sophi.”—*Martinez, Compendio*, 6.

1711.—“In Consideration of the Company's good Services . . . they had half of the Customs of *Gombroon* given them, and their successors, by a Firman from the Sophi or Emperor.”—*Lockyer*, 220.

1727.—“The whole Reign of the last Sophi or King, was managed by such Vermin, that the *Ballouches* and *Macitrans* . . . throw off the Yoke of Obedience first, and in full Bodies fell upon their Neighbours in *Caramania*.”—*A. Hamilton*, i. 103; [ed. 1744, i. 105].

1815.—“The Suffavean monarchs were revered and deemed holy on account of their descent from a saint.”—*Malcolm, H. of Pers.* ii. 427.

1828.—“It is thy happy destiny to follow in the train of that brilliant star whose light shall shed a lustre on Persia, unknown since the days of the earlier *Scoffees*.”—*J. B. Fraser, The Kucmilbash*, i. 192.

SOUBA, SOOBABH, s. Hind. from Pers. *sāba*. A large Division or Province of the Mogul Empire (e.g. the *Sābah* of the Deccan, the *Sābah* of Bengal). The word is also frequently used as short for *Sabadār* (see **SOUBADAR**), ‘the Viceroy’ (over a *sāba*). It is also “among the Marathas sometimes applied to a smaller division comprising from 5 to 8 *tarafs*” (*Wilson*).

c. 1594.—“In the fortieth year of his majesty's reign, his dominions consisted of 105 *Sircars*. . . . The empire was then parcelled into 12 grand divisions, and each was committed to the government of a *Soobadar* . . . upon which occasion the Sovereign of the world distributed 12 Lacks of beetle. The names of the *Soobahs* were Allahabad, Agra, Owdh, Ajmeer, Ahmedabad, Bahar, Bengal, Dehly, Cabul, Lahoor, Multan, and Malwa: when his majesty conquered Berar, Khandeess, and Ahmednagar, they were formed into three *Soobahs*, increasing the number to 15.”—*Ayren, ed. Gludwin*, ii. 1-5, [ed. Jarrett, ii. 115].

1763.—“Princes of this rank are called *Subahs*. *Nizam al muluck* was *Subah* of the *Deccan* (or Southern) provinces. . . . The *Nabobs* of *Condanore*, *Cudapah*, *Carnatica*, *Patore*, &c., the *Kings* of *Tritchynopoly*, *Mysore*, *Tanjore*, are subject to this *Subahship*. Here is a subject ruling a larger empire than any in Europe, excepting that of the *Muscovite*.”—*Orme, Fragments*, 398-399.

1760.—“Those *Emirs* or *Nabobs*, who govern great Provinces, are stiled *Subahs*, which imports the same as *Lord-Lieutenants* or *Vice-Roys*.”—*Memoirs of the Revolution in Bengal*, p. 6.

1763.—“From the word *Soubah*, signifying a province, the Viceroy of this vast territory (the Deccan) is called *Soobahdar*, and by the Europeans improperly *Soubah*.”—*Orme*, i. 35.

1765.—“Let us have done with this ringing of changes upon *Soobahs*; there's no end to it. Let us boldly dare to be *Soobah* ourselves. . . .”—*Holwell, Hist. Events*, &c., i. 183.

1783.—“They broke their treaty with him, in which they stipulated to pay 400,000*l.* a year to the *Subah* of Bengal.”—*Burke's Speech on Fox's India Bill, Works*, iii. 468.

1804.—“It is impossible for persons to have behaved in a more shuffling manner than the *Soobah's* servants have. . . .”—*Wellington*, ed. 1837, iii. 11.

1809.—“These (pillars) had been removed from a sacred building by *Monsieur Dupleix*, when he assumed the rank of *Soobah*.”—*Lord Valentia*, i. 373.

1823.—“The *Delhi* Sovereigns whose vast empire was divided into *Soobahs*, or Governments, each of which was ruled by a *Soobahdar* or Viceroy.”—*Malcolm, Cent. India*, i. 2.

SOUBADAR, SUBADAR, s. Hind. from Pers. *sūbadār*, ‘one holding a *sāba*’ (see **SOUBA**).

a. The Viceroy, or Governor of a *sāba*.

b. A local commandant or chief officer.

c. The chief native officer of a company of *Sepoys*; under the original constitution of such companies, its actual captain.

a. See **SOUBA**.

b.—

1673.—“The *Subidar* of the Town being a Person of Quality . . . he (the Ambassador) thought good to give him a Visit.”—*Fryer*, 77.

1805.—“The first thing that the *Subidar* of *Vire Rajendra Pettah* did, to my utter astonishment, was to come up and give me such a shake by the hand, as would have done credit to a Scotsman.”—Letter in *Leyden's Life*, 49.

c.—

1747.—“14th September . . . Read the former from *Tellicherry* advising that . . . in a day or two they shall despatch another *Subidar* with 129 more *Sepoys* to our assistance.”—*MS. Consultations at Fort St. David*, in *India Office*.

1760.—“One was the *Subahdar*, equivalent to the Captain of a Company.”—*Orme*, iii. 610.

c. 1785.—“ . . . the *Subahdars* or commanding officers of the black troops.”—*Carraccioli, L. of Clive*, iii. 174.

1787.—“A Troop of Native Cavalry on the present Establishment consists of 1 European Subaltern, 1 European Serjeant, 1 Subidar, 3 Jemadars, 4 Havildars, 4 Naïques (naik), 1 Trumpeter, 1 Farrier, and 68 Privates.”—*Regis. for the Hon. Comp.'s Black Troops on the Coast of Coromandel, &c.*, p. 8.

[SODAGUR, s. P.—H. *saudit-gur*, Pers. *saudt*, ‘goods for sale’; a merchant, trader; now very often applied to those who sell European goods in civil stations and cantonments.

[1603.—“... and kill the merchants (sodagares mercadores).”—*Livres des Moncois*, i. 183.

[c. 1800.—“The term Soudagur, which implies merely a principal merchant, is here (Behar) usually given to those who keep what the English of India call Europe shops; that is, shops where all sorts of goods imported from Europe, and chiefly consumed by Europeans, are retailed.”—*Buchanan, Eastern India*, i. 375.

[c. 1817.—“This *shib* was a very rich man, a Soudagur...”—*Mrs. Sherwood, Last Days of Booby*, 81.]

SOURSOP, s.

a. The fruit *Anona muricata*, L., a variety of the Custard apple. This kind is not well known on the Bengal side of India, but it is completely naturalised at Bombay. The terms *soursop* and *sweetsop* are, we believe, West Indian.

b. In a note to the passage quoted below, Grainger identifies the *soursop* with the *surjack* of the Dutch. But in this, at least as regards use in the East Indies, there is some mistake. The latter term, in old Dutch writers on the East, seems always to apply to the Common Jack fruit, the ‘sourjack,’ in fact, as distinguished from the superior kinds, especially the *champada* of the Malay Archipelago.

a.—

1761.—

“... a neighbouring hill
Which Nature to the Soursop had re-
signed.”

Grainger, Bk. 2.

b.—

1650.—“There is another kind of tree (in Ceylon) which they call Sursack... which has leaves like a laurel and bears its fruit, not like other trees on twigs from the branches, but on the trunk itself...” &c.
—*Saur*, ed. 1672, p. 81.

1661.—Walter Schulz says that the famous fruit Jaka was called by the Netherlanders in the Indies Soorsack.—p. 236.

1675.—“The whole is planted for the most part with coco-palms, mangoes, and suursacks.”—*Ryklof van Goens, in Valentijn, Ceylon*, 223.

1768-71.—“The Sursak-tree has a fruit of a similar kind with the durioon (durian), but it is not accompanied by such a fetid smell.”—*Staourius, E.T.* i. 236.

1778.—“The one which yields smaller fruit, without seed, I found at Columbo, Gale, and several other places. The name by which it is properly known here is the *Maldivian Sour Sack*, and its use here is less universal than that of the other sort, which... weighs 30 or 40 lbs.”—*Thunberg, E.T.* iv. 255.

[1833.—“Of the eatable fruited kinds above referred to, the most remarkable are the sweetsop, sour sop, and cherimoyer...”—*Penny Cycl.* ii. 51.]

SOWAR, SUWAR, s. Pers. *sawār*, ‘a horseman.’ A native cavalry soldier; a mounted orderly. In the Greek provinces in Turkey, the word is familiar in the form *σωβάρις*, pl. *σωβάριδες*, for a mounted gendarme. [The regulations for *sawārs* in the Mogul armies are given by Blochmann, *Ann.* i. 244 seq.]

1824-5.—“... The sowars who accompanied him.”—*Heber, Orig.* i. 401.

1827.—“Hartley had therefore no resource save to keep his eye steadily fixed on the lighted match of the *sowar*... who rode before him.”—*Sir W. Scott, The Surgeon's Daughter*, ch. xiii.

[1830.—“... Meerza, an Asswar well known on the Collector's establishment.”—*Or. Sport. Mag.* reprint 1873, i. 390.]

SOWAR, SHOOTER, s. Hind. from Pers. *shutur-sawār*, the rider of a dromedary or swift camel. Such riders are attached to the establishment of the Viceroy on the march, and of other high officials in Upper India. The word *sowar* is quite misused by the Great Duke in the passage below, for a camel-driver, a sense it never has. The word written, or intended, may however have been *surwaun* (q.v.)

[1815.—“As we approached the camp his mount-surwars (camel-riders) went ahead of us.”—*Journal, Marquess of Hastings*, i. 337.]

1834.—“I... found a fresh horse at Sufter Jung's tomb, and at the Kutub (cootub) a couple of riding camels and an attendant Shutur Suwar.”—*Memo. of Col. Mountain*, 129.

[1837.—“There are twenty Shooter Suwars (I have not an idea how I ought to spell those words), but they are native soldiers mounted on swift camels, very much

trapped, and two of them always ride before our carriage."—*Miss Eden, Up the Country*, i. 31.]

1840.—"Sent a Shuta Sarwar (camel driver) off with an express to Simla."—*Osborne, Court and Camp of Runj. Singh*, 179.

1842.—"At Peshawar, it appears by the papers I read last night, that they have camels, but no sowars, or drivers."—Letter of D. of Wellington, in *Indian Administration of Ld. Ellenborough*, 228.

1857.—"I have given general notice of the Shutar Sogar going into Meerut to all the Meerut men."—*H. Greathed's Letters during Siege of Delhi*, 42.

SOWARRY, SUWARREE, s. Hind. from Pers. *sawāri*. A cavalcade, a cortège of mounted attendants.

1803.—"They must have tents, elephants, and other sowary; and must have with them a sufficient body of troops to guard their persons."—A. Wellesey, in *Life of Munro*, i. 346.

1809.—"He had no sawarry."—*Ld. Valentia*, i. 388.

1814.—"I was often reprimanded by the Zemindars and native officers, for leaving the suwarree, or state attendants, at the outer gate of the city, when I took my evening excursion."—*Forbes, Or. Mem.* iii. 120; [2nd ed. ii. 372].

[1826.—"The 'aswary' or suite of Trim-buckje, arrived at the palace."—*Pandurang Hari*, ed. 1873, i. 119.]

1827.—"Orders were given that on the next day all should be in readiness for the Sowarree, a grand procession, when the Prince was to receive the Begum as an honoured guest."—*Sir Walter Scott, The Surgeon's Daughter*, ch. xiv.

c. 1831.—"Je tâcherai d'éviter toute la poussière de ces immenses sowarris."—*Jaquemont, Corresp.* ii. 121.

[1837.—"The Raja of Benares came with a very magnificent surwarree of elephants and camels."—*Miss Eden, Up the Country*, i. 35.]

SOWARRY CAMEL, s. A swift or riding camel. See **SOWAR, SHOOTER**.

1835.—"I am told you dress a camel beautifully," said the young Princess, "and I was anxious to . . . ask you to instruct my people how to attire a sawāri camel." "This was flattering me on a very weak point: there is but one thing in the world that I perfectly understand, and that is how to dress a camel."—*Wanderings of a Pilgrim*, ii. 36.

SOWCAR, s. Hind. *sāhukār*; alleged to be from Skt. *sādhu*, 'right,' with the Hind. affix *kār*, 'doer'; Guj.

Mahr. *sāvakār*. A native banker; corresponding to the Chetty of S. India.

1803.—"You should not confine your dealings to one soucar. Open a communication with every soucar in Poonah, and take money from any man who will give it you for bills."—*Wellington, Desp.*, ed. 1837, ii. 1.

1826.—"We were also sahoukars, and granted bills of exchange upon Bombay and Madras, and we advanced moneys upon interest."—*Pandurang Hari*, 174; [ed. 1873, i. 251].

[In the following the word is confounded with Sowar:]

[1877.—"It was the habit of the sowars, as the goldsmiths are called, to bear their wealth upon their persons."—*Mrs. Guthrie, My Year in an Indian Fort*, i. 294.]

SOY, s. A kind of condiment once popular. The word is Japanese *si-yau* (a young Japanese fellow-passenger gave the pronunciation clearly as *sho-yu*.—A. B.), Chin. *shi-yu*. [Mr. Platts (9 ser. N. & Q. iv. 475) points out that in Japanese as written with the native character *soy* would not be *si-yau*, but *si-yau-yu*; in the Romanised Japanese this is simplified to *shoyu* (colloquially this is still further reduced, by dropping the final vowel, to *shoy* or *soy*). Of this monosyllable only the *so* represents the classical *si-yau*; the final consonant (*y*) is a relic of the termination *yu*. The Japanese word is itself derived from the Chinese, which at Shanghai is *sze-yu*, at Amoy, *si-yu*, at Canton, *shi-yau*, of which the first element means 'salted beans,' or other fruits, dried and used as condiments; the second element merely means 'oil.'] It is made from the beans of a plant common in the Himalaya and E. Asia, and much cultivated, viz. *Glycine Soja*, Sieb. and Zucc. (*Soya hispida*, Moench.), boiled down and fermented. [In India the bean is eaten in places where it is cultivated, as in Chutia Nāgpur (*Watt, Econ. Dict.* iii. 510 seq.)]

1679.—" . . . Mango and Saio, two sorts of sauces brought from the East Indies."—*Journal of John Locke*, in *Ld. King's Life of L.*, i. 249.

1683.—"I have been told that soy is made with a fishy composition, and it seems most likely by the Taste; tho' a Gentleman of my Acquaintance who was very intimate with one that sailed often from Tonquin to Japan, from whence the true Soy comes, told me that it was made

only with Wheat and a sort of Beans mixt with Water and Salt."—*Dampier*, ii. 28.

1690.—" . . . Souy, the choicest of all Sawces."—*Orington*, 397.

1712.—"Hoc legumen in coquina Japonica utranque replet paginam; ex eo namque conficitur: tum puls *Miso* dicta, quae fereulis pro consistentia, et butyri loco additur, butyrum enim hoc coelo res ignota est; tum *Sooju* dictum embamma, quod nisi fereulis, certò frictis et assatis omnibus affunditur."—*Kaempfer*, *Amoen. Exot.* p. 339.

1778.—An elaborate account of the preparation of Soy is given by *Thunberg*, *Travels*, E.T. iv. 121-122; and more briefly by *Kaempfer* on the page quoted above.

[1900.—"Mu-hrooms shred into small pieces, flavoured with *soy*" (*soy*).—*Mrs. Fraser*, *A Diplomatist's Wife in Japan*, i. 238.]

SPIN, s. An unmarried lady; popular abbreviation of 'Spinster.' [The Port. equivalent *soltera* (*sollicera*) was used in a derogatory sense (*Gray*, note on *Pyrrard de Larul*, *Hak. Soc.* ii. 128).]

SPONGE-CAKE, s. This well-known form of cake is called throughout Italy *pane di Spagna*, a fact that suggested to us the possibility that the English name is really a corruption of *Spanish-cake*. The name in Japan tends to confirm this, and must be our excuse for introducing the term here.

1880.—"There is a cake called *Lasateira* resembling sponge-cake. . . . It is said to have been introduced by the Spaniards, and that its name is a corruption of *Custilla*."—*Miss Bird's Japan*, i. 235.

SPOTTED-DEER, s. *Azis maculatus* of Gray; [*Cervus azis* of Blanford (*Mammalia*, 540)]; Hind. *chital*, Skt. *chitra*, 'spotted.'

1678.—"The same Night we travelled easily to Megatana, using our Fowling-Pieces all the way, being here presented with Rich Game, as Peacocks, Doves, and Pigeons, *Chitre*, or Spotted Deer."—*Fryer*, 71.

1677.—"Spotted Deere we shall send home, some by y^e Europe ships, if they touch here."—*Forrest*, *Bombay Letters*, i. 140.]

1679.—"There being convenience in this place for y^e breeding up of Spotted Deer, which the Hon^{ble} Company doe every year order to be sent home for His Majesty, it is ordered that care be taken to breed them up in this Factory (*Madapollam*), to be sent home accordingly."—*Fl. St. George Council*

(on Tour), 16th April, in *Notes and Exts.*, *Madras*, 1871.

1682.—"This is a fine pleasant situation, full of great shady trees, most of them *Tamarins*, well stored with peacocks and Spotted Deer like our fallow-deer."—*Hedges*, *Diary*, Oct. 16; [*Hak. Soc.* i. 39].

SQUEEZE, s. This is used in Anglo-Chinese talk for an illegal exaction. It is, we suppose, the translation of a Chinese expression. It corresponds to the *malutolla* of the Middle Ages, and to many other slang phrases in many tongues.

1882.—"If the licence (of the Hong merchants) . . . was costly, it secured to them uninterrupted and extraordinary pecuniary advantages; but on the other hand it subjected them to 'calls' or 'squeezes' for contributions to public works, . . . for the relief of districts suffering from scarcity . . . as well as for the often imaginary . . . damage caused by the overflowing of the 'Yangtse Keang' or the 'Yellow River.'"—*The Pankue at Canton*, p. 36.

STATION, s. A word of constant recurrence in Anglo-Indian colloquial. It is the usual designation of the place where the English officials of a district, or the officers of a garrison (not in a fortress) reside. Also the aggregate society of such a place.

[1832.—"The nobles and gentlemen are frequently invited to witness a 'Station ball' . . ."—*Mrs. Meer Hassan Ali*, *Observations*, i. 190.]

1866.—"And if I told how much I ate at one Mofussil station.

I'm sure 'twould cause at home a most extraordinary sensation."

Tredcllyn, *The Dawk Bungulow*, in *Fraser*, lxviii. p. 391.

"Who asked the Station to dinner, and allowed only one glass of Simkin to each guest."—*Ibid.* 231.

STEVEDORE, s. One employed to stow the cargo of a ship and to unload it. The verb *estivar* [Lat. *stipare*] is used both in Sp. and Port. in the sense of stowing cargo, implying originally to pack close, as to press wool. *Estivador* in the sense of a wool-packer only is given in the Sp. Dictionaries, but no doubt has been used in every sense of *estivar*. See *Skeat*, s.v.

STICK-INSECT, s. The name commonly applied to certain orthopterous insects, of the family

Phasmidae, which have the strongest possible resemblance to dry twigs or pieces of stick, sometimes 6 or 7 inches in length.

1751.—"The other remarkable animal which I met with at Cuddalore was the animated Stalk, of which there are different kinds. Some appear like dried straws tied together, others like grass. . . ."—*Ibid.*, 20.

1860.—"The Stick-insect. — The *Phasmidae* or spectres . . . present as close a resemblance to small branches, or leafless twigs, as their congeners do to green leaves. . . ."—*Tenent, Ceylon*, i. 252

[**STICKLAC**, s. Lac encrusted on sticks, which in this form is collected in the jungles of Central India.

[1880. — "Whore, however, there is a regular trade in stick-lac, the propagation of the insect is systematically carried on by those who wish for a certain and abundant crop."—*Hall, Jungle Life*, 303.]

STINK-WOOD, s. *Boetidia Mauritianna*, Lam., a myrtaceous plant of Mauritius, called there *Bois puant*. "At the Carnival in Goa, one of the sports is to drop bits of this stink-wood into the pockets of respectable persons."—*Birdwood (MS.)*.

STRIDHANA, STREEDHANA, s. Skt. *stri-dhana*, 'women's property.' A term of Hindu Law, applied to certain property belonging to a woman, which follows a law of succession different from that which regulates other property. The term is first to be found in the works of Jones and Colebrooke (1790-1800), but has recently been introduced into European scientific treatises. [See Mayne, *Hindu Law*, 541 seqq.]

1875.—"The settled property of a married woman . . . is well known to the Hindoos under the name of *stridhan*."—*Maine, Early Institutions*, 321.

STUPA. See **TOPE**.

SUÁKIN, n.p. This name, and the melancholy victories in its vicinity, are too familiar now to need explanation. Arab. *Sawákin*.

c. 1331.—"This very day we arrived at the island of Sawákin. It is about 6 miles from the mainland, and has neither drinkable water, nor corn, nor trees. Water is brought in boats, and there are cisterns to collect rain water. . . ."—*Ibn Batuta*, ii. 161-2.

1526.—"The Praso continued speaking with our people, and said to Don Rodrigo that he would have great pleasure and complete contentment, if he saw a fort of ours erected in Macuha, or in Guaquem, or in Zyla."—*Correa*, iii. 42; [see *Dalboquerque, Comm.* ii. 229].

[c. 1590.—" . . . thence it (the sea) washes both Persia and Ethiopia where are Dahlak and Suakin, and is called (the Gulf of) Oman and the Persian Sea."—*Ibn*, ed. *Jarrett*, ii. 121.]

SUCKER-BUCKER, n.p. A name often given in N. India to Upper Sind, from two neighbouring places, viz., the town of *Sulhar* on the right bank of the Indus, and the island fortress of *Bulhar* or *Bhakkar* in the river. An alternative name is *Koree-Bucker*, from *Rohri*, a town opposite *Bakkar*, on the left bank, the name of which is probably a relic of the ancient town of *Aror* or *Alor*, though the site has been changed since the Indus adopted its present bed. [See *McCrindle, Invasion of India*, 352 seqq.]

c. 1333.—"I passed 5 days at Lihari . . . and quitted it to proceed to Bakár. They thus call a fine town through which flows a canal derived from the river Sind."—*Ibn Batuta*, iii. 114-115.

1521. — Shah Beg "then took his departure for Bhakkar, and after several days' marching arrived at the plain surrounding Sakhar."—*Turkhan Nāma*, in *Elliot*, i. 311.

1551.—"After a thousand sufferings we arrived at the end of some days' journey, at Siáwan (*Sekwan*), and then, passing by Patam and Daríja, we entered the fortress of Bakr."—*Sidi Ali*, p. 136.

[c. 1590. — "Bhakkar (*Bhukkar*) is a notable fortress; in ancient chronicles it is called Mamúrah."—*Ibn*, ed. *Jarrett*, ii. 327.]

1616.—"Buckor, the Chief's Citie, is called Buckor Succor."—*Terry*, [ed. 1777, p. 75].

1753.—"Vient ensuite Bukor, ou comme il est écrit dans la Géographie Turque, Feker, ville située sur une colline, entre deux bras de l'Indus, qui en font une île . . . la géographie . . . ajoute que Louhri (i.e. Rom) est une autre ville située vis-à-vis de cette île du côté meridional, et que Sekar, autrement Bakor, est en même position du côté septentrional."—*D'Inville*, p. 37.

SUCKET, s. Old English. Wright explains the word as 'dried sweet-meats or sugar-plums.' Does it not in the quotations rather mean *loaf-sugar*? [Palmer (*Folk Etymol.* 378) says that the original meaning was a 'slice of melon or gourd,' Ital. *zuccata*, 'a kind of meat made of Pumpions or

Gourdes' (Florio) from *succa*, 'a gourd or pumpkin,' which is a shortened form of *cucurza*, a corruption of Lat. *cucurbita* (Dier). This is perhaps the same word which appears in the quotation from Linschoten below, where the editor suggests that it is derived from Mahr *sukata*, 'slightly dried, desiccated,' and Sir H. Yule suggests a corruption of H. *south*, 'dried ginger.']

[1537.—" . . . packed in a fraile, two little barrells of suclat. . . ."—*Letters and Papers of the Reign of Henry VIII.* xii. pt. i. 451.]

1531.—"White sucket from Zindi" (i.e. Sind) "Cambai, and China."—*Barrel*, in *Hall*, ii. 412.

[1593.—"Ginger by the Arabians, Persians and Turkes is called Gangbil (see GINGER), in Gusrato, Decan, and Bengala, when it is fresh and green Adrac, and when dried sukte."—*Linschoten*, Hak. Soc. ii. 79.]

c. 1620-30.—
" For this,
This Candy wine, throe merchants wore
undone,
The o suckets brako as many more."
Brown and Fletcher, The Little French Lawyer, i. 1.

SUCLÁT, SACKCLOTH, &c., s.
Pers. *sukullát*, *sakallat*, *saklatin*, *saklātūn*, applied to certain woollen stuffs, and particularly now to European broadcloth. It is sometimes defined as *scarlet broad cloth*; but though this colour is frequent, it does not seem to be essential to the name. [*Scarlet* was the name of a material long before it denoted a colour. In the *Liberate Roll of 14 Hen. III.* (1230, quoted in *N. & Q.* 8 ser. i. 129) we read of *sanguine scarlet*, brown, red, white and *scarlet coloris de Marble*.] It has, however, been supposed that our word *scarlet* comes from some form of the present word (see *Skeat*, s.v. *Scarlet*).^{*} But the fact that the Arab. dictionaries give a form *sakirūt* must not be trusted to. It is a modern form, probably taken from the European word, [as according to *Skeat*, the Turkish *iskerlat* is merely borrowed from the Ital. *scarlatto*.]

The word is found in the medieval literature of Europe in the form *sicla-*

tonn, a term which has been the subject of controversy both as to etymology and to exact meaning (see *Marco Polo*, Bk. i. ch. 58, *notes*). Among the conjectures as to etymology are a derivation from Ar. *sabl*, 'polishing,' (see *SICLEGUR*); from Sicily (Ar. *Sikiliya*); and from the Lat. *cyclas*, *cycladatus*. In the *Arabic Vocabulista* of the 13th century (Florence, 1871), *siklatūn* is translated by *ciclas*. The conclusion came to in the note on *Marco Polo*, based, partly but not entirely, on the modern meaning of *sakallāt*, was that *saklātūn* was probably a light woollen texture. But *Dozy* and *De Jong* give it as *classe de soie, broché d'or*, and the passage from *Edrisi* supports this undoubtedly. To the north of India the name *suklat* is given to a stuff imported from the borders of China.

1010.—"The robes were then brought, consisting of valuable frocks of *saklātūn* of various colours. . . ."—*Buchala*, in *Elhot*, ii. 118.

c. 1150.—"Almeria (*Almaria*) was a Muslim city at the time of the Moravides. It was then a place of great industry, and reckoned, among others, 800 silk looms, where they manufactured costly robes, brocades, the stuffs known as *Saklātūn Isfahani* . . . and various others silk tissues."—*Edrisi* (Joubert), ii. 40.

c. 1220.—"Tabriz. The chief city of Azarbaijan. . . . They make there the stuffs called *atābi* (see *TABBY*), *Siklātūn*, *Khūlābi*, fine satins and other textures which are exported everywhere."—*Jāḥūz*, in *Barbier de Meynard*, i. 133.

c. 1370?—
"His heer, his bord, was lyl: saffroun
That to his girdel raughte adoun
His shoos of Cordovano,
Of Brugges wore his hosen brown
His Robe was of Syklatoun
That coste many a Jane."
Chaucer, Sir Thopas, 4 (*Furnival*, Ellesmere Text).

c. 1590.—
"Suklāt-i-Rāmi o Farangi o Portugālī"
(Broadcloth of Turkey, of Europe, and of Portugal). . . .—*Itā* (orig.) i. 110. Blochmann renders 'Scarlet Broadcloth' (see above). [The same word, *suklāt*, is used later on of 'woollen stuffs,' made in Kashmir (*Jarrett*, *Itā*, ii. 355).]

1673.—"Suffahann is already full of London Cloath, or Sackcloth Londre, as they call it."—*Fryer*, 221.

"His Hose of London Sackcloth of any Colour."—*Ibid.* 391.

[1810.—" . . . his simple dress of sook-lant and flat black woollen cap. . . ."—*Lloyd, Gerard, Narr.* i. 167.]

^{*} Here is an instance in which *scarlet* is used for 'scarlet broadcloth':

c. 1605.—" . . . they laid them out, partly in fine Cotton Cloth . . . partly in Silken Stuffe sturked with Gold and silver, to make Vests and Summer-Drawers of; partly in English Scarlet, to make two Arabian Vests of for their King . . ."—*Bernier*, B. T. 43; [ed. Constable, 139].

1854.—“Last of Chinese articles brought to India. . . Suklat, a kind of camel made of camel's hair.”—*Cunningham's Ladak*, 212.

1862.—“In this season travellers wear garments of sheep-skin with sleeves, the fleecy side inwards, and the exterior covered with Sooklat, or blanket.”—*Punjab Trade Report*, 57.

“BROADCLOTH (Europe), ('Suklat,' 'Mahoot').”—*Ibid.* App. p. cccxx.

SUDDEN DEATH. Anglo-Indian slang for a fowl served as a spatchcock, the standing dish at a dawk-bungalow in former days. The bird was caught in the yard, as the traveller entered, and was on the table by the time he had bathed and dressed.

[c. 1848.—“‘Sudden death’ means a young chicken about a month old, caught, killed, and grilled at the shortest notice.”—*Berncastle, Voyage to China*, i. 193.]

SUDDER, adj., but used as s. Literally ‘chief,’ being Ar. *sadr*. This term had a technical application under Mahommedan rule to a chief Judge, as in the example quoted below. The use of the word seems to be almost confined to the Bengal Presidency. Its principal applications are the following:

a. **Sudder Board.** This is the ‘Board of Revenue,’ of which there is one at Calcutta, and one in the N.W. Provinces at Allahabad. There is a Board of Revenue at Madras, but not called ‘Sudder Board’ there.

b. **Sudder Court**, i.e. ‘Sudder Adawlut (*sadr ‘adilat*). This was till 1862, in Calcutta and in the N.W.P., the chief court of appeal from the Mofussil or District Courts, the Judges being members of the Bengal Civil Service. In the year named the Calcutta Sudder Court was amalgamated with the Supreme Court (in which English Law had been administered by English Barrister-Judges), the amalgamated Court being entitled the *High Court of Judiciary*. A similar Court also superseded the Sudder Adawlut in the N.W.P.

c. **Sudder Ameen**, i.e. chief Ameen (q.v.). This was the designation of the second class of native Judge in the classification which was superseded in Bengal by Act XVI. of 1868, in Bombay by Act XIV. of 1869, and in Madras by Act III. of 1873. Under that system the highest rank of native

Judge was Principal Sudder Ameen; the 2nd rank, Sudder Ameen; the 3rd, Moonsiff. In the new classification there are in Bengal Subordinate Judges of the 1st, 2nd and 3rd grade, and Munsiffs (see **MOONSIFF**) of 4 grades; in Bombay, Subordinate Judges of the 1st class in 3 grades, and 2nd class in 4 grades; and in Madras Subordinate Judges in 3 grades, and Munsiffs in 4 grades.

d. **Sudder Station.** The chief station of a district, viz. that where the Collector, Judge, and other chief civil officials reside, and where their Courts are.

c. 1340.—“The *Sadr-Jihān* (‘Chief of the Word’) i.e. the *Kadi-at-Kulāt* (‘Judge of Judges’) (CAZEE) . . . possesses ten townships, producing a revenue of about 60,000 tankas. He is also called *Sadr-al-Islām*.”—*Shihabuddin Dimishli*, in *Notes et Extr.* xiii. 185.

SUPEENA, s. Hind. *sufina*. This is the native corr. of *subpoena*. It is shaped, but not much distorted, by the existence in Hind. of the Ar. word *safina* for ‘a blank-book, a note-book.’

SUGAR, s. This familiar word is of Skt. origin. *Sarkara* originally signifies ‘grit or gravel,’ thence crystallised sugar, and through a Prakrit form *saklara* gave the Pers. *shakkar*, the Greek *σάκχαρ* and *σάκχαρον*, and the late Latin *saccharum*. The Ar. is *sukkar*, or with the article *as-sukkar*, and it is probable that our modern forms, It. *zucchero* and *succhero*, Fr. *sucre*, Germ. *Zucker*, Eng. *sugar*, came as well as the Sp. *azucar*, and Port. *assucar*, from the Arabic direct, and not through Latin or Greek. The Russian is *sukhar*; Polish *zukier*; Hung. *zukur*. In fact the ancient knowledge of the product was slight and vague, and it was by the Arabs that the cultivation of the sugar-cane was introduced into Egypt, Sicily, and Andalusia. It is possible indeed, and not improbable, that palm-sugar (see **JAGGEERY**) is a much older product than that of the cane. [This is disputed by Watt (*Econ. Dict.* vi. pt. i. p. 31), who is inclined to fix the home of the cane in E. India.] The original habitat of the cane is not known; there is only a slight and doubtful statement of Loureiro, who, in speaking of Cochin-China, uses the words

"Habitat et colitur," which may imply its existence in a wild state, as well as under cultivation, in that country. De Candolle assigns its earliest production to the country extending from Cochin-China to Bengal.

Though, as we have said, the knowledge which the ancients had of sugar was very dim, we are disposed greatly to question the thesis, which has been so confidently maintained by Salmassius and later writers, that the original *saccharon* of Greek and Roman writers was not sugar but the siliceous concretion sometimes deposited in bamboos, and used in medieval medicine under the name *tabasheer* (q.v.) (where see a quotation from Royle, taking the same view). It is just possible that Pliny in the passage quoted below may have jumbled up two different things, but we see no sufficient evidence even of this. In White's Latin Dict. we read that by the word *saccharon* is meant (not sugar but) "a sweet juice distilling from the joints of the bamboo." This is nonsense. There is no such sweet juice distilled from the joints of the bamboo; nor is the substance *tabasheer* at all sweet. On the contrary it is slightly bitter and physicky in taste, with no approach to sweetness. It is a hydrate of silica. It could never have been called "honey" (see Dioscorides and Pliny below); and the name of *bamboo-sugar* appears to have been given it by the Arabs merely because of some resemblance of its concretions to lumps of sugar. [The same view is taken in the *Encycl. Brit.* 9th ed. xxii. 625, quoting *Not. et Extr.* xxv. 267.] All the erroneous notices of *σάκχαρος* seem to be easily accounted for by lack of knowledge; and they are exactly paralleled by the loose and inaccurate stories about the origin of camphor, of lac, and what-not, that may be found within the boards of this book.

In the absence or scarcity of sugar, honey was the type of sweetness, and hence the name of *honey* applied to sugar in several of these early extracts. This phraseology continued down to the Middle Ages, at least in its application to uncrystallised products of the sugar-cane, and analogous substances. In the quotation from Pegolotti we apprehend that his three kinds of honey indicate honey, treacle, and a

syrup or treacle made from the sweet pods of the carob-tree.

Sugar does not seem to have been in early Chinese use. The old Chinese books often mention *shí-mí* or 'stone-honey' as a product of India and Persia. In the reign of Taitung (627-650) a man was sent to Gangetic India to learn the art of sugar-making; and Marco Polo below mentions the introduction from Egypt of the further art of refining it. In India now, *Chini* (Cheeny) (Chinese) is applied to the whiter kinds of common sugar; *Misri* (Misree) or Egyptian, to sugar-candy; loaf-sugar is called *land*.

c. A.D. 60.—

"Quilquo ferens rapidum diviso gurgito fontem

Vastis Indus aquis mixtum non sentit Hydaspem:

Quilquo bibunt tenera dulcis ab arundine succos. . . ." *Lucan*, iii. 235.

"Ajunt inveniri apud Indos mel in arundinum foliis, quod aut nos illius cœli, aut ipsius arundinis humor dulcis et pinguis gignat."—*Seneea, Epist.* lxxxiv.

c. A.D. 65.—"It is called *σάκχαρος*, and is a kind of honey which solidifies in India, and in Arabia Felix; and is found upon canes, in its substance resembling salt, and crunched by the teeth as salt is. Mixed with water and drunk, it is good for the belly and stomach, and for affections of the bladder and kidneys."—*Dioscorides, Mat. Med.* li. c. 101.

c. A.D. 70.—"Saccharon et Arabia fert, sed laudatius India. Est autem mel in harundinibus collectum, eamummodo candidum, dentibus fragile, amplissimum nucis abellanæ magnitudine, ad medicinæ tantum usum."—*Plin. Hist. Nat.* xii. 8.

c. 170.—"But all these articles are hotter than is desirable, and so they aggravate fevers, much as wine would. But *oxymeli* alone does not aggravate fever, whilst it is an active purgative. . . . Not underviedly, I think, that *saccharum* may also be counted among things of this quality. . . ."—*Galen, Methodus Medendi*, viii.

c. 636.—"In Indiis stagnis nasci arundines calamique dicuntur, ex quorum radicibus expressum suavissimum succum bibunt. Vnde et Varro ait:

Indica non magno in arbore crevit arundo; Illius et lentis promitur radicibus humor, Dulcia qui noqueant succo concedere mella."

Isidori Hispanensis Originum, Lib. xvii. cap. vii.

c. 1220.—"Sunt insuper in Terra (Saneta) *canamelæ* de quibus *zucchara* ex compressione eliquantur."—*Jacobi Vitruvii, Hist. Hierosolym.* cap. lxxxv.

1298.—"Baungala est una provincia vera midli. . . . Il font grant morehandio, car il ont espi o galanga o gingibor o succare ot

de maintes autres chieres especes."—*Marco Polo*, Geog. Text, ch. cxvii.

1298.—"Je voz di que on ceste provenances" (Qinsai or Chokiang), "naist et se fait plus sucar que ne fait en tout le autre monde, et ce est encoro grandissime vente."—*Ibid.* ch. ciii.

1298.—"And before this city" (a place near Fu-chau) "came under the Great Can these people knew not how to make fine sugar (*zucchero*); they only used to boil and skim the juice, which, when cold, left a black paste. But after they came under the Great Can some men of Babylon" (i.e. of Cairo) "who happened to be at the Court proceeded to this city and taught the people to refine sugar with the ashes of certain trees."—*Idem.* in *Ramuso*, ii. 49.

c. 1343.—"In Cyprus the following articles are sold by the hundred-weight (*centaro di peso*) and at a price in besants: Round pepper, sugar in powder (*polvere di zucchero*) . . . sugars in loaves (*zuchcheri in pani*), bees' honey, sugar-cane honey, and carob-honey (*mele d'ape, mele di cunnemeli, mele di carrube*). . . ."—*Pegolotti*, 61.

"Loaf sugars are of several sorts, viz. *zucchero muckhera*, *caffettino*, and *bambillon*, and *musciatto*, and *dommaschino*; and the *muckhera* is the best sugar there is; for it is more thoroughly boiled, and its paste is whiter, and more solid, than any other sugar; it is in the form of the *bambillon* sugar like this Δ; and of this *muckhera* kind but little comes to the west, because nearly the whole is kept for the mouth and for the use of the Soldan himself.

"*Zucchero caffettino* is the next best after the *muckhera* . . .

"*Zucchero Bambillon* is the best next after the best *caffettino*.

"*Zucchero musciatto* is the best after that of *Bambillon*."

* * * * *

"*Zucchero chandi*, the bigger the pieces are, and the whiter, and the brighter, so much is it the better and finer, and there should not be too much small stuff.

"Powdered sugars are of many kinds, as of Cyprus, of Rhodes, of the Cranco of Monreale, and of Alexandria; and they are all made originally in entire loaves; but as they are not so thoroughly done, as the other sugars that keep their loaf shape . . . the loaves tumble to pieces, and return to powder, and so it is called powdered sugar . . ." (and a great deal more).—*Ibid.* 362-366. We cannot interpret most of the names in the preceding extract. *Bambillon* is 'Sugar of Babylon,' i.e. of Cairo, and *Dommaschino* of Damascus. *Muckhera* (see CANDY (SUGAR), the second quotation), *Caffettino*, and *Musciatto*, no doubt all represent Arabic terms used in the trade at Alexandria, but we cannot identify them.

c. 1345.—"J'ai vu vendre dans le Bengale . . . un *rikhi* (rotelle) de sucre (al-sukkar), poids de Dihly, pour quatre drachmes."—*Ibn Batuta*, iv. 211.

1516.—"Moreover they make in this city (Bengala, i.e. probably Chittagong) much and good white cane sugar (*aquagare branco de canas*), but they do not know how to consolidate it and make loaves of it, so they wrap up the powder in certain wrappers of raw hide, very well stitched up; and make great loads of it, which are despatched for sale to many parts, for it is a great traffic."—*Barbosa*, Lisbon ed. 362.

[1630.—"Let us have a word or two of the prices of sugar and sugar candy."—*Forrest*, *Bombay Letters*, i. 5.]

1807.—"Chacun sait que par effet des regards de Farid, des monceaux de terre se changeaient en sucre. Tel est le motif du surnom de *Schakar ganj*, 'tresor du sucre' qui lui a été donné."—*Arâish-i-Mahfil*, quoted by *Garcin de Tassy*, *Rel. Mus.* 95. (This is the saint, Farid-uddin Shakkarganj (d. A.D. 1238) whose shrine is at *Pak Paltan* in the Punjab.) [See *Crooke*, *Popular Religion*, &c. i. 214 seqq.]

1810.—"Although the sugar cane is supposed by many to be indigenous in India, yet it has only been within the last 50 years that it has been cultivated to any great extent. . . . Strange to say, the only sugar-candy used until that time" (20 years before the date of the book) "was received from China; latterly, however, many gentlemen have speculated deeply in the manufacture. We now see sugar-candy of the first quality manufactured in various places of Bengal, and I believe that it is at least admitted that the raw sugars from that quarter are eminently good."—*Williamson*, *V.M.* ii. 133.

SULTAN, s. Ar. *sultân*, 'a Prince, a Monarch.' But this concrete sense is, in Arabic, post-classical only. The classical sense is abstract 'dominion.' The corresponding words in Hebrew and Aramaic have, as usual, *sh* or *s*. Thus *sholtân* in Daniel (e.g. vi. 26—"in the whole dominion of my kingdom") is exactly the same word. The concrete word, corresponding to *sultân* in its post-classical sense, is *shaltî*, which is applied to Joseph in Gen. xlii. 6—"governor." So Saladin (Yûsuf Salâh-ad-dîn) was not the first Joseph who was *sultan* of Egypt. ["In Arabia it is a not uncommon proper name; and as a title it is taken by a host of petty kinglets. The Abbaside Caliphs (as Al-Wâsik . . .) formerly created these Sultans as their regents. Al Tâi bi'llah (A.D. 974) invested the famous Sabuktagin with the office . . . Sabuktagin's son, the famous Mahmûd of the Ghaznavite dynasty in 1002, was the first to adopt 'Sultân' as an independent title some 200 years after the death of Harûn-al-Rashîd" (*Burton*, *Arab. Nights*, i. 188.)]

o. 950.—“Ἐπὶ δὲ τῆς βασιλείας Μιχαὴλ τοῦ πλοῦ Οεοφύλου ἀνῆλθεν ἀπὸ Ἀφρίαῆς σκόλος ἰς' ἱουπαρίων, ἔχων κεφαλὴν τὸν τε Σολδαρὸν καὶ τὸν Σάμαν καὶ τὸν Καλφούς, καὶ ἐχειρώσαντο διαφόρους πόλεις τῆς Σαλαματίας.”—*Consilant. Porphyrog., De Thematibus*, ii. Thēma xi.

c. 1075 (written c. 1130).—“... et kal kaθελόντες Πέρσας τε καὶ Σαρακηνούς αὐτοὶ κύριοι τῆς Περσίδος γεγόνασι σουλτάνον τὸν Στραγγολίπιδαν * ὀνομάσαντες, ὅπερ σημαίνει παρ' αὐτοῖς Βασίλεος καὶ παντοκράτορος.”—*Diecephorus Bryennius, Comnenus*, i. 9.

c. 1121.—“Do divitiis Soldani mira refoerunt, et de incognitis speciebus quas in oriente viderunt. Soldanus dicitur quasi solus dominus, quia cunctis praeest Orientis principibus.”—*Oriensis Historia, Hist. Eccles.* lib. xi. In Paris ed. of *Le Prieux*, 1852, iv. 250-7.

1165.—“Both parties faithfully adhered to this arrangement, until it was interrupted by the interference of Sanjar-Shah ben Shah, who governs all Persia, and holds supreme power over 45 of its Kings. This prince is called in Arabic Sultan ul-Faral-Khabir (supreme commander of Persia).”—*R. Benjamin, in Wright*, 103-108.

c. 1200.—“Endementres quo ces echoes corioient cinsi en Antioche, li mesage qui par Ausiens estoient alé au soudan du Perse por demander aide s'en retournoient.”—*Guillaume de Tyr*, Old Fr. Tr. i. 171.

1298.—“Et quant il furent li venus, adonc Bonocclair qo soldan estoit de Babelonia vent on Armonie con grande host, et fait grand domages por la contrée.”—*Marco Polo*, Geog. Text, ch. xiii.

1307.—“Post quam vero Turchi occupaverunt terrā illā et habitaverūt ibidem, elegerūt dominū supor eoq, et illum vocaverunt Soldā quod idem est quod rex in idiomate Latinorū.”—*Histoni Armeni de Turcaris Liber*, cap. xiii. in *Novus Orbis*.

1309.—“En icelle grant paour de mort où nous ostiens, vindrent il nous ju-quos à treize ou quatorze dou convoil dou soudan, trop richement appareillés de drus d'or et de soie, et nous firent demander (par un frere de l'Ospital qui savoit barrazinois), de par le soudan, se nous vorriens estre delivre, et nous doimes quo oill, et ce pooient il bien savoir.”—*Joinville, Credo*. Joinville often has soudane, and sometimes saudane.

1198.—“Em este lugar o ilha a quo chamão Moncobiquy estava hum senhor a quo elles chamavam Colyptam quo era como visorroy.”—*Ribeiro de V. da Gama*, 26.

c. 1580.—“Now Tamburlaino the mighty Soldan comes, And leads with him the great Arabian King.”

Marlowe, Tamb. the Great, iv. 3.

* Togral Beg, founder of the Seljuk dynasty, called by various Western writers Tangrolitz, and (as here) Strangolitz.

[1596.—“... this scimitar That slew the Sophy and a Persian prince That won three fields of Sultan Solyman.” *Merchant of Venice*, II. I. 26.]

SUMATRA.

a. n.p. This name has been applied to the great island since about A.D. 1400. There can be no reasonable doubt that it was taken from the very similar name of one of the maritime principalities upon the north coast of the island, which seems to have originated in the 13th century. The seat of this principality, a town called Samudra, was certainly not far from Pasei, the Pacem of the early Portuguese writers, the *Passir* of some modern charts, and probably lay near the inner end of the Bay of Telo Samawe (see notes to *Marco Polo*, 2nd ed. ii. 276 seqq.). This view is corroborated by a letter from C. W. J. Wenniker (*Bijdragen tot de Taal-Land-en Volkenkunde van Nederlanduch Indie*, ser. iv. vol. 6. (1882), p. 298) from which we learn that in 1881 an official of Netherlands India, who was visiting Pasei, not far from that place, and on the left bank of the river (we presume the river which is shown in maps as entering the Bay of Telo Samawe near 'Pasei') came upon a *kampung*, or village, called Samudra. We cannot doubt that this is an indication of the site of the old capital.

The first mention of the name is probably to be recognised in Samara, the name given in the text of Marco Polo to one of the kingdoms of this coast, intervening between Busma, or Pacem, and Dagroian or Dragoian, which last seems to correspond with Pedir. This must have been the position of Samudra, and it is probable that it has disappeared accidentally from Polo's Samara. Malay legends give trivial stories to account for the etymology of the name, and others have been suggested; but in all probability it was the Skt. *Samudra*, the 'sea.' [See *Miscellaneous Papers relating to Indo-China*, 2nd ser. ii. 60; Leyden, *Malay Annals*, 65.] At the very time of the alleged foundation of the town a kingdom was flourishing at Dwira Samudra in S. India (see DOOR SUMMUND).

The first authentic occurrence of the name is probably in the Chinese annals, which mention, among the Indian kingdoms which were prevailed on to

send tribute to Kublai Khan, that of *Sumutala*. The chief of this State is called in the Chinese record *Tu-han-pa-ti* (Pauthier, *Marc Pol*, 606), which seems to exactly represent the Malay words *Tuan-Pati*, 'Lord Ruler.'

We learn next from Ibn Batuta that at the time of his visit (about the middle of the 14th century) the State of *Sumutra*, as he calls it, had become important and powerful in the Archipelago; and no doubt it was about that time or soon after, that the name began to be applied by foreigners to the whole of the great island, just as *Lamori* had been applied to the same island some centuries earlier, from *Lambri*, which was then the State and port habitually visited by ships from India. We see that the name was so applied early in the following century by Nicolo Conti, who was in those seas apparently c. 1420-30, and who calls the island *Shamuthera*. Fra Mauro, who derived much information from Conti, in his famous World-Map, calls the island *Isola Siamotra* or *Tuprobane*. The confusion with *Tuprobane* lasted long.

When the Portuguese first reached those regions Pedir was the leading State upon the coast, and certainly no State known as *Samudra* or *Sumatra* then continued to exist. Whether the city continued to exist, even in decay, is obscure. The *Ain*, quoted below, refers to the "port of Sumatra," but this may have been based on old information. Valentijn seems to recognise the existence of a place called *Samudra* or *Samotdara*, though it is not entered in his map. A famous mystic theologian who flourished under the great King of Achin, Iskandar Muda, and died in 1630, bore the name of Shamsuddin Shamatrani, which seems to point to a place called *Shamatra* as his birth-place. And a distinct mention of "the island of *Samatra*" as named from "a city of this northern part" occurs in the *soi-disant* "Voyage which Juan Serano made when he fled from Malacca" in 1512, published by Lord Stanley of Alderley at the end of his translation of Barbosa. This man, on leaving Pedir and going down the coast, says: "I drew towards the south and south-east direction, and reached to another country and city which is called *Samatra*," and so on. Now this indicates the position in which the city

of Sumatra must really have been, if it continued to exist. But, though this passage is not, all the rest of the narrative seems to be mere plunder from Varthema. Unless, indeed, the plunder was the other way; for there is reason to believe that Varthema never went east of Malabar.

There is, however, a like intimation in a curious letter respecting the Portuguese discoveries, written from Lisbon in 1515, by a German, Valentino Moravia (the same probably who published a Portuguese version of Marco Polo, at Lisbon, in 1502) and who shows an extremely accurate conception of Indian geography. He says: "The greatest island is that called by Marco Polo the Venetian Java Minor, and at present it is called *Sumotra* from a port of the said island" (see in *De Gubernatis, Viagg. Ital.* 391).

It is probable that before the Portuguese epoch the adjoining States of Paei and Sumatra had become united. Mr. G. Phillips, of the Consular Service in China, was good enough to send to one of the present writers, when engaged on Marco Polo, a copy of an old Chinese chart showing the northern coast of the island, and this showed the town of Sumatra (*Sumantala*). It seemed to be placed in the Gulf of Paei, and very near where Paei itself still exists. An extract of a Chinese account "of about A.D. 1413" accompanied the map. This was fundamentally the same as that quoted below from Groeneveldt. There was a village at the mouth of the river called *Tulu-mangkin* (qu. *Telu-Samawe*). A curious passage also will be found below, extracted by the late M. Pauthier from the great Chinese *Imperial Geography*, which alludes to the disappearance of Sumatra from knowledge.

We are quite unable to understand the doubts that have been thrown upon the derivation of the name, given to the island by foreigners, from that of the kingdom of which we have been speaking (see the letter quoted above from the *Bijdragen*).

1298.—"So you must know that when you leave the Kingdom of Basma (*Pacem*) you come to another Kingdom called *Samara* on the same Island."—*Marco Polo*, Bk. iii. ch. 10.

c. 1300.—"Beyond it (*Lamri*, or *Lambri*, near Achin) lies the country of *Samutra*, and beyond that Darband Nis, which is

a dependency of Java."—*Rashiduddin*, in *Elliot*, i. 71.

c. 1323.—"In this same island, towards the south, is another Kingdom by name Sumoltra, in which is a singular generation of people."—*Odoric*, in *Cathay*, &c., i. 277.

c. 1346.—"... after a voyage of 25 days we arrived at the island of Jāwa" (i.e. the Java Minor of Marco Polo, or Sumatra). "... We thus made our entrances into the capital, that is to say into the city of Sumuthra. It is large and handsome, and is encompassed with a wall and towers of timber."—*Ibn Batuta*, iv. 228-230.

1416.—"SUMATRA [Su-men-ta-la]. This country is situated on the great road of western trade. When a ship leaves Malacca for the west, and goes with a fair eastern wind for five days and nights, it first comes to a village on the sea-coast called *Ta-lu-man*, and anchoring here and going south-east for about 10 li (3 miles) one arrives at the said place.

"This country has no walled city. There is a large brook running out into the sea, with two tides every day; the waves at the mouth of it are very high, and ships continually founder there. . . ."—Chinese work, quoted by *Groeneveldt*, p. 85.

c. 1430.—"He afterwards went to a fine city of the island Taprobana, which island is called by the natives Sciamuthera."—*Conti*, in *India in XVth. Cent.*, 9.

1450.—"Isola Siamotra."—*Fra Mauro*.

1498.—"... Camatarra is of the Christians; it is distant from Calicut a voyage of 30 days with a good wind."—*Roleiro*, 109.

1510.—"Wherefore we took a junk and went towards Sumatra to a city called Pider."—*Varthema*, 228.

1522.—"... We left the island of Timor, and entered upon the great sea called Lant Chidol, and taking a west-south-west course, we left to the right and the north, for fear of the Portuguese, the island of Zumatra, anciently called Taprobana; also Pegu, Bengala, Urizza, Chelim (see KLING) where are the Malabars, subjects of the King of Narsinga."—*L'Isajetta*, Hak. Soc. 159.

1572.—

"Dizem, que desta terra, co' as possantes Ondas o mar intrando, dividio
À nobre ilha Samatra, que já d'antes
Juntas ambas a gente antigua vio :
Chersoneso foi dita, e das prestantes
Veas d'ouro, quo a terra produzio,
Aurea por epitheto the ajuntaram
Alguns que fosse Ophir imaginaram."

Camões, x. 124.

By Burton :

"From this Peninsula, they say, the sea parted with puissant waves, and entering tore

Samatra's noble island, wont to be joined to the Main as soon by men of yore. 'Twas called Chersoneso, and such degree it gained by earth that yielded golden ore, they gave a golden epithet to the ground : Some be who fancy Ophir here was found."

c. 1590.—"The *zabād* (i.e. civet) which i brought from the harbour, town of *Sumatra*, from the territory of Achin, goes by the name of *Sumatra zabād* (chūn az bandar-i Sāmātrāi az muzāfat-i Achin awurdand, Sāmātrāi goyand)."—*Atin*, *Blochmann*, i. 79, (orig. i. 93). [And see a reference to Lāmri in *Atin*, ed. *Jarrett*, iii. 48.]

1612.—"It is related that Raja *Shaher-ul-Nawi* (see SARNAU) was a sovereign of great power, and on hearing that *Samadra* was a fine and flourishing land he said to his warriors—which of you will take the Rajah of *Samadra*?"—*Syura Malayu*, in *J. Ind. Archip.* v. 316.

c. **.—"Sou-men-t'ala, est située au sud-ouest de *Tchen-tching* (la Cochîn Chine) . . . jusqu'à la fin du règne de *Tching-tou* (in 1425), ce roi ne cessa d'envoyer son tribut à la cour. Pendant les années *wen-hi* (1573-1615) ce royaume se partagea en deux, dont le nouveau se nomma *A-lehi*. . . Par la suite on n'en entendit plus parler."—*Grande Geog. Impériale*, quoted by *Pauthier*, *Maie Pol*, 567.

b.—

SUMATRA, s. Sudden squalls, precisely such as are described by Lockyer and the others below, and which are common in the narrow sea between the Malay Peninsula and the island of Sumatra, are called by this name.

1616.—"... it befel that the galliot of Miguel de Mucedo was lost on the Ilha Grande of Malacca" (?), where he had come to anchor, when a *Samatra* arose that drove him on the island, the vessel going to pieces, though the crew and most part of what she carried were saved."—*Bocarro*, *Decadu*, 626.

1711.—"Frequent squalls . . . these are often accompanied with Thunder and Lightning, and continue very fierce for Half an Hour, more or less. Our English Sailors call them *Sumatras*, because they always meet with them on the Coasts of this Island."—*Lockyer*, 56.

1726.—"At Malacca the straits are not above 4 Leagues broad; for though the opposite shore on Sumatra is very low, yet it may easily be seen on a clear Day, which is the Reason that the Sea is always as smooth as a Mill-pond, except it is ruffled with Squalls of Wind, which seldom come without Lightning, Thunder, and Rain, and though they come with great Violence, yet they are soon over, not often exceeding an Hour."—*A. Hamilton*, ii. 79, [ed. 1744].

1843.—"Sumatras, or squalls from the S. Westward, are often experienced in the S.W. Monsoon. . . . Sumatras generally come off the land during the first part of the night, and are sometimes sudden and severe, accompanied with loud thunder, lightning, and rain."—*Horsburgh*, ed. 1843, ii. 215.

[SUMJAO, v. This is properly the imp. of the H. verb *samjahnd*, 'to cause to know, warn, correct,' usually with the implication of physical coercion. Other examples of a similar formation will be found under PUCKEROW.

[1828. — ". . . in this case they apply themselves to sumjao, the defendant." — *Pundurang Hart*, ed. 1873, ii. 170.]

[SUMPITAN, s. The Malay blowing-tube, by means of which arrows, often poisoned, are discharged. The weapon is discussed under SARBATANE. The word is Malay *sumpit*, properly 'a narrow thing,' from *sumpit*, 'narrow, strait.' There is an elaborate account of it, with illustrations, in *Ling Roth, Natives of Sarawak and Br. N. Borneo*, ii. 184 seqq. Also see *Scott, Malayan Words*, 104 seqq.

[c. 1630. — "Sempitana." See under UPAS.

[1811. — "In advancing, the sumpitan is carried at the mouth and elevated, and they will discharge at least five arrows to one compared with a musket." — *Brooke*, in *Narrative of Events in Borneo and Celebes*, i. 261.

[1883. — "Their (the Samangs') weapon is the sumpitan, a blow-gun, from which poisoned arrows are expelled." — *Miss Bud*, *The Golden Chersonese*, 16.]

SUNDA, n.p. The western and most mountainous part of the island of Java, in which a language different from the proper Javanese is spoken, and the people have many differences of manners, indicating distinction of race. In the 16th century, Java and Sunda being often distinguished, a common impression grew up that they were separate islands; and they are so represented in some maps of the 16th century, just as some medieval maps, including that of Fra Mauro (1459), show a like separation between England and Scotland. The name Sunda is more properly indeed that of the people than of their country. The Dutch call them *Sundanese* (Soendanezen). The Sunda country is considered to extend from the extreme western point of the island to Cheribon, i.e. embracing about one-third of the whole island of Java. Hinduism appears to have prevailed in the Sunda country, and held its ground longer than in "Java," a name which the proper Javanese restrict to

their own part of the island. From this country the sea between Sumatra and Java got from Europeans the name of the Straits of Sunda. Geographers have also called the great chain of islands from Sumatra to Timor "the Sunda Islands."

[Mr. Whitway adds: "There was another Sunda near Goa, but above the Ghäts, where an offspring of the Vijayanagara family ruled. It was founded at the end of the 16th century, and in the 18th the Portuguese had much to do with it, till Tippoo Sultân absorbed it, and the ruler became a Portuguese pensioner."]

1516. — "And having passed Samatara towards Java there is the island of Sunda, in which there is much good pepper, and it has a king over it, who they say desires to serve the King of Portugal. They ship thence many slaves to China." — *De la Cosa*, 196.

1520. — "Duarte Coelho in a ship, along with the galeot and a foist, went into the port of Gunda, which is at the end of the island of Samatara, on a separate large island, in which grows a great quantity of excellent pepper, and of which there is a great traffic from this port to China, this being in fact the most important merchandize exported thence. The country is very abundant in provisions, and rich in groves of trees, and has excellent water, and is peopled with Moors who have a Moorish king over them." — *Correa*, iii. 92.

1553. — "Of the land of Jalla we make two islands, one before the other, lying west and east as if both on one parallel. . . . But the Jaos themselves do not reckon two islands of Jalla, but one only, of the length that has been stated . . . about a third in length of this island towards the west constitutes Sunda, of which we have now to speak. The natives of that part consider their country to be an island divided from Jalla by a river, little known to our navigators, called by them Chiamo or Chonano, which cuts off right from the sea,* all that third part of the land in such a way that when these natives define the limits of Jalla they say that on the west it is bounded by the Island of Sunda, and separated from it by this river Chiamo, and on the east by the island of Bala, and that on the north they have the island of Madura, and on the south the unexplored sea. . . ." &c. — *Barros*, IV. i. 12.

1551. — "The information we have of this port of Chlapa, which is the same as Gunda, and of another port called Bocca, these two being 15 leagues one from the other, and

* ". . . hum rio . . . que corta do mar todo aquella terço do terra." . . . We are not quite sure how to translate. Crawford renders: "This (river) intersects the whole island from sea to sea," which seems very free. But it is true, as we have said, that several old maps show Java and Sunda thus divided from sea to sea.

both under one King, is to the effect that the supply of pepper one year with another will be xxx thousand quintals,* that is to say, xx thousand in one year, and x thousand the next year; also that it is very good pepper, as good as that of Malabar, and it is purchased with cloths of Cambaya, Bengalla, and Choronandel."—*I. Nunez, in Subsidios*, 12.

1566.—"Sonda, vn Isola de' Mori appresso la costa della Giava."—*Ces. Federici, in Ramusio*, iii. 391c.

c. 1570.—

"Os Sundas o Malaios con pimenta,
Com uassas, e noz ricos Bandaneas,
Com roupa e droga Cambaia e opulenta,
E com cravo os longinquos Malaguezas."
—*Ant. de' Abreu, De. de Malacca*.

1598.—Linschoten does not recognize the two islands. To him Sunda is only a place in Java:—

"... there is a straight or narrow passage between Sumatra and Java, called the straight of Sunda, of a place so called, lying not far from thence within the Ile of Java. . . . The principall haven in the land is Sunda Calaja,† whereof the straight beareth the name; in this place of Sida there is much Pepper."—p. 31.

SUNDERBUNDS, n.p. The well-known name of the tract of intersecting creeks and channels, swampy islands, and jungles, which constitutes that part of the Ganges Delta nearest the sea. The limits of the region so-called are the mouth of the Hoogly on the west, and that of the Megna (i.e. of the combined great Ganges and Brahmaputra) on the east, a width of about 220 miles. The name appears not to have been traced in old native documents of any kind, and hence its real form and etymology remain uncertain. *Sundara-rana*, 'beautiful forest'; *Sundari-rana*, or -*ban*, 'forest of the Sundari tree'; *Chandra-ban*, and *Chandra-band*, 'moon-forest' or 'moon-embankment'; *Chunda-bhanda*, the name of an old tribe of salt-makers; ‡ *Chandra dip-ban* from a large zemindary called Chandra-dip in the Bakerganj district at the eastern extremity of the Sunderbunds; these are all suggestions that have been made. Whatever be the true etymology, we doubt if it is to be sought in *sundara* or *sundari*. [As to the derivation from the *Sundari* tree which is perhaps most usually

accepted, Mr. Beveridge (*Man. of Bakerganj*, 24, 167, 32) remarks that this tree is by no means common in many parts of the Bakerganj Sunderbunds; he suggests that the word means 'beautiful wood' and was possibly given by the Brahmans.] The name has never (except in one quotation below) been in English mouths, or in English popular orthography, *Soonderbunds*, but *Sunderbunds*, which implies (in correct transliteration) an original *sundra* or *chandra*, not *sundara*. And going back to what we conjecture may be an early occurrence of the name in two Dutch writers, we find this confirmed. These two writers, it will be seen, both speak of a famous *Sandery*, or *Santry*, Forest in Lower Bengal, and we should be more positive in our identification were it not that in Van der Brucke's map (1660) which was published in Valentijn's *East Indies* (1726) this Sandery Forest is shown on the west side of the Hoogly R., in fact about due west of the site of Calcutta, and a little above a place marked as *Busandri*, located near the exit into the Hoogly of what represents the old Samaswati R., which enters the former at Sankral, not far below the Botanical Gardens, and 5 or 6 miles below Fort William. This has led Mr. Blochmann to identify the *Sundari Bosch* with the old Mahall *Dasandhari* which appears in the *Ain* as belonging to the Sirkar of Sulimabad (*Gladwin's Ayeen*, ii. 207, orig. i. 407; *Jarratt*, ii. 140; *Blochm.* in *J.A.S.B.* xlii. pt. i. p. 232), and which formed one of the original "xxiv. Pergunnas."* Undoubtedly this is the *Dasandari* of V. den Broucke's map; but it seems possible that some confusion between *Dasandari* and *Bosch Sandery* (which would be *Sandarban* in the vernacular) may have led the map-maker to misplace the latter. We should gather from Schulz† that he passed the Forest of Sandry about a Dutch mile below Sankral, which he mentions. But his statement is so nearly identical with that in Valentijn that we appre-

* *Dasandhari* is also mentioned by Mr. James Grant (1760) in his *Two of the Revenues of Bengal*, as the Pergunna of *Ellu-busandry*; and by A. Hamilton as a place on the Damodar, producing much good sugar (*17th Report*, p. 403; *A. Ham.* ii. 4). It would seem to have been the present Pergunna of Balla, some 13 or 14 miles west of the northern part of Calcutta. See *Hunter's Bengal Gaz.* i. 365.
† So called in the German version which we use; but in the Dutch original he is Schouten.

* Apparently 30,000 quintals every two years.
† *Sunda Kalaja* was the same as *Jacatra*, on the site of which the Dutch founded Batavia in 1619.

‡ These are mentioned in a copper tablet inscription of A.D. 1136; see Blochmann, as quoted further on, p. 223.

hend they have no *separate* value. Valentijn, in an earlier page, like Bernier, describes the Sunderbunds as the resort of the Arakan pirates, but does not give a name (p. 169).

1661.—“We got under sail again” (just after meeting the Arakan pirates) “in the morning early, and went past the Forest of Santry, so styled because (as has been credibly related) Alexander the Great with his mighty army was hindered by the strong rush of the ebb and flood at this place, from advancing further, and therefore had to turn back to Macedonia.”—Walter Schulz, 155.

c. 1666.—“And thence it is” (from piratical raids of the Mugs, &c.) “that at present there are seen in the mouth of the *Ganges*, so many fine Isles quite deserted, which were formerly well peopled, and where no other Inhabitants are found but wild Beasts, and especially Tygers.”—Bernier, E.T. 54; [ed. Constable, 442].

1726.—“This (Bengal) is the land wherein they will have it that Alexander the Great, called by the Moors, whether Hindostanders or Persians, *Sulthaan Iskender*, and in their historians *Iskender Doulcarnain*, was . . . they can show you the exact place where King Porus held his court. The natives will prate much of this matter; for example, that in front of the SANDERIE-WOOD (*Sanderie Bosch*, which we show in the map, and which they call properly after him *Iskenderie*) he was stopped by the great and rushing streams.”—Valentijn, v. 179.

1728.—“But your petitioners did not arrive off Sunderbund Wood till four in the evening, where they rowed backward and forward for six days, with which labour and want of provisions three of the people died.”—*Petition of Sheik Mahmud Ameen and others*, to Govr. of Ft. St. Geo, in *Wheeler*, iii. 41.

1764.—“On the 11th Bhaudan, whilst the Boats were at Kerma in Soonderbund, a little before daybreak, Captain Ross arose and ordered the *Manjes* to put off with the *Budgerow*. . . .”—*Native Letter regarding Murder of Captain John Ross by a Native Crew*, in *Lang*, 383. This instance is an exception to the general remark made above that the English popular orthography has always been *Sunder*, and not *Soonder*-bunds.

1786.—“If the Jellinghy be navigable we shall soon be in Calcutta; if not, we must pass a second time through the *Sundarbans*.”—Letter of Sir W. Jones, in *Life*, ii. 83.

“A portion of the Sunderbunds . . . for the most part overflowed by the tide, as indicated by the original Hindoo name of Chunderbund, signifying mounds, or offspring of the moon.”—James Grant, in App. to *Fifth Report*, p. 260. In a note Mr. Grant notices the derivation from “*Soonder* wood,” and “*Soonder-ban*,” “beautiful wood,” and proceeds: “But we adhere to our own etymology rather . . . here all, because the richest and greatest part of

the Sunderbunds is still comprized in the ancient Zemindarry pergunnah of *Chunder deep*, or lunar territory.”

1792.—“Many of these lands, what is called the *Sundra bunds*, and others at the mouth of the *Ganges*, if we may believe the history of Bengal, was formerly well inhabited.”—*Forrest*, V. to *Mergui*, Pref. p. 5.

1793.—“That part of the delta bordering on the sea, is composed of a labyrinth of rivers and creeks, . . . this tract known by the name of the Woods, or *Sunderbunds*, is in extent equal to the principality of Wales.”—*Rennell*, *Mem. of Map of Hind.*, 3rd ed., p. 359.

1853.—“The scenery, too, exceeded his expectations; the terrible forest solitude of the *Sunderbunds* was full of interest to an European imagination.”—*Outfield*, i. 38.

[SUNGAR, s. Pers. *sanga*, *sang*, ‘a stone.’ A rude stone breastwork, such as is commonly erected for defence by the Afridis and other tribes on the Indian N.W. frontier. The word has now come into general military use, and has been adopted in the *S. African* war.

[1857.—“ . . . breastworks of wood and stone (*murcha* and *sanga* respectively). . . .” —*Belleau*, *Journal of Mission*, 127.

[1900.—“Conspicuous *sungars* are constructed to draw the enemy’s fire.”—*Pioneer Mail*, March 16.]

The same word seems to be used in the Hills in the sense of a rude wooden bridge supported by stone piers, used for crossing a torrent.

[1833.—“Across a deep ravine . . . his Lordship erected a neat *sangah*, or mountain bridge of pines.”—*Mundy*, *Pen and Pencil Sketches*, ed. 1853, p. 117.

[1871.—“A *sungha* bridge is formed as follows: on either side the river piers of rubble masonry, laced with cross-beams of timber, are built up; and into these are inserted stout poles, one above the other in successively projecting tiers, the interstices between the latter being filled up with cross-beams,” &c.—*Harcourt*, *Himalayan Districts of Kooloo*, p. 67 seq.]

SUNG TARA, s. Pers. *sangtara*. The name of a kind of orange, probably from *Cintra*. See under ORANGE a quotation regarding the fruit of *Cintra*, from *Abulfeda*.

c. 1526.—“The *Sengtereh* . . . is another fruit. . . . In colour and appearance it is like the citron (*Tarang*), but the skin of the fruit is smooth.”—*Naber*, 323.

c. 1590.—“*Sirkar Silhet* is very mountainous. . . . Here grows a delicious fruit called *Soontara* (*suntara*) in colour like an orange, but of an oblong form.”—*Ayeen*, by

Gladwin, ii. 10; [*Jarrett* (ii. 124) writes *Suntarah*].

1793.—“The people of this country have infinitely more reason to be proud of their oranges, which appear to me to be very superior to those of Silhet, and probably indeed are not surpassed by any in the world. They are here called *Santdu*, which I take to be a corruption of *Sengterrah*, the name by which a similar species of orange is known in the Upper Provinces of India.”—*Kirkpatrick's Nepal*, 129.

1835.—“The most delicious oranges have been procured here. The rind is fine and thin, the flavour excellent; the natives call them ‘*cintra*.’”—*Wanderings of a Pilgrim*, ii. 99.

SUNN, s. Beng. and Hind. *san*, from Skt. *śana*; the fibre of the *Crotalaria juncea*, L. (N.O. *Leguminosae*); often called Bengal, or Country, hemp. It is of course in no way kindred to true hemp, except in its economic use. In the following passage from the *Āin* the reference is to the *Hibiscus cannabinus* (see *Walt, Econ. Dict.* ii. 597).

[c. 1590.—“Hemp grows in clusters like a no-ogay. . . . One species bears a flower like the cotton-shrub, and this is called in Hindostan, *sun-pant*. It makes a very soft rope.”—*Ayem*, by *Gladwin*, ii. 89; in *Blackmann* (i. 87) *Patanan*.]

1838.—“**Sunn** . . . a plant the bark of which is used as hemp, and is usually sown around cotton fields.”—*Playfair, Taleef-i-Sherief*, 96.

[**SUNNEE, SOONNEE**, s. Ar. *sunni*, which is really a Pers. form and stands for that which is expressed by the Ar. *Ahlu's-Sunnah*, ‘the people of the Path,’ a ‘Traditionist.’ The term applied to the large Mahommedan sect who acknowledge the first four Khalifas to have been the rightful descendants of the Prophet, and are thus opposed to the *Shacahs*. The latter are much less numerous than the former, the proportion being, according to Mr. Wilfrid Blunt's estimate, 15 millions Shihs to 145 millions of Sunnis.

[c. 1590.—“The Mahommedans (of Kashmir) are partly *Sunnals*, and others of the sects of *Aly* and *Noorbukshahy*; and they are frequently engaged in wars with each other.”—*Ayem*, by *Gladwin*, ii. 125; ed. *Jarrett*, ii. 352.

[1623.—“The other two . . . are *Sonni*, as the Turks and Moghol.”—*P. della Valle*, *Itak. Soc.* i. 152.

[1812.—“A fellow told me with the gravest face, that a lion of their own country would

never hurt a *Shoyah* . . . but would always devour a *Sunni*.”—*Morier, Journey through Persia*, 62.]

SUNNUD, s. Hind. from Ar. *sanad*. A diploma, patent, or deed of grant by the government of office, privilege, or right. The corresponding Skt.—*H. is śasana*.

[c. 1590.—“A paper authenticated by proper signatures is called a *sunnud*. . . .”—*Ayem*, by *Gladwin*, i. 211; ed. *Blackmann*, i. 259.]

1758.—“They likewise brought *sunnuds*, or the commission for the nabobship.”—*Orme, Hist.*, ed. 1803, ii. 281.

1769.—“That your Petitioners, being the *Brahmins*, &c. . . . were permitted by *Sunnud* from the President and Council to collect daily alms from each shop or doocan (*Doocann*) of this place, at 5 cowries per item.”—*In Long*, 181.

1776.—“If the path to and from a House . . . be in the Territories of another Person, that Person, who always hath passed to and fro, shall continue to do so, the other Person aforesaid, though he hath a Right of Property in the Ground, and hath an attested *Sunnud* thereof, shall not have Authority to cancel him any Let or Molestation.”—*Rothel, Cole*, 160-161.

1799.—“I enclose you *sunnuds* for pension for the Killadar of Chittledroog.”—*Wellington*, i. 45.

1800.—“I wished to have traced the nature of landed property in *Soonlah* . . . by a chain of *Sunnuds* up to the 8th century.”—*Sir T. Munro, in Life*, i. 249.

1800.—“This *sunnud* is the foundation of all the rights and privileges annexed to a *Jageer* (*Jagheer*).”—*Harington's Analysis*, ii. 410.

SUNYÁSEE, s. Skt. *saṃnyāṣī*, lit. ‘one who resigns, or abandons,’ *scil.* ‘wordly affairs’; a Hindu religious mendicant. The name of *Sunyásee* was applied familiarly in Bengal, c. 1760-75, to a body of banditti claiming to belong to a religious fraternity, who, in the interval between the decay of the imperial authority and the regular establishment of our own, had their head-quarters in the forest-tracts at the foot of the Himalaya. From these they used to issue periodically in large bodies, plundering and levying exactions far and wide, and returning to their asylum in the jungle when threatened with pursuit. In the days of Nawab Mir Kásim ‘Alí (1760-64) they were bold enough to plunder the city of Dacca; and in 1768 the great geographer James

Rennell, in an encounter with a large body of them in the territory of Koch (see COOCH) Bihār, was nearly cut to pieces. Rennell himself, five years later, was employed to carry out a project which he had formed for the suppression of these bands, and did so apparently with what was considered at the time to be success, though we find the depredators still spoken of by W. Hastings as active, two or three years later.

[c. 200 A.D.—“Having thus performed religious acts in a forest during the third portion of his life, let him become a Sannyasi for the fourth portion of it, abandoning all sensual affection.”—*Manu*, vi. 33.]

[c. 1590.—“The fourth period is Sannyāsa, which is an extraordinary state of austerity that nothing can surpass. . . . Such a person His Majesty calls Sannyāsi.”—*Ain*, ed. *Jarrett*, iii. 278.]

1616.—“Sunt autem Sannases apud illos Brachmanes quidam, sanctimoniae opinione habentes, ab hominum sollicito consortio semoti in solitudine degentes et nonnunquam totū nudū corpus in publicū prodeunt.”—*Jarrie*, *Thea*, i. 663.

1626.—“Some (an unlearned kind) are called Sannases.”—*Purchas*, *Pilgrimage*, 519.

1651.—“The Sanyasya are people who set the world and worldly joys, as they say, on one side. They are indeed more precise and strict in their lives than the foregoing.”—*Rogierus*, 21.

1674.—“Saniade, or Saniasi, is a dignity greater than that of Kings.”—*Furia y Sousa*, *Asia Port.* n. 711.

1726.—“The San-yasés are men who, forsaking the world and all its fruits, betake themselves to a very strict and retired manner of life.”—*Valentijn*, *Choro*, 75.

1766.—“The Sanashy Faquirs (part of the same Tribe which plundered Dacca in Cossim Ally's Time*) in arms to the number of 7 or 800 at the Time I was surveying Bâár (a small Province near Boutan), and had taken and plundered the Capital of that name within a few Coss of my route. . . . I came up with Morrison immediately after he had defeated the Sanashys in a pitched Battle. . . . Our Escort, which were a few Horse, rode off, and the Enemy with drawn Sabres immediately surrounded us. Morrison escaped unhurt, Richards, my Brother officer, received only a slight Wound, and fought his Way off; my Armenian Assistant was killed, and the Sopoy Adjutant much

wounded. . . . I was put in a Palankeen, and Morrison made an attack on the Enemy and cut most of them to Pieces. I was now in a most shocking Condition indeed, being deprived of the Use of both my Arms, . . . a cut of a Sabre (*sic*) had cut through my right Shoulder Bone, and laid me open for nearly a Foot down the Back, cutting thro' and wounding some of my Ribs. I had besides a Cut on the left Elbow which took off the Muscular part of the breadth of a Hand, a Stab in the Arm, and a large Cut on the head. . . .”—MS. Letter from *James Rennell*, dd. August 30, in possession of his grandson *Majur Rodd*.

1797.—“A body of 5000 Sinnasses have lately entered the Sircar Sarong country; the Phousdar sent two companies of Sepoys after them, under the command of a serjeant. . . . the Sinnasses stood their ground, and after the Sepoys had fired away their ammunition, fell on them, killed and wounded near 80, and put the rest to flight. . . .”—Letter to *President at Ft. William*, from *Thomas Rumbold*, *Chief at Patna*, dd. April 20, in *Long*, p. 626.

1773.—“You will hear of great disturbances committed by the Sinnasses, or wandering Fackcers, who annually infest the provinces about this time of the year, in pilgrimage to Juggernaut, going in bodies of 1000 and sometimes even 10,000 men.”—Letter of *Warren Hastings*, dd. February 2, in *Oleig*, i. 282.

“At this time we have five battalions of Sepoys in pursuit of them.”—*Do.* do., March 31, in *Oleig*, i. 291.

1771.—“The history of these people is curious. . . . They . . . rove continually from place to place, recruiting their numbers with the healthiest children they can steal. . . . Thus they are the stoutest and most active men in India. . . . Such are the Senassies, the gypsies of Hindostan.”—*Do.* do., dd. August 25, in *Oleig*, 303-4. See the same vol., also pp. 234, 296-7-8, 395.

1826.—“Being looked upon with an evil eye by many persons in society, I pretended to bewail my brother's loss, and gave out my intention of becoming a Sunyasse, and retiring from the world.”—*Pandurang Huri*, 394; [ed. 1873, ii. 267; also i. 189].

SUPÁRA, n.p. The name of a very ancient port and city of Western India; in *Skt. Sārpataka*,* popularly Supāra. It was near Wasūi (*Bacaim* of the Portuguese—see (1) *Bassein*)—which was for many centuries the chief city of the Konkan, where the name still survives as that of a well-to-do town of 1700 inhabitants, the channel by which vessels in former days reached

* This affair is alluded to in one of the extracts in *Long* (p. 342): “Agreed . . . that the Faklers who were made prisoners at the retaking of Dacca may be employed as Coolies in the repair of the Factory.”—*Proceeds of Council at Ft. William*, Dec. 5, 1769.

* *Williams* (*Skt. Dict.* s.v.) gives *Sūpāraka* as “the name of a mythical country”; but it was real enough. There is some ground for believing that there was another *Sūpāraka* on the coast of Orissa, Συπάρκα of Ptolemy.

it from the sea being now dry. The city is mentioned in the *Mahābhārata* as a very holy place, and in other old Sanskrit works, as well as in cave inscriptions at Kārli and Nāsik, going back to the 1st and 2nd centuries of the Christian era. Excavations affording interesting Buddhist relics, were made in 1882 by Mr. (now Sir) J. M. Campbell (see his interesting notice in *Bombay Gazetteer*, xiv. 314-342; xvi. 125) and Pundit Indrajī Bhagwānlāl. The name of Supāra is one of those which have been plausibly connected, through *Sophr*, the Coptic name of India, with the *Ophir* of Scripture. Some Arab writers call it the Sofala of India.

c. A.D. 80-90.—“Τοπία δὲ ἐμπορία ἀπὸ τὸ ἐξῆς κείμενα ἀπὸ Βαρυγάζων, Σούπαρα, καὶ Καλλιόνα πόλεις . . .”—*Periplus*, § 32, ed. *Fabricii*.

c. 150.—

“Ἀριακῆς Σαδινῶν
Σουπάρρα . . .
Γοάριοι ποταμοῦ ἐκβολαὶ . . .
Δούγγα . . .
Πήρδα ποταμοῦ ἐκβολαὶ . . .
Σιμύλλα ἐμπορίων καὶ ἄκρα . . .”

Ptolemy, VII. i. f. § 6.

c. 160.—“The King compelling Wijayo and his retinue, 700 in-number, to have the half of their heads shaved, and having embarked them in a vessel, sent them adrift on the ocean. . . . Wijayo himself landed at the port of Suppāraka. . . .”—*The Mahānāsa*, by Turnour, p. 49.

c. 500.—“Σουφείρ, χώρα, ἐν ᾗ οἱ πολλοὶ τιμοὶ λίθοι, καὶ ὁ χρυσός, ἐν Ἰνδία.”—*Hesychius*, s.v.

c. 951.—“Cities of Hind . . . Kambāya, Subārā, Sindān.”—*Isakhrī*, in *Elliot*, i. 27.

A.D. 1095.—“The Mahāmāndallika, the illustrious Anantādva, the Emperor of the Koṅkan (Concan), has released the toll mentioned in this copper-grant given by the Sillāra, in respect of every cart belonging to two persons . . . which may come into any of the ports, Sri Sthānaka (Tana), as well as Nāgapur, Surpāraka, Chemuli (Chaul) and others, included within the Konkan Fourteen Hundred. . . .”—*Copper-Plate Grant*, in *Ind. Antiq.* ix. 38.

c. 1150.—“Sūbhāra is situated 1½ mile from the sea. It is a populous busy town, and is considered one of the entrepôts of India.”—*Etisid*, in *Elliot*, i. 85.

1321.—“There are three places where the Friars might reap a great harvest, and where they could live in common. One of these is Supara, where two friars might be stationed; and a second is in the district of Parocco (Broach), where two or three might

abide; and the third is Columbus (Quillon).”—*Letter of Fr. Jordanus, in Cathay*, &c., 227.

c. 1330.—“Sūfālāh Indica. Biranio nominatur Sūfārāh. . . . Do eo nihil commemorandum inveni.”—*Abulfeda*, in *Gildemeister*, 189.

1533.—“Rent of the *caçabe* (Cusbah), of Cupara . . . 14,122 *fatans*.”—*S. Boethio*, *Tombo*, 175.

1803.—Extract from a letter dated Camp Soopara, March 20, 1803.

“We have just been paying a formal visit to his highness the poishwa,” &c.—In *Asiatic Annual Reg.* for 1803, *Chron.* p. 99.

1816.—“Supara is a large place in the Agaseo mahal, and contains a considerable Mussulman population, as well as Christian and Hindoo . . . there is a good deal of trade; and grain, salt, and garden produce are exported to Guzerat and Bombay.”—*Desultory Notes*, by John Vanspell, Esq., in *Trans. As. Soc.* vii. 140.

SUPREME COURT. The designation of the English Court established at Fort William by the Regulation Act of 1773 (13 Geo. III. c. 63), and afterwards at the other two Presidencies. Its extent of jurisdiction was the subject of acrimonious controversies in the early years of its existence; controversies which were closed by 21 Geo. III. c. 70, which explained and defined the jurisdiction of the Court. The use of the name came to an end in 1862 with the establishment of the ‘High Court,’ the bench of which is occupied by barrister judges, judges from the Civil Service, and judges promoted from the native bar.

The Charter of Charles II., of 1661, gave the Company certain powers to administer the laws of England, and that of 1683 to establish Courts of Judicature. That of Geo. I. (1726) gave power to establish at each Presidency Mayor’s Courts for civil suits, with appeal to the Governor and Council, and from these, in cases involving more than 1000 *pagodas*, to the King in Council. The same charter constituted the Governor and Council of each Presidency a Court for trial of all offences except high treason. Courts of Requests were established by charter of Geo. II., 1763. The Mayor’s Court at Madras and Bombay survived till 1797, when (by 37 Geo. III. ch. 142) a Recorder’s Court was instituted at each. This was superseded at Madras by a Supreme Court in 1801, and at Bombay in 1823.

SURA, s. **Toddy** (q.v.), i.e. the fermented sap of several kinds of palm, such as coco, palmyra, and wild-date. It is the Skt. *sura*, 'vinous liquor,' which has passed into most of the vernaculars. In the first quotation we certainly have the word, though combined with other elements of uncertain identity, applied by Cosmas to the milk of the coco-nut, perhaps making some confusion between that and the fermented sap. It will be seen that Linschoten applies *sura* in the same way. Bluteau, curiously, calls this a *Cyfre* word. It has in fact been introduced from India into Africa by the Portuguese (see *Ann. Marit.* iv. 293).

c. 515. — "The Argell" (i.e. *Nargil*, or *nargela*, or coco nut) "is at first full of very sweet water, which the Indians drink, using it instead of wine. This drink is called *Alanco sura*," and is exceedingly pleasant." — *Cosmas*, in *Callag*, &c., cixxi.

[1551. — "Cura." See under **ARRACK**.]

1663. — "They grow two qualities of palm-trees, one kind for the fruit, and the other to give *cura*." — *Gazet*, t. 67.

1578. — "Sura, which is, as it were, *vin* *maist*," — *Leclat*, 160.

1593. — "... in that sort the pot in short space is full of water, which they call *Bura*, and is very pleasant to drinke, like sweet whny, and somewhat better." — *Linschoten*, 101; [*Hak. Soc.* ii. 43].

1609-10. — "... A goodly country and fertile ... abounding with Date Trees, whence they draw a liquor, called *Turree* (*Toddy*) or *Sura*. ... " — *Purch*, in *Purchas*, i. 130.

1613. — "La si sis boire mes mariniers de telle sorte que peu s'en font qu'ils ne remuer-ent notre almahie ou latteau: Ce breuvage estoit du *sura*, qui est du vin fait de palmes." — *Meryet*, *Voyages*, 252.

c. 1650. — "Nor could they drink either Wine, or *Sury*, or Strong Water, by reason of the great Imposts which he laid upon them." — *Turner*, E.T. ii. 86; [*ed. Hall*, i. 343].

1653. — "Les Portugais appellent ce *lari* ou vin des Indes, *Soura* ... de cette liqueur le *singa*, et la grande chaudière-*souris* ... sont extrêmement amateurs, aussi bien que les Indiens Mulsulmans (*sic*), Persis, et quelques tribus d'Indou. ... " — *De la Boullaye-le-Gouz*, ed. 1657, 263.

SURAT, n.p. In English use the name of this city is accented *Suratt*; but the name is in native writing and parlance generally *Sūrat*. In the *Ann*, however (see below), it is written *Sūrat*;

* *Πορξὸ* perhaps is Tam. *lanha*, 'coco-nut.'

also in *Saddik Isfahani* (p. 106). *Surat* was taken by Akbar in 1573, having till then remained a part of the falling Mahomedan kingdom of Guzerat. An English factory was first established in 1608-9, which was for more than half a century the chief settlement of the English Company in Continental India. The transfer of the Chiefs to Bombay took place in 1687.

We do not know the origin of the name. Various legends on the subject are given in Mr. (now Sir J.) Campbell's *Bombay Gazetteer* (vol. ii.), but none of them have any probability. The ancient Indian *Saurashtra* was the name of the Peninsula of Guzerat or Kattywar, or at least of the maritime part of it. This latter name and country is represented by the differently-spelt and pronounced *Sūrat* (see **SURATH**). Sir Henry Elliot and his editor have repeatedly stated the opinion that the names are identical. Thus: "The names '*Surat*' and '*Sūrat*' are identical, both being derived from the Sanskrit *Saurashtra*; but as they belong to different places a distinction in spelling has been maintained. '*Surat*' is the city; '*Sūrat*' is a *prant* or district of Kattiwar, of which Junagarh is the chief town" (*Elliot*, v. 350; see also 197). Also: "The Sanskrit *Saurashtra* and *Gurjara* survive in the modern names *Surat* and *Guzerat*, and however the territories embraced by the old terms have varied, it is hard to conceive that *Surat* was not in *Saurashtra* nor *Guzerat* in *Gurjara*. All evidence goes to prove that the old and modern names applied to the same places. Thus Ptolemy's *Surastræ* comprises *Surat*. ... " (*Dorson* (1) *ibid.* i. 359). This last statement seems distinctly erroneous. *Surat* is in Ptolemy's *Adra*, not in *Συραστρῆς*, which represents, like *Saurashtra*, the peninsula. It must remain doubtful whether there was any connection between the names, or the resemblance was accidental. It is possible that continental *Surat* may have originally had some name implying its being the place of passage to *Saurashtra* or *Sorath*.

Surat is not a place of any antiquity. There are some traces of the existence of the name ascribed to the 14th century, in passages of uncertain value in certain native writers. But it only

came to notice as a place of any importance about the very end of the 15th century, when a rich Hindu trader, Gopi by name, is stated to have established himself on the spot, and founded the town. The way, however, in which it is spoken of by Barbosa previous to 1516 shows that the rise of its prosperity must have been rapid.

[*Surat* in English slang is equivalent to the French *Rafiot*, in the sense of 'no great shakes,' an adulterated article of inferior quality (*Burrère*, s.v. *Rafiot*). This perhaps was accounted for by the fact that "until lately the character of Indian cotton in the Liverpool market stood very low, and the name '*Surats*,' the description under which the cotton of this province is still included, was a byword and a general term of contempt" (*Barar Gazetteer*, 226 seq.)]

1510.—"Don Afonso" (de Noronha, nephew of Albuquerque) "in the storm not knowing whither they went, entered the Gulf of Cambay, and struck upon a shoal in front of Currat. Trying to save themselves by swimming or on planks many perished, and among them Don Afonso."—*Correa*, ii. 29.

1516.—"Having passed beyond the river of Roynel, on the other side there is a city which they call *Curate*, peopled by Moors, and close upon the river; they deal there in many kinds of wares, and carry on a great trade; for many ships of Malabar and other parts sail thither, and sell what they bring, and return loaded with what they choose. . . ."—*Barbosa*, Lisbon ed. 280.

1525.—"The corjaia (Gorge) of cotton cloths of *Curate*, of 14 yards each, is worth . . . 250 *feudos*."—*Lembrança*, 45.

1528.—"Hoytor da Silveira put to sea again, scouring the Gulf, and making war everywhere with fire and sword, by sea and land; and he made an onslaught on *Curate* and Roynel, great cities on the sea-coast, and sacked them, and burnt part of them, for all the people fled, they being traders and without a garrison. . . ."—*Correa*, iii. 277.

1553.—"Thence he proceeded to the bar of the river Tapti, above which stood two cities the most notable on that gulf. The first they call *Surat*, 3 leagues from the mouth, and the other Roynel, on the opposite side of the river and half a league from the bank. . . . The latter was the most sumptuous in buildings and civilisation, inhabited by warlike people, all of them Moors inured to maritime war, and it was from this city that most of the foists and ships of the King of Cambay's fleet were furnished. *Surat* again was inhabited by an unwarlike people whom they call Ban-yans, folk given to mechanic crafts, chiefly

to the business of weaving cotton cloths."—*Barros*, IV. iv. 8.

1554.—"So saying they quitted their rowing-benches, got ashore, and started for *Surat*."—*Sidi Ali*, p. 83.

1573.—"Next day the Emperor went to inspect the fortress. . . . During his inspection some large mortars and guns attracted his attention. Those mortars bore the name of Sulaimán, from the name of Sulaimán Sultan of Turkey. When he made his attempt to conquer the ports of Gujarat, he sent these . . . with a large army by sea. As the Turks . . . were obliged to return, they left these mortars. . . . The mortars remained upon the sea-shore, until Khudáward Khán built the fort of *Surat*, when he placed them in the fort. The one which he left in the country of *Sútráth* was taken to the fort of *Junágarh* by the ruler of that country."—*Tabaquí-i-Albari*, in *Elliot*, v. 350.

c. 1590.—"*Súrat* is among famous ports. The river Tapti runs hard by, and at seven coss distance joins the salt sea. *Ráinir* on the other side of the river is now a port dependent on *Súrat*, but was formerly a big city. The ports of *Khandeví* and *Balsár* are also annexed to *Súrat*. Fruit, and especially the *anana*, is abundant. . . . The sectaries of *Zardasht*, emigrant from *Fars*, have made their dwelling here; they rovere the *Zhand* and *Pachand* and erect their *dakhmas* (or places for exposing the dead). . . . Through the carelessness of the agents of Government and the commandants of the troops (*asip-salárán*, *Sipah Selar*), a considerable tract of this *Sirkár* is at present in the hands of the Frank, e.g. *Daman*, *Sanján* (St. John's), *Tarápúr*, *Múhim*, and *Basai* (see (1) *Bassein*), that are both cities and forts."—*Ain*, orig. i. 483; [ed. *Jarrett*, ii. 213].

[1615.—"To the Right Honourable Sir Thomas Roe . . . these in *Zuratt*."—*Foster, Letters*, iii. 196.]

1632.—"Within a League of the Road we entered into the River upon which *Surat* is seated, and which hath on both sides a very fertile soil, and many fair gardens, with pleasant Country-houses, which being all white, a colour which it seems the *Indians* are much in love with, afford a noble prospect amidst the greenness whereby they are encompassed. But the River, which is the *Tapte* . . . is so shallow at the mouth of it, that Barks of 70 or 80 Tun can hardly come into it."—*Mandelslo*, p. 12.

1690.—"*Suratt* is reckon'd the most fam'd Emporium of the *Indian* Empire, where all Commodities are vendible. . . . And the River is very commodious for the Importation of Foreign Goods, which are brought up to the City in Hoys and Yachts, and Country Boats."—*Ovington*, 218.

1779.—"There is some report that he (Gen. Goddard) is gone to *Hender-Sourat* . . . but the truth of this God knows."—*Seir Mufatay*, iii. 328.

SURATH, more properly *Sōrath*, and *Sōrēth*, n.p. This name is the legitimate modern form and representative of the ancient Indian *Saurāshtra* and Greek *Systrānē*, names which applied to what we now call the Kattywar Peninsula, but especially to the fertile plains on the sea-coast. [*Saurāshtra*, the land of the *Sus*, afterwards Sanskritized into *Saurāshtra* the Goodly Land, preserves its name in *Sorath* the southern part of *Kāthiāvāda*. The name appears as *Surāshtra* in the *Mahābhārata* and Pāṇini's *Guanapātha*, in Rudradāman's (A.D. 150) and Skandagupta's (A.D. 450) Gurmār inscriptions, and in several Valabhi copper-plates. Its Pāṇini form appears as *Surātha* in the Nāsik inscription of Gotamiputra (A.D. 150) and in later Pāṇini as *Suraththa* in the *Tirthakalpā* of Jinaprabhāsuri of the 13th or 14th century. Its earliest foreign mention is perhaps Strabo's *Sarasus* and Pliny's *Oratura*] (*Bombay Gazetteer*, i. pt. i. 6). The remarkable discovery of one of the great inscriptions of *Asoka* (n.c. 250) on a rock at Gurmār, near Junāgarh in *Saurāshtra*, shows that the dominion of that great sovereign, whose capital was at *Pataliputra* (Παλιμπότρα) or *Patna*, extended to this distant shore. The application of the modern form *Sūrath* or *Sōrath* has varied in extent. It is now the name of one of the four *prāntas* or districts into which the peninsula is divided for political purposes, each of these *prāntas* containing a number of small States, and being partly managed, partly controlled by a Political Assistant. *Sorath* occupies the south-western portion, embracing an area of 5,220 sq. miles.

c. A.D. 80-90.—“Ταύτης τὰ μὲν μεσόγεια τῇ Σκυθία συνορίσονται Ἀβύρα καλεῖται, τὸ δὲ παραθαλάσσια Συναστρήνη.”—*Periplus*, § 41.

c. 150.—

“Συναστρήνης, * * *
Βαρδάρημα πόλις . . .
Συράστρα κώμη . . .
Μονογλωσσον ἐμπορίον . . .”

Ptolemy, VII. i. 2-3.

“Πάλιν ἡ μὲν παρὰ τὸ λοιπὸν μέρος τοῦ Ἰνδοῦ πᾶσα καλεῖται κοινῶς μὲν . . . Ἰνδοκευθία

καὶ ἡ περὶ τὸν Κάνθιν κόλπον . . . Συναστρήνη.”—*Ibid.* 55.

c. 515.—“Ἐἰσὶν οὖν τὰ λαμπρὰ ἐμπόρια τῆς Ἰνδικῆς ταῦτα, Συνδοῦ, Ὁρόδοθ, Καλιάννα, Σιβώρ, ἡ Μαλὲ, πέντε ἐμπόρια ἔχοντα βᾶλλοντα τὸ πέντε.”—*Cosmas*, lib. xi. These names may be interpreted as *Sind*, *Sorath*, *Calyan*, *Choul (?)*, *Malabar*.

c. 640.—“En quittant le royaume de *Fa-la-pi* (Vallabhi), il fit 500 li à l'ouest, et arriva au royaume de *Sou-la-ck'a* (Saurāshtra). . . . Comme ce royaume se trouve sur le chemin de la mer occidentale, tous les habitants profitent des avantages qu'offre la mer; ils se livrent au négoce, et à un commerce d'échange.”—*Hiouen-Thsang*, in *Pel. Bouddh.*, iii. 161-165.

1516.—“Passing this city and following the sea-coast, you come to another place which has also a good port, and is called *Gurati Mangalor*,” and here, as at the other, put in many vessels of Malabar for horses, grain, cloths, and cottons, and for vegetables and other goods prized in India, and they bring hither coco-nuts, *Jagara* (Jaggery), which is sugar that they make drink of, emery, wax, cardamoms, and every other kind of spice, a trade in which great gain is made in a short time.”—*Barbosa*, in *Ramusio*, i. f. 298.

1573.—See quotation of this date under preceding article, in which both the names *Surat* and *Sūrath*, occur.

1581.—“After his second defeat Muzaffar Gujarati retreated by way of Champānir, Bīrpūr, and Jhalīwār, to the country of *Sūrath*, and rested at the town of Gondal, 12 *kos* from the fort of Junāgarh. . . . He gave a lac of *Mahmūdīs* and a jewelled dagger to *Amin Khān Ghorī*, ruler of *Sūrath*, and so won his support.”—*Tabaṭṭak-i-Albarī*, in *Elliot*, v. 137-138.

c. 1590.—“*Sircar Surat* (*Sūrath*) was formerly an independent territory; the chief was of the Ghelolo tribe, and commanded 50,000 cavalry, and 100,000 infantry. Its length from the port of Ghogeh (*Gogo*) to the port of Aramroy (*Aramroyi*) measures 125 *cose*; and the breadth from *Sindehar* (*Sindhar*), to the port of *Div*, is a distance of 72 *cose*.”—*Iyēn*, by *Gladwin*, ii. 73; [ed. *Jurrott*, ii. 243].

1616.—“*Sorēt*, the chief city, is called *Junagar*; it is but a little Province, yet very rich; it lyes upon *Guzarat*; it hath the Ocean to the South.”—*Terry*, ed. 1685, p. 351.

SURKUNDA, s. Hind. *sarkandū*, [Skt. *śura*, ‘reed-grass,’ *kunda*, ‘joint, section’]. The name of a very tall reed-grass, *Saccharum Sara*, Roxb., perhaps also applied to *Saccharum procerum*, Roxb. These grasses are often tall enough in the riverine plains of Eastern Bengal greatly to overtop a tall man standing in a

* *Mangalore* (q.v.) on this coast, no doubt called *Sorathi Mangalor* to distinguish it from the well-known *Mangalor* of Canara.

howda on the back of a tall elephant. It is from the upper part of the flower-bearing stalk of *sirkunda* that *sirky* (q.v.) is derived. A most intelligent visitor to India was led into a curious mistake about the name of this grass by some official, who ought to have known better. We quote the passage. ———'s story about the main branch of a river channel probably rests on no better foundation.

1876.—"As I drove yesterday with —, I asked him if he knew the scientific name of the tall grass which I heard called tiger-grass at Ahmedabad, and which is very abundant here (about Lahore). I think it is a *saccharum*, but am not quite sure. 'No,' he said, 'but the people in the neighbourhood call it Sikander's Grass, as they still call the main branch of a river 'Sikander's channel.' Strange, is it not?—how that great individuality looms through history."—*Grant Duff, Notes of an Indian Journey*, 105.

SURPOOSE, s. Pers. *sar-posh*, 'head-cover,' [which again becomes corrupted into our *Tarboosh* (*tarbūsh*), and '*Tarbrush*' of the wandering Briton]. A cover, as of a basin, dish, hooka-bowl, &c.

1829.—"Tugging away at your hookah, find no smoke; a thief having purloined your silver chelam (see **CHILLUM**) and surpoose."—*Mem. of John Shipp*, ii. 159.

SURRAPURDA, s. Pers. *sard-purda*. A canvas screen surrounding royal tents or the like (see **CANAUT**).

1401.—"And round this pavilion stood an enclosure, as it were, of a town or castle made of silk of many colours, inlaid in many ways, with battlements at the top, and with cords to strain it outside and inside, and with poles inside to hold it up. . . . And there was a gateway of great height forming an arch, with doors within and without made in the same fashion as the wall . . . and above the gateway a square tower with battlements: however fine the said wall was with its many devices and artifices, the said gateway, arch and tower, was of much more exquisite work still. And this enclosure they call *Zalaparda*."—*Clarife*, s. cxvi.

c. 1590.—"The *Sarāpardah* was made in former times of coarse canvass, but his Majesty has now caused it to be made of carpeting, and thereby improved its appearance and usefulness."—*Ain*, i. 54.

[1839.—"The camp contained numerous enclosures of *serrapurdahs* or canvass skreens. . . ."—*Elphinstone, Cawbul*, 2nd ed. i. 101.]

SURRINJAUM, s. Pers. *sar-anjam*, lit. 'beginning-ending.' Used in India for 'apparatus,' 'goods and chattels,' and the like. But in the Mahratta provinces it has a special application to grants of land, or rather assignments of revenue, for special objects, such as keeping up a contingent of troops for service; to civil officers for the maintenance of their state; or for charitable purposes.

[1823.—"It was by accident I discovered the deed for this tenure (for the support of troops), which is termed *sarinjam*. The Pundit of Dhar showed some alarm; at which I smiled, and told him that his master had now the best tenure in India. . . ."—*Malcolm, Central India*, 2nd ed. i. 103.]

[1877.—"Government . . . did not accede to the recommendation of the political agent immediately to confiscate his *saringam*, or territories."—*Mrs. Guthrie, My Year in an Indian Fort*, i. 166.]

SURRINJAUMEE GRAM, s. Hind. *grām-saranjāmi*; Skt. *grāma*, 'a village,' and *saranjām* (see **SURRINJAUM**); explained in the quotation.

1767.—"Gram-serenjamsee, or peons and pykes stationed in every village of the province to assist the farmers in the collections, and to watch the villages and the crops on the ground, who are also responsible for all thefts within the village they belong to. . . . (Rs.) 1,54,521 : 11."—*Revenue Accounts of Burdwan*. In *Long*, 507.

SURROW, SEBOW, &c., s. Hind. *sardo*. A big, odd, awkward-looking antelope in the Himalaya, 'something in appearance between a jackass and a *Tahir*' (Tehr or Him. wild goat).—*Col. Markham in Jerdon*. It is *Nemorhoedus bubalina*, Jerdon; [*N. bubalinus*, Blanford (*Mammalia*, 513)].

SURWAUN, s. Hind. from Pers. *sardān*, *sārdān*, from *sār* in the sense of camel, a camel-man.

[1823.—". . . camels roaring and blubbing, and resisting every effort, soothing or forcible, of their *serwans* to induce them to embark."—*Mundy, Pen and Pencil Sketches*, ed. 1858, p. 185.]

1844.—". . . armed *Surwans*, or camel-drivers."—*G. O. of Sir G. Napier*, 93.

SUTLEDGE, n.p. The most easterly of the Five Rivers of the Punjab, the great tributaries of the Indus. Hind. *Satlaj*, with certain variations in spelling and pronuncia-

of S. India, the rite is forbidden (*Anuchitraniṣṇa*, v. 26). The cases mentioned by Teixeira below, and in the *Lettres Édifiantes*, occurred at Tanjore and Madura. A (Malhratta) Brahman at Tanjore told one of the present writers that he had to perform commemorative funeral rites for his grandfather and grandmother on the same day, and this indicated that his grandmother had been a sati.

The practice has prevailed in various regions besides India. Thus it seems to have been an early custom among the heathen Russians, or at least among nations on the Volga called Russians by Mayūdi and Ibn Fozlān. Herodotus (Bk. v. ch. 5) describes it among certain tribes of Thracians. It was in vogue in Tonga and the Fiji Islands. It has prevailed in the island of Bali within our own time, though there accompanying Hindu rites, and perhaps of Hindu origin,—certainly modified by Hindu influence. A full account of Suttee as practised in those Malay Islands will be found in Zollinger's account of the Religion of Sassak in *J. Ind. Arch.* ii. 166; also see Friedrich's *Bali* as in note preceding. [A large number of references to *Suttee* are collected in Frazer, *Pausanias*, iii. 198 *seqq.*]

In Diodorus we have a long account of the rivalry as to which of the two wives of Kēteus, a leader of the Indian contingent in the army of Eumenes, should perform suttee. One is rejected as with child. The history of the other terminates thus:

B.C. 317.—“Finally, having taken leave of those of the household, she was set upon the pyre by her own brother, and was regarded with wonder by the crowd that had run together to the spectacle, and heroically ended her life; the whole force with their arms thrice marching round the pyre before it was kindled. But she, laying herself beside her husband, and even at the violence of the flame giving utterance to no unbecoming cry, stirred pity indeed in others of the spectators, and in some excess of eulogy; not but what there were some of the Greeks present who reprobated such rites as barbarous and cruel. . . .”—*Diocl. Sic. Biblioth.* xix. 33-31.

c. B.C. 30.

“Felix Eois lux funeris una maritis
Quos Aurora suis rubra colorat equis;
Namque ubi mortifero jacta est fax ultima
lecto
Uxorum fuscis stat pia turba comis;
Et certamen habet luti, quae viva sequatur
Conjugium; pudor est non licuisse mori.

Ardent victrices; et flammæ pectora prae-
bent,

Imponuntque suis ora perusta viris.”

Propertius, * Lib. iii. xiii. 15-22.

c. B.C. 20.—“Ho (Aristobolus) says that he had heard from some persons of wives burning themselves voluntarily with their deceased husbands, and that those women who refused to submit to this custom were disgraced.”—*Strabo*, xv. 62 (E.T. by Hamilton and Falconer, iii. 112).

A.D. c. 390.—“Indi, ut omnes fore barbari uxores plurimas habent. Apud eos lex est, ut uxor carissima cum defuncto marito cremetur. Haec igitur contendunt inter se de amore viri, et ambitio summa certantium est, ac testimonium castitatis, dignam morte decerni. Itaque viatrix in habitu ornatuque prius juxta cadaver accubant, amplexans illud et deusculans et supposito igne prudentia laude continentis.”—*St. Jerome, Advers. Jovinianum*, in ed. Vallart, ii. 311.

c. 531.—“All the Indians burn their dead. Serendib is the furthest out of the islands dependent upon India. Sometimes when they burn the body of a King, his wives cast themselves on the pile, and burn with him; but it is at their choice to abstain.”—*Reinard, Relation*, &c. i. 50.

c. 1200.—“Hearing the Raja was dead, the Parmari became a sati:—dying she said—‘The son of the Jadvant will rule the country, may my blessing be on him!’—*Chund Hardai*, in *Ind. Ant.* i. 227. We cannot be sure that sati is in the original, as this is a condensed version by Mr. Beames.

1293.—“Many of the women also, when their husbands die and are placed on the pile to be burnt, do burn themselves along with the bodies.”—*Marco Polo*, Bk. iii. ch. 17.

c. 1322.—“The idolaters of this realm have one detestable custom (that I must mention). For when any man dies they burn him; and if he leave a wife they burn her alive with him, saying that she ought to go and keep her husband company in the other world. But if the woman have sons by her husband she may abide with them, as she will.”—*Odoric*, in *Cathay*, &c., i. 79.

Also in Zampa or Champa: “When a married man dies in this country his body is burned, and his living wife along with it. For they say that she should go to keep company with her husband in the other world also.”—*Ibid.* 97.

c. 1323.—“In this India, on the death of a noble, or of any people of substance, their bodies are burned; and also their wives follow them alive to the fire, and for the sake of worldly glory, and for the love of their husbands, and for eternal life, burn along with them, with as much joy as if they were going to be wedded. And those

* The same poet speaks of Medae, who threw herself at Thebes on the burning pile of her husband Capaneus (l. xv. 21), a story which Pausanias must have come from some early Indian legend.

who do this have the higher repute for virtue and perfection among the rest."—*Fr. Jordanus*, 20.

c. 1343.—"The burning of the wife after the death of her husband is an act among the Indians recommended, but not obligatory. If a widow burns herself, the members of the family get the glory thereof, and the fame of fidelity in fulfilling their duties. She who does not give herself up to the flames puts on coarse raiment and abides with her kindred, wretched and despised for having failed in duty. But she is not compelled to burn herself." (There follows an interesting account of instances witnessed by the traveller.)—*Ibn Batuta*, ii. 133.

c. 1330.—"In Mediâ vero Indiâ mortui comburantur, cumque his, ut plurimum vivas uxores . . . una pluresve, prout fuit matrimonii conventio. Prior ex lege uritur, etiam quæ unica est. Sumuntur autem et aliæ uxores quædam eo pacto, ut morte fufus suâ exornent, isque haud parius apud eos honos ducitur . . . submisso igne uxor ornatori cultu inter tubas tibicinasque et cantus, et ipsa psallentia more alacris rogum magno comitatu circum. Adstat interea et sacerdos . . . hortando suadens. Cum circumstet illa sæpius ignem prope suggestum consistit, vestesque oxuens, loto do more prius corpore, tum sindonem albam induta, ad exhortationem decontis in ignem prosilit."—*N. Conti*, in *Poggius de l'ur. Fort. iv*.

c. 1520.—"There are in this Kingdom (the Deccan) many heathen, natives of the country, whose custom it is that when they die they are burnt, and their wives along with them; and if these will not do it they remain in disgrace with all their kindred. And as it happens oft times that they are unwilling to do it, their Bramin kinsfolk persuade them thereto, and thus in order that such a fine custom should not be broken and fall into oblivion."—*Sommario de' Genti*, in *Ramusio*, i. f. 329.

"In this country of Camboja . . . when the King dies, the lords voluntarily burn themselves, and so do the King's wives at the same time, and so also do other women on the death of their husbands."—*Ibid.* f. 336.

1522.—"They told us that in Java Major it was the custom, when one of the chief men died, to burn his body; and then his principal wife, adorned with garlands of flowers, has herself carried in a chair by four men . . . comforting her relations, who are afflicted because she is going to burn herself with the corpse of her husband . . . saying to them, 'I am going this evening to sup with my dear husband and to sleep with him this night.' . . . After again consoling them (she) casts herself into the fire and is burned. If she did not do this she would not be looked upon as an honourable woman, nor as a faithful wife."—*Pignatelli*, E.T. by *Lord Stanley of A.*, 154.

c. 1566.—Cesare Federici notices the rite as peculiar to the Kingdom of "*Deccan*" (see *BISNAGAR*): "vidi cose stranie e

bestiali di quella gentilità; vñano prima-
mente abbruscicare i corpi morti così
d'huomini como di donne nobili; e si
l'huomo è maritato, la moglie è obligata
ad abbruscarsi viva col corpo del marito."
—*Orig.* ed. p. 38. This traveller gives a
good account of a Suttee.

1533.—"In the interior of Hindustân it is the custom when a husband dies, for his widow willingly and cheerfully to cast herself into the flames (of the funeral pile), although she may not have lived happily with him. Occasionally love of life holds her back, and then her husband's relations assemble, light the pile, and place her upon it, thinking that they thereby preserve the honour and character of the family. But since the country had come under the rule of his gracious Majesty [Akbar], inspectors had been appointed in every city and district, who were to watch carefully over these two cases, to discriminate between them, and to prevent any woman being forcibly burnt."—*Ibn'l Faiz*, *Albar Nûmah*, in *Elliot*, vi. 69.

1533.—"Among other sights I saw one I may note as wonderful. When I landed (at Negapatnam) from the vessel, I saw a pit full of kindled charcoal; and at that moment a young and beautiful woman was brought by her people on a litter, with a great company of other women, friends of hers, with great festivity, she holding a mirror in her left hand, and a lemon in her right hand. . . . —and so forth."—*G. Balli*, f. 82s. 53.

1536.—"The custom of the country (Java) is, that whensoever the King doeth die, they take the body so dead and burne it, and preserve the ashes of him, and within five dayes next after, the wives of the said King so dead, according to the custome and use of their country, every one of them goe together to a place appointed, and the chiefs of the women which was nearest to him in accompt, hath a ball in her hand, and throweth it from her, and the place where the ball resteth, thither they goe all, and turne their faces to the Eastward, and every one with a dagger in their hand (which dagger they call a crise (see *CREASE*), and is as sharpe as a razor), stab themselves in their owne blood, and fall a-groveling on their faces, and so ende their dayes."—*T. Candish*, in *Hall*, iv. 333. This passage refers to Blambangan at the east end of Java, which till a late date was subject to Bali, in which such practices have continued to our day. It seems probable that the Hindu rito here came in contact with the old Polynesian practices of a like kind, which prevailed e.g. in Fiji, quite recently. The narrative referred to below under 1633, where the victims were the slaves of a deceased queen, points to the latter origin. W. Humboldt thus alludes to similar passages in old Javanese literature: "Thus we may reckon as one of the finest episodes in the *Brata Yuda*, the story how Satya Wati, when she had sought out her slain husband among the wide-spread heap of corpses on the battlefield, stabs herself by his side with a dagger."—*Kawi-Sprache*, i. 89 (and see the whole section, pp. 87-95).

[c. 1590. — "When he (the Rajah of Asham) dies, his principal attendants of both sexes voluntarily bury themselves alive in his grave."—*Asiatic Researches*, ii. 118.]

1593.—The usual account is given by *Linschoten*, ch. xxxvi., with a plate; [*Hak. Soc. i. 219*].

[c. 1610.—See an account in *Pyrard de Laval*, *Hak. Soc. i. 391*.]

1611.—"When I was in India, on the death of the Naigue (see *NAIKE*) of Maduré, a country situated between that of Malabar and that of Choromandel, 100 wives of his burned themselves along with him."—*Travels*, i. 9.

c. 1620.—"The author . . . when in the territory of the Karnatik . . . arrived in company with his father at the city of Southern Muthura (Madura), where, after a few days, the ruler died and went to hell. The chief had 700 wives, and they all throw themselves at the same time into the fire."—*Muhammad Sharif Hanafi*, in *Elliot*, vii. 139.

1623.—"When I asked further if force was ever used in these cases, they told me that usually it was not so, but only at times among persons of quality, when some one had left a young and handsome widow, and there was a risk either of her desiring to marry again (which they consider a great scandal) or of a worse mishap,—in such a case the relations of her husband, if they were very strict, would compel her, even against her will, to burn . . . a barbarous and cruel law indeed! But in short, as regarded Gineama, no one exercised either compulsion or persuasion; and she did the thing of her own free choice; both her husband and herself exulting in it, as in an act magnanimous (which in sooth it was) and held in high honour among them. And when I asked about the ornaments and flowers that she wore, they told me this was customary as a sign of the joyousness of the *Misti* (*Misti* is what they call a woman who gives herself up to be burnt upon the death of her husband)."—*P. della Valle*, ii. 671; [*Hak. Soc. ii. 275*, and see ii. 286 *seq.*].

1633.—"The same day, about noon, the queen's body was burnt without the city, with two and twenty of her female slaves; and we consider ourselves bound to render an exact account of the barbarous ceremonies practised in this place on such occasions as we were witness to. . . ."—*Narrative of a Dutch Mission to Bali*, quoted by *Crauford*, *H. of Ind. Arch.*, ii. 214-253, from *Prentiss*. It is very interesting, but too long for extract.

c. 1650.—"They say that when a woman becomes a Sutte, that is burns herself with the deceased, the Almighty pardons all the sins committed by the wife and husband and that they remain a long time in paradise; nay if the husband were in the infernal regions, the wife by this means draws him from thence and takes him to paradise. . . . Moreover the Sutte, in a future birth, returns not to the female sex . . . but she

who becomes not a Sutte, and passes her life in widowhood, is never emancipated from the female state. . . . It is however criminal to force a woman into the fire, and equally to prevent her who voluntarily devotes herself."—*Dabistan*, ii. 75-76.

c. 1650-60.—Tavernier gives a full account of the different manners of *Sutte*, which he had witnessed often, and in various parts of India, but does not use the word. We extract the following:

c. 1618.—". . . there fell of a sudden so violent a Shower, that the Priests, willing to get out of the Rain, thrust the Woman all along into the Fire. But the Shower was so vehement, and endured so long, that the Fire was quenched, and the Woman was not burnt. About midnight she arose, and went and knock'd at one of her Kinsmen's Houses, where Father Zenon and many *Hollanders* saw her, looking so sadly and grimly, that it was enough to have scared them; however the pain she endured did not so far terrify her, but that three days after, accompanied by her kindred, she went and was burnt according to her first intention."—*Tavernier*, E.T. ii. 81; [*ed. Ball*, i. 219].

Again:

"In most places upon the Coast of Coromandel, the Women are not burnt with their deceased Husbands, but they are buried alive with them in holes, which the Bramins make a foot deeper than the tallness of the man and woman. Usually they choose a sandy place; so that when the man and woman are both let down together, all the Company with Baskets of Sand fill up the hole above half a foot higher than the surface of the ground, after which they jump and dance upon it, till they believe the woman to be still'd."—*Ibid.* 171; [*ed. Ball*, ii. 210].

c. 1667.—Bernier also has several highly interesting pages on this subject, in his "Letter written to M. Chapelan, sent from Chiruz in Persia." We extract a few sentences: "Concerning the Women that have actually burnt themselves, I have so often been present at such dreadful spectacles, that at length I could endure no more to see it, and I retain still some horror when I think on't. . . . The Pile of Wood was presently all on fire, because stores of Oil and Butter had been thrown upon it, and I saw at the time through the flames that the Fire took hold of the Cloaths of the Woman. . . . All this I saw, but observed not that the Woman was at all disturbed; yea it was said, that she had been heard to pronounce with great force these two words, *Pis, Tero*, to signify, according to the Opinion of those who hold the Soul's Transmigration, that this was the 5th time she had burnt herself with the same Husband, and that there remain'd but two times for perfection; as if she had at that time this Remembrance, or some Prophetic Spirit."—E.T. p. 99; [*ed. Constable*, 306 *seq.*].

1677.—Suttee, described by A. Bussing, in *Valentin v. (Ceylon)* 300.

1713.—“Ce fut cette année de 1710, que mourut le Prince de Marava, âgé de plus de quatre-vingt-ans; ses femmes, on nombre de quarante sept, se brûlèrent avec le corps du Prince. . . .” (details follow). — *Père Martin* (of the Madura Mission), in *Lett. Edif.* ed. 1781, tom. xii., pp. 123 & 77.

1727.—“I have seen several burned several ways. . . . I heard a Story of a Lady that had received Addresses from a Gentleman who afterwards deserted her, and her Relations died shortly after the Marriage . . . and as the Fire was well kindled . . . she espied her former Admirer, and beckoned him to come to her. When he came she took him in her Arms, as if she had a Mind to embrace him; but being stronger than he, she carried him into the Flames in her Arms, where they were both consumed, with the Corps of her Husband.” — *A. Hamilton*, i. 278; [ed. 1711, i. 280].

“The Country about (Calcutta) being overspread with *Paganism*, the Custom of Wives burning themselves with their deceased Husbands, is also practised here. Before the *Mughal's* War, Mr. *Channock* went one time with his Ordinary Guard of Soldiers, to see a young Widow act that tragical Catastrophe, but he was so smitten with the Widow's Beauty, that he sent his Guards to take her by Force from her Executioner, and conducted her to his own Lodgings. They lived lovingly many Years, and had several Children, at length she died, after he had settled in *Calcutta*, but instead of converting her to *Christianity*, she made him a Proselyte to *Paganism*, and the only part of *Christianity* that was remarkable in him, was burying her decently, and he built a Tomb over her, where all his Life after her Death, he kept the anniversary Day of her Death by sacrificing a Cock on her Tomb, after the *Pagan* Manner.” — *Ibid.* [ed. 1711, ii. 6-7. [With this compare the curious lines described as an Epitaph on “Joseph Townsend, Pilot of the Ganges” (5 ser. *Notes & Queries*, i. 166 seq.).]

1771.—“Here (in Bali) not only women often kill themselves, or burn with their deceased husbands, but men also burn in honour of their deceased masters.” — *Forster*, *V. to N. Guinea*, 170.

1787.—“Soon after I and my conductor had quitted the house, we were informed the suttee (for that is the name given to the person who so devotes herself) had passed. . . .” — *Sir C. Malet*, in *Parly. Papers* of 1821, p. 1 (“Hindoo Widows”).

“My Father, said he (Pundit Rhadacant), died at the age of one hundred years, and my mother, who was eighty years old, became a sati, and burned herself to expiate sins.” — Letter of Sir W. Jones, in *Life*, ii. 120.

1792.—“In the course of my endeavours I found the poor suttee had no relations at Poona.” — Letter from Sir C. Malet, in *Forster, Or. Mem.* ii. 391; [2nd ed. ii. 28,

and see i. 178, in which the previous passage is quoted].

1803.—“These proceedings (Hindu marriage ceremonies in Guzerat) take place in the presence of a Brahmin. . . . And farther, now the young woman vows that her affections shall be fixed upon her Lord alone, not only in all this life, but will follow in death, or to the next, that she will die, that she may burn with him, through as many transmigrations as shall secure their joint immortal bliss. Seven successions of suttees (a woman seven times born and burning, thus, as often) secure to the loving couple a seat among the gods.” — *R. Drummond*.

1809.—
“O sight of misery!
You cannot hear her cries . . . their sound
In that wild dissonance is drowned; . . .

But in her face you see
The supplication and the agony . . .
See in her swelling throat the desperate
strength
That with vain effort struggles yet for
life;
Her arms contracted now in fruitless
strife,
Now wildly at full length,
Toward the crowd in vain for pity
spread, . . .
They force her on, they bind her to the
dead.”

Kehama, i. 12.

In all the poem and its copious notes, the word *suttee* does not occur.

[1815.—“In reference to this mark of strong attachment (of Sati for Siva), a Hindoo widow burning with her husband on the funeral pile is called *suttee*.” — *Ward, Hindoos*, 2nd ed. ii. 25.]

1823.—“After having bathed in the river, the widow lighted a brand, walked round the pile, set it on fire, and then mounted cheerfully: the flame caught and blazed up instantly; she sat down, placing the head of the corpse on her lap, and repeated several times the usual form, ‘Ram, Ram, Suttee; Ram, Ram, Suttee.’” — *Wanderings of a Pilgrim*, i. 91-92.

1829.—“*Regulation XVII.*

“A REGULATION for declaring the practice of Suttee, or of burning or burying alive the widows of Hindoos, illegal, and punishable by the Criminal Courts.” — Passed by the *G. G. in C.*, Dec. 4.

1839.—“Have you yet heard in England of the horrors that took place at the funeral of that wretched old Runjeet Singh? Four wives, and seven slave-girls were burnt with him; not a word of remonstrance from the British Government.” — *Letters from Madras*, 278.

1843.—“It is lamentable to think how long after our power was firmly established in Bengal, we, grossly neglecting the first and plainest duty of the civil magistrate, suffered the practices of infanticide and suttee to continue unchecked.” — *Macaulay's Speech on Gates of Sonmauh*.

1856.—“The pile of the sutes is unusually large; heavy cart-wheels are placed upon it, to which her limbs are bound, or sometimes a canopy of massive logs is raised above it, to crush her by its fall. . . . It is a fatal omen to hear the sutes's groan; therefore as the fire springs up from the pile, there rises simultaneously with it a deafening shout of ‘Victory to Umbá! Victory to Ranchor!’ and the horn and the hard rattling drum sound their loudest, until the sacrifice is consumed.”—*Rds Malá*, ii. 435; [ed. 1878, p. 691].

[1870.—A case in this year is recorded by Chevers, *Ind. Med. Jurispr.* 665.]

1871.—“Our bridal finery of dress and feast too often proves to be no better than the Hindu woman's ‘bravery,’ when she comes to perform sutes.”—*Cornhill Mag.* vol. xxiv. 675.

1872.—“La coutume du suicide de la Satl n'en est pas moins fort ancienne, puisque déjà les Grecs d'Alexandre la trouverent en usage chez un peuple au moins du Ponjâb. Le premier témoignage brahmanique qu'on en trouve est celui de la *Brihaddevatâ* qui, peut-être, remonte tout aussi haut. A l'origine elle paraît avoir été propre à l'aristocratie militaire.”—*Barth, Les Religions de l'Inde*, 89.

SWALLOW, SWALLOE, s. The old trade-name of the sea-slug, or tripang (q.v.). It is a corruption of the Bugi (Makassar) name of the creature, *suwâlâ* (see *Crawford's Malay Dict.*; [Scott, *Malayan Words*, 107]).

1783.—“I have been told by several Buggesses that they sail in their Padunkans to the northern parts of New Holland . . . to gather Swallow (Biche de Mer), which they sell to the annual China junk at Macassar.”—*Forrest, V. to Meryu*, 83.

SWALLY, SWALLY ROADS, SWALLY MARINE, SWALLY HOLE, n.p. *Suwâlî*, the once familiar name of the roadstead north of the mouth of the Tapti, where ships for Surat usually anchored, and discharged or took in cargo. It was perhaps *Ar. sawâhil*, ‘the shores’ (?). [Others suggest Skt. *Sivâlâya*, ‘abode of Siva.’]

[1615.—“The Osiander proving so leaky through the worm through the foulness of the sea-water at Sually.”—*Foster, Letters*, iv. 22. Also see *Birdwood, Report on Old Recs.* 209.]

1623.—“At the beach there was no kind of vehicle to be found; so the Captain went on foot to a town about a mile distant called Sohali. . . . The Franks have houses there for the goods which they continually despatch for embarkation.”—*J. della Valle*, ii. 603.

1675.—“As also passing by . . . eight ships riding at Surat River's Mouth, we

then came to Swally Marine, where were lying the Colours of the Three Nations, *English, French, and Dutch* . . . who here land and ship off all Goods, without molestation.”—*Fryer*, 82.

1677.—“The 22d of February 1677 from Swally hole the Ship was despatched alone.”—*Ibid.* 217.

1690.—“In a little time we happily arriv'd at Sualybar, and the Tide serving, came to an Anchor very near the Shoar.”—*Ovington*, 163.

1727.—“One Season the *English* had eight good large Ships riding at Swally . . . the Place where all Goods were unloaded from the Shipping, and all Goods for Exportation were there shipp'd off.”—*A. Hamilton*, i. 166; [ed. 1744].

1841.—“These are sometimes called the inner and the outer sands of Swallow, and are both dry at low water.”—*Horsburgh's India Directory*, ed. 1841, i. 474.

SWAMY, SAMMY, s. This word is a corruption of Skt. *sudmin*, ‘Lord.’ It is especially used in S. India, in two senses: (a) a Hindu idol, especially applied to those of Siva or Subramanyam; especially, as *Sammy*, in the dialect of the British soldier. This comes from the usual Tamil pronunciation *sūmi*. (b) The Skt. word is used by Hindus as a term of respectful address, especially to Brahmans.

a.—

1755.—“Towards the upper end there is a dark repository, where they keep their *Swamme*, that is their chief god.”—*Ives*, 70.

1794.—“The gold might for us as well have been worshipped in the shape of a *Sawmy* at Juggernaut.”—*The Indian Observer*, p. 187.

1838.—“The Government lately presented a shawl to a Hindu idol, and the Government officer . . . was ordered to superintend the delivery of it . . . so he went with the shawl in his tonjon, and told the Bramins that they might come and take it, for that he would not touch it with his fingers to present it to a *Swamy*.”—*Letters from Madras*, 183.

b.—

1516.—“These people are commonly called *Jogues* (see *JOGEE*), and in their own speech they are called *Zeame*, which means Servant of God.”—*Barbosa*, 99.

1615.—“Tunc ad suos conversus: Eia Brachmanes, inquit, quid vobis videtur? Illi mirabundi nihil præter Suami, Suami, id est Domine, Domine, retulerunt.”—*Jarric, Thes.*, i. 664.

SWAMY-HOUSE, SAMMY-HOUSE, s. An idol-temple, or

pagoda. The *Sammy-house* of the Delhi ridge in 1837 will not soon be forgotten.

1760.—"The French cavalry were advancing before their infantry; and it was the intention of Colliard that his own should wait until they came in a line with the flank fire of the field-pieces of the *Swamy-house*." *Oran*, iii. 113.

1829.—"Here too was a little detached *Swamee-house* (or chapel) with a lamp burning before a little idol."—*Mem. of Col. Molesworth*, 169.

1857.—"We met Wilby at the advanced post, the '*Sammy House*,' within 600 yards of the bastion. It was a curious place for three brothers to meet in. The view was charming. Delhi is as green as an emerald just now, and the Jumna Masjid and Palace are beautiful objects, though held by Indians."—*Latter edition during the Siege of Delhi*, by Henry Grenfell, p. 112.

[**SWAMY JEWELRY**, s. A kind of gold and silver jewelry, made chiefly at Trichinopoly, in European shapes covered with grotesque mythological figures.

1880.—"In the characteristic *Swami* work of the Madras Presidency the ornamentation consists of figures of the Puranic gods in high relief, either fastened out from the surface, or adixed to it, whether by soldering, or welding, or screwing them on."—*Buddhist in India*, 122.]

SWAMY-PAGODA, s. A coin formerly current at Madras; probably so called from the figure of an idol on it. Milburn gives 100 *Swamy Pagodas* = 110 Star Pagodas. A "three *swami* pagoda" was a name given to a gold coin bearing on the obverse the effigy of Chenna Keswam *Swami* (a title of Krishna) and on the reverse Lakshmi and Rukmini (*C.P.B.*).

SWATCH, s. This is a marine term which probably has various applications beyond Indian limits. But the only two instances of its application are both Indian, viz. "the *Swatch* of No Ground," or elliptically "The *Swatch*," marked in all the charts just off the Ganges Delta, and a space bearing the same name, and probably produced by analogous tidal action, off the Indus Delta. [The word is not to be found in Smyth, *Sailor's Word-book*.]

1726.—"In Valentijn's first map of Bengal, though no name is applied there is a space marked "no ground with 60 raam (fathoms) of line."

1863.—(Ganges). "There is still one other phenomenon, . . . This is the existence of a great depression, or hole, in the middle of the Bay of Bengal, known in the charts as the '*Swatch* of No Ground.'"—*Ferguson, on Recent Changes in the Delta of the Ganges*, *Q. Jour. Geol. Soc.*, Aug. 1863.

1877.—(Arabia). "This is the famous *Swatch* of no ground where the land falls at once into 200 fathoms."—*Burt's, Sea Routes*, 21.

(1878.—"Ho (Capt. Lloyd, in 1810) describes the remarkable phenomenon at the head of the Bay of Bengal, similar to that reported by Captain Selby off the mouth of the Indus, called 'the *Swatch* of no ground.' It is a deep channel, open to seaward and very steep on the north-west face, with no soundings at 220 fathoms."—*Martineau, Mem. of Indian Survey*, 21.]

[**SWEET APPLE**, s. An Anglo-Indian corruption of *Alphonso*, the fruit of Sitka, the Musk Melon, *Pe. Patana*. Occurs in markets (see **CUSTARD-APPLE**.)

SWEET OLEANDER, s. This is in fact the common oleander, *Nerium oleander*, Ait.

1820.—"Nothing is more charming than, even in the upland valleys of the Mahratta country, to come out of a wood of all cultivated trees and flowers suddenly on the dry winter bed of some mountain stream, grown along the banks, or on the little islets of verdure in mid (shingle) stream, with clumps of waxed flowers and lovely blooming oleander."—*Simcox, J.S.*, 2.

SWEET POTATO, s. The root of *Eschscholzia*, Choisy (*Convolvulus Batatas*, L.), N.O. *Convolvaceae*; a very palatable vegetable, grown in most parts of India. Though extensively cultivated in America, and in the W. Indies, it has been alleged in various books (e.g. in *Eng. Cyclop. Nat. Hist. Section*, and in *Drury's Useful Plants of India*) that the plant is a native of the Malay islands. The *Eng. Cyc.* even states that *Batatas* is the Malay name. But the whole allegation is probably founded in error. The Malay names of the plant, as given by Crawford, are *Kudak*, *Ubi Jawa*, and *Ubi Kudila*, the last two names meaning 'Java yam,' and 'Spanish yam,' and indicating the foreign origin of the vegetable. In India, at least in the Bengal Presidency, natives commonly call it *shakar-kand*, P.—Ar., literally 'sugar-candy,' a name equally suggesting that it is

not indigenous among them. And in fact when we turn to Oviedo, we find the following distinct statement :

"Batatas are a staple food of the Indians, both in the Island of Spaguola and in the others . . . and a ripe Batata properly dressed is just as good as a marchpans twist of sugar and almonds, and better indeed. . . . When *Batatas* are well ripened, they are often carried to Spain, i.e., if the voyage be a quiet one; for if there be delay they get spoilt at sea. I myself have carried them from this city of S. Domingo to the city of Avila in Spain, and although they did not arrive as good as they should be, yet they were thought a great deal of, and reckoned a singular and precious kind of fruit."—In *Ramuzo*, iii. f. 131.

It must be observed however that several distinct varieties are cultivated by the Pacific islanders even as far west as New Zealand. And Dr. Bretschneider is satisfied that the plant is described in Chinese books of the 3rd or 4th century, under the name of *Kun-chu* (the first syllable = 'sweet'). See *B. on Chin. Botan. Words*, p. 13. This is the only good argument we have seen for Asiatic origin. The whole matter is carefully dealt with by M. Alph. De Candolle (*Origine des Plantes cultivées*, pp. 43-45), concluding with the judgment: "Les motifs sont beaucoup plus forts, ce me semble, en faveur de l'origine américaine."

The "Sanskrit name" *Ruktalo*, alleged by Mr. Piddington, is worthless. *Ala* is properly an esculent *Arum*, but in modern use is the name of the common potato, and is sometimes used for the sweet potato. *Ruktala*, more commonly *rat-dlā*, is in Bengal the usual name of the *Yam*, no doubt given first to a highly-coloured kind, such as *Dioscorea purpurea*, for *rakt-* or *rat-dlā* means simply 'red potato'; a name which might also be well applied to the *batatas*, as it is indeed, according to Forbes Watson, in the Deccan. There can be little doubt that this vegetable, or fruit as Oviedo calls it, having become known in Europe many years before the *potato*, the latter robbed it of its name, as has happened in the case of *brazil-*wood (q.v.). The *batata* is clearly the 'potato' of the fourth and others of the following quotations. [See *Watt, Econ. Dict.* iii. 117 seqq.]

1519.—"At this place (in Brazil) we had refreshment of victuals, like fowls and meat

of calves, also a variety of fruits, called *batata*, pigno (pine-apples), sweet, of singular goodness. . . ."—*Pigafetta*, E.T. by Lord Stanley of A., p. 43.

1510.—"The root which among the Indians of Spaguola Island is called *Batata*, the negroes of St. Thomè (C. Verde group) called *Iguame*, and they plant it as the chief staple of their maintenance; it is of a black colour, i.e. the outer skin is so, but inside it is white, and as big as a large turnip, with many branchlets; it has the taste of a chestnut, but much better."—*Voyage to the I. of San Thomè under the Equinoctial*, Ravanna, i. 117.

c. 1550.—"They have two other sorts of roots, one called *batata*. . . . They generate windiness, and are commonly cooked in the embers. Some say they taste like almond cakes, or sugared chestnuts; but in my opinion chestnuts, even without sugar, are better."—*Girol. Bencon*, Hak. Soc. 86.

1588.—"Wee met with sixtee or seventee sayles of Canoes full of Sauvages, who came off to Sea unto vs, and brought with them in their Boates, Plantans, Cocos, Potato-roots, and fresh fish."—*Voyage of Master Thomas Candlish*, *Purchas*, i. 66.

1600.—"The *Battatas* are somewhat redder of colour, and in forme almost like *Yam*us (see *YAM*), and taste like Earth-nuts."—In *Purchas*, ii. 97.

1615.—"I took a garden this day, and planted it with *Pottatos* brought from the Liquea, a thing not yet planted in Japan. I must pay a day, or 5 shillings sterling, per annum for the garden."—*Cock's Diary*, i. 11.

1615.—". . . *pattato*; c'est une racine comme naviaux, mais plus longue et de couleur rouge et jaune: cela est de tres-bon goust, mais si l'on en mange souvent, elle degoute fort, et est assez ventouse."—*Méquet, Voyages*, 83.

1781.—"There lot *Potatos* mantle o'er the ground, Sweet as the cane-juice is the root they bear."—*Granger*, Bk. iv.

SYCE, s. Hind. from Ar. *sūs*. A groom. It is the word in universal use in the Bengal Presidency. In the South horse-keeper is more common, and in Bombay a vernacular form of the latter, viz. *ghorwallah* (see *GORAWALLAH*). The Ar. verb, of which *sūs* is the participle, seems to be a loan-word from Syriac, *sūsī*, 'to coax.'

[1759.—In list of servants' wages: "Syce, Rs. 2."—In *Long*, 182.]

1779.—"The bearer and scise, when they returned, came to the place where I was, and laid hold of Mr. Ducaroll. I took hold of Mr. Sheo and carried him up. The bearer and scise took Mr. Ducaroll out. Mr. Keoble was standing on his own house looking, and asked, 'What is the matter!'

The bearer and scise said to Mr. Keeble, 'These gentlemen came into the house when my master was out.'—*Evidence on Trial of Grand v. Francis*, in *Echoes of Old Calcutta*, 230.

1810.—"The Syce, or groom, attends but one horse."—*Williamson, V.M. i. 254*.

c. 1858 ?—

"Tandis que les çais veillent
les chiens rodeurs."

Lecote de Lisle.

SYCEE, s. In China applied to pure silver bulion in ingots, or shoes (q.v.). The origin of the name is said to be *sei* (pron. at Canton *sai* and *sei*) = *sz*, i.e. 'fine silk'; and we are told by Mr. Giles that it is so called because, if pure, it may be drawn out into fine threads. [Linschoten (1598) speaks of: "Peeces of cut silver, in which sort they pay and receive all their money" (Hak. Soc. i. 132).]

1711.—"Formerly they used to sell for Sisee, or Silver full fine; but of late the Method is alter'd."—*Lockyer*, 135.

SYRAS, CYRUS. See under **CYRUS**.

SYRIAM, n.p. A place on the Pegu R., near its confluence with the Rangoon R., six miles E. of Rangoon, and very famous in the Portuguese dealings with Pegu. The Burmese form is *Than-lyeng*, but probably the Talaing name was nearer that which foreigners give it. [See *Burma Gazetteer*, ii. 672. Mr. St John (*J. R. As. Soc.*, 1894, p. 151) suggests the Myu word *sarany* or *siring*, 'a swinging cradle.'] Syriam was the site of an English factory in the 17th century, of the history of which little is known. See the quotation from Dalrymple below.

1587.—"To Cirion a Port of Pegu come ships from Mecca with woollen Cloth, Scarlets, Velvets, Opium, and such like."—*R. Fitch*, in *Hakl.* ii. 393.

1600.—"I went thither with Philip Brito, and in fifteene dayes arrived at Surian the chiefe Port in Pegu. It is a lamentable spectacle to see the bankes of the Ruers set with infinite fruit-bearing trees, now overwhelmed with ruines of gilded Temples, and noble edifices; the wayes and fields full of skulls and bones of wretched Peguans, killed or famished, and cast into the River in such numbers that the multitude of carckasses prohibitteth the way and passage of ships."—The Jesuit *Andrew Bures*, in *Purchas* ii. 1748.

c. 1608.—"Philip de Brito issued an order that a custom-house should be planted at *Serian* (*Serido*), at which duties should be paid by all the vessels of this State which went to trade with the kingdom of Pegu, and with the ports of Martavan, Tavay, Tenasserim, and Juncelon. . . . Now certain merchants and shipowners from the Coast of Coromandel refused obedience, and this led Philip de Brito to send a squadron of 6 ships and galliots with an imposing and excellent force of soldiers on board, that they might cruise on the coast of Tenasserim, and compel all the vessels that they met to come and pay duty at the fortres of Serian."—*Bocarro*, 135.

1695.—"9th. That the *Old house* and *Ground* at Syrian, formerly belonging to the *English Company*, may still be continued to them, and that they may have liberty of building *dwelling-houses*, and *warehouses*, for the securing their *Goods*, as shall be necessary, and that more *Ground* be given them, if what they formerly had be not sufficient." Petition presented to the K. of Burma at Ava, by *Ed. Fleetwood*, in *Dalrymple, O.R.* ii. 374.

1728.—Zierjang (Syrian) in *Valentijn, Choro., &c.*, 127.

1727.—"About 60 Miles to the Eastward of China Backnar (see **CHINA-BUCKER**) is the Bar of Syrian, the only port now open for Trade in all the *Pegu Dominions*. . . . It was many Years in Possession of the *Portuguezs*, till by their Insolence and Pride they were obliged to quit it."—*A. Hamilton*, ii. 31-32; [ed. 1744].

SYUD, s. Ar. *saiyid*, 'a lord.' The designation in India of those who claim to be descendants of Mahommed. But the usage of *Saiyid* and *Sharif* varies in different parts of Mahommedan Asia. ["As a rule (much disputed) the Sayyid is a descendant from Mahommed through his grandchild Hasan, and is a man of the pen; whereas the Sharif derives from Husayn and is a man of the sword" (*Burton, Ar. Nights*, iv. 209).]

1404.—"On this day the Lord played at chess, for a great while, with certain *Zaytes*; and *Zaytes* they call certain men who come of the lineage of Mahomad."—*Clavijo*, § cxiv. (*Murkhani*, p. 141-2).

1869.—"Il y a dans l'Inde quatre classes de musulmans: les *Saiyids* ou descendants de Mahomet par Hucain, les *Schailhs* ou Arabes, nommés vulgairement *Maures*, les *Pathans* ou *Afgans*, et les *Mogols*. Ces quatre classes ont chacune fourni à la religion de saints personnages, qui sont souvent désignés par ces dénominations, et par d'autres spécialement consacrées à chacune d'elles, telles que *Mir* pour les *Saiyids*, *Khan* pour les *Pathans*, *Mirza*, *Bey*, *Agá*, et *Khetja* pour les *Mogols*."—*Garcin de Tassy, Religion Mus. dans l'Inde*, 22.

(The learned author is mistaken here in supposing that the obsolete term *Moor* was in India specially applied to Arabs. It was applied, following Portuguese custom, to all Mahomedans.)

T

TABASHEER, s. 'Sugar of Bamboo.' A siliceous substance sometimes found in the joints of the bamboo, formerly prized as medicine, [also known in India as *Bān-lochan* or *Bānshūpār*]. The word is Pers. *tabāshīr*, but that is from the Skt. name of the article, *trākshīra*, and *lavakkshīra*. The substance is often confounded, in name at least, by the old Materia Medica writers, with *spodium* and is sometimes called *ispodio di canna*. See *Ges. Falerici* below. Garcia De Ota goes at length into this subject (f. 193 *seqq.*). [See **SUGAR**.]

c. 1150.—"Tanah (miswritten *Banah*) est une jolie ville située sur un grand golfe . . . Dans les montagnes environnantes croissent le . . . kana et le . . . tabāshīr . . . Quant au tēbachir, on le fabrique en le mélangeant avec du la cendre d'ivoire; mais le véritable est celui qu'on extrait des racines du ro-can dit . . . al Sharki."—*Elrisi*, i. 179.

1563.—"And much less are the roots of the cane *tabaxir*; so that according to both the translations Avicenna is wrong; and Averrois says that it is charcoal from burning the canes of India, whence it appears that he never saw it, since he calls such a white substance charcoal."—*Garcia*, f. 195c.

c. 1570.—"Il *Spodio* si congela d'acqua in alcune canne, e io n'ho trovato assai nel Perù quando faceno fabricar la mia casa."—*Ges. Falerici*, in *Itanium*, iii. 397.

1578.—"The *Spodium* or *Tabaxir* of the Persians . . . was not known to the Greeks."—*Icosta*, 295.

c. 1580.—"Spodium *Tabaxir* vocant, quo nomine vulgus pharmacopocorum Spodium facitium, quippo metallicum, intelligunt. At eruditiores viri eo nomine lacrymam quandam, ex caudice arboris proceræ in India nascentis, albicantem, odoratam, facultatis refrigeratorioæ, et eor maxime roborantis itidem intelligunt."—*Prosper Alpinaus, Rerum Egyptianarum*, Lib. III. vii.

1598.—". . . these *Mambus* have a certain Matter within them, which is (as it were) the path of it . . . the Indians call it *Sugar Mambu*, which is as much as to say, as *Sugar of Mambu*, and is a very deep Medicinable thing much esteemed, and much sought for by the Arabians, Persians,

and Moores, that call it *Tabaxir*."—*Linschoten*, p. 101; [Hak. Soc. ii. 66].

1837.—"Allied to these in a botanical point of view is *Saccharum officinarum*, which has needlessly been supposed not to have yielded *saccharum*, or the substance known by this name to the ancients; the same authors conjecturing this to be *Tabasheer*. . . . Considering that this substance is pure *siler*, it is not likely to have been arranged with the honeys and described under the head of *πρὶ Σαχαρὸν μελιτῶν*."—*Boyle on the Nat. of Hindoo Medicine*, p. 83. This confirms the views expressed in the article **SUGAR**.

1851.—"In the cavity of these cylinders water is sometimes secreted, or, less commonly, an opaque white substance, becoming opaline when wetted, consisting of a starchy secretion, of which the plant divests itself, called *Tabasheer*, concerning the optical properties of which Sir David Brewster has made some curious discoveries."—*Engl. Cycl. Nat. Hist. Section*, article *Bamboo*.

TABBY, s. Not Anglo-Indian. A kind of watered silk stuff; Sp. and Port. *tabi*, Ital. *tabino*, Fr. *tabis*, from Ar. *attābi*, the name said to have been given to such stuffs from their being manufactured in early times in a quarter of Baghdad called *al-attābiya*; and this derived its name from a prince of the 'Omāiyad family called *Attāb*. [See *Burton*, *Ar. Nights*, ii. 371.]

12th cent.—"The *Attābiya* . . . here are made the stuffs, called *Attābiya*, which are silk and cottons of divers colours."—*Ibn Jubair*, p. 227.

[c. 1220.—"*Attābi*." See under **SUG-LAT**.]

TABOOT, s. The name applied in India to a kind of shrine, or model of a Mahomedan mausoleum, of flimsy material, intended to represent the tomb of Husain at Kербela, which is carried in procession during the Moharram (see *Herkots*, 2nd ed. 119 *seqq.*, and *Garcin de Tassy, Hist. Musulm. dans l'Inde*, 36). [The word is Ar. *tabūt*, 'a wooden box, coffin.' The term used in N. India is *ta'ziya* (see **TAZEER**).]

[1859.—"There is generally over the vault in which the corpse is deposited an oblong monument of stone or brick (called 'tarkaboh') or wood (in which case it is called 'taboot')."—*Lane, Med. Egypt.*, 6th ed. i. 299.]

[TACK-RAVAN, s. A litter carried on men's shoulders, used only by royal personages. It is Pers. *takht-ravān*, 'travelling-throne.' In the Hindi of

Behar the word is corrupted into *tartarin*.

[c. 1660.—". . . several articles of Chinese and *Javan* workmanship; among which were a *patky* and a *tack-ravan*, or travelling throne, of exquisite beauty, and much admired."—*Bernier*, ed. *Constable*, 123; in 370, *tack-ravan*.

[1753.—"Mahommed Shah, emperor of Hindostan, seated in a royal litter (*takht revan*, which signifies a moving throne) issued from his camp. . . ."—*Hanway*, iv. 169.]

TAEI, s. This is the trade-name of the Chinese ounce, viz., $\frac{1}{16}$ of a catty (q.v.); and also of the Chinese money of account, often called "the ounce of silver," but in Chinese called *liang*. The standard *liang* or *tai* is, according to Dr. Wells Williams, = 579.84 grs. troy. It was formerly equivalent to a string of 1000 *tsien*, or (according to the trade-name) *cash* (q.v.). The China *tai* used to be reckoned as worth 6s. 8d., but the rate really varied with the price of silver. In 1879 an article in the *Fortnightly Review* puts it at 5s. 7½d. (Sept. p. 362); the exchange at Shanghai in London by telegraphic transfer, April 13, 1885, was 4s. 9½d.; [on Oct. 3, 1901, 2s. 7½d.]. The word was apparently got from the Malays, among whom *tail* or *tahil* is the name of a weight; and this again, as Crawford indicates, is probably from the India *tola* (q.v.). [Mr. Pringle writes: "Sir H. Yule does not refer to such forms as *tahs* (see below), *taies* (plural in Fryer's *New Account*, p. 210, sub *Machavo*), *Taye* (see quotation below from *Saris*), *tayes* (see quotation below from *Mocquet*), or *taey*, and *taeys* (Philip's translation of *Linschoten*, Hak. Soc. i. 149). These probably come through the medium of the Portuguese, in which the final *l* of the singular *tai* is changed into *s* in the plural. Such a form as *taies* might easily suggest a singular wanting the final *s*, and from such a singular French and English plurals of the ordinary type would in turn be fashioned" (*Diary Ft. St. Geo.*, 1st ser. ii. 126).]

The Chinese scale of weight, with their trade-names, runs: 16 *taels*=1 catty, 100 *catties*=1 *pecul*=133½ *lbs. avoird.* Milburn gives the weights of Achin as 4 *copings* (see *KOPANG*)=1 mace, 5 mace=1 *mayum*, 16 *mayum*=

1 *tale* (see **TAEI**), 5 *tales*=1 *buncal*, 20 *buncals*=1 catty, 200 *catties*=1 *bahar*; and the *catty* of Achin as=2 *lbs.* 1 oz. 13 dr. Of these names, mace, tale and *bahar* (q.v.) seem to be of Indian origin, *mayum*, *bangkul*, and *kati* Malay.

1540.—"And those three junks which were then taken, according to the assertion of those who were aboard, had contained in silver alone 200,000 *taels* (*taeis*), which are in our money 300,000 *crúzados*, besides much else of value with which they were freighted."—*Pinto*, cap. xxxv.

1598.—"A *Tael* is a full ounce and a half Portugale weight."—*Linschoten*, 41; [Hak. Soc. i. 119].

1599.—"Est et ponderis genus, quod *Tael* vocant in Malacca. *Tael* unum in Malacca pendet 10 *massas*."—*De Bry*, ii. 61.

"Four hundred *cashes* make a *coeypan* (see **KOPANG**). Four *coeypans* are one *mas*. Four *masses* make a *Perdao* (= **PARDÃO**). Four *Perdaes* make a *Tayel*."—*Capt. T. Davis*, in *Purchas*, i. 123.

c. 1603.—"Bezar stones are thus bought by the *Taille* . . . which is one Ounce, and the third part English."—*Saris*, in *do.*, 392.

1613.—"A *Taye* is five shilling sterling."—*Saris*, in *do.*, 369.

1613.—"Les Portugais sont fort desirieux de ces Chinois pour esclaves . . . il y a des Chinois faits à ce mestier . . . quand ils voyent quelque beau petit garçon ou fille . . . les enlouent par force et les enchent . . . puis viennent sur la rive de la mer, où ils scauent quo sont les trafiquans à qui ils les vendent 12 et 15 *tayes* chacun, qui est environ 25 *escus*."—*Mocquet*, 312.

c. 1656.—"Vn Religieux Chinois qui a esté surpris avec des femmes de debauché . . . l'on a percé le col avec vn fer chaud; à ce fer est attaché vne chaisne de fer d'environ dix brasses qu'il est obligé de trainer jusques à ce qu'il ait apporté au Couvent trente theyls d'argent qu'il faut qu'il amasse en demandant l'aumône."—*In Thevenot, Divers Voyages*, ii. 67.

[1683.—"The abovesaid Musk woyes Cattoe 10: *tah* 11: *Mas* 03. . . ."—*Pringle, Diary Ft. St. Geo.*, 1st ser. ii. 31.]

TAHSEELDAR, s. The chief (native) revenue officer of a subdivision (*tahsil*, conf. *Pergunnah*, *Talook*) of a district (see **ZILLAH**). Hind. from Pers. *tahsilddr*, and that from Ar. *tahsil*, 'collection.' This is a term of the Mahommedan administration which we have adopted. It appears by the quotation from Williamson that the term was formerly employed in Calcutta to designate the cashier-keeper in a firm or private establishment, but this use is long obsolete.

[Possibly there was a confusion with *lakshildar*, 'a cashier.']

[1772.—"Tahsildar, or *Sekant*, an officer employed for a monthly salary to collect the revenues."—*Glossary*, in *Vercel*, *King of Bengal*, &c.]

1799.—" . . . He (Tippoo) divided his country into 37 Provinces under Dowans (see DEWAUN) . . . and he subdivided these again into 1025 inferior districts, having each a Tahsildar."—Letter of Munro, in *Life*, i. 215.

1808.—" . . . he continues to this hour tahsildar of the petty pergunnah of Sheopore."—*Fifth Report*, 583.

1810.—" . . . the sircar, or tusseldar (cash-keeper) receiving one key, and the master retaining the other."—*Williamson*, *P. M.* i. 209.

[1826.—" . . . I told him . . . that I was . . . the bearer of letters to his head collector of Tusseldam (sic) there."—*Pandurang Hart*, ed. 1873, i. 155.]

TAILOR-BIRD, s. This bird is so called from the fact that it is in the habit of drawing together "one leaf or more, generally two leaves, on each side of the nest, and stitches them together with cotton, either woven by itself, or cotton thread picked up; and after putting the thread through the leaf, it makes a knot at the end to fix it" (*Jordan*). It is *Orthotomus longicauda*, Gmelin (sub-fam. *Dryocinidae*).

[1813.—"Equally curious in the structure of its nest, and far superior (to the baya) in the variety and elegance of its plumage, is the tailor-bird of Hindostan" (here follows a description of its nest).—*Forbes*, *Or. Men.*, 2nd ed. i. 33.]

1883.—"Clear and loud above all . . . sounds the to-who, to-who, to-who of the tailor-bird, a most plain-looking little greenish thing, but a skilful workman and a very Beaconsfield in the matter of keeping its own counsel. Aided by its industrious spouse, it will, when the moon comes on, spin cotton, or steal thread from the durree, and sew together two broad leaves of the laurel in the pot on your very doorstep, and when it has warmly lined the bag so formed it will bring up therein a large family of little tailors."—*Tribes on My Frontier*, 115.

TAJ, s. Pers. *tāj*, 'a crown.' The most famous and beautiful mausoleum in Asia; the *Tāj Mahal* at Agra, erected by Shāh Jahān over the burial-place of his favourite wife Mumtāz-i-Mahal ('Ornament of the Palace') Banū Begam.

1663.—"I shall not stay to discourse of the Monument of *Ellar*, because whatever beauty is there, is found in a far higher degree in that of *Tāj Mehal*, which I am now going to describe to you . . . judge whether I had reason to say that the Mausoleum, or Tomb of *Tāj-Mehale*, is something worthy to be admired. For my part I do not yet well know, whether I am somewhat infected still with Indianism; but I must needs say, that I believe it ought to be reckoned amongst the Wonders of the World. . . ."—*Bernier*, E.T. 91-96; [ed. *Constable*, 293].

1665.—"Of all the Monuments that are to be seen at *Agra*, that of the Wife of *Chah-Jehan* is the most magnificent; she caus'd it to be set up on purpose near the *Tasimacan*, to which all strangers must come, that they should admire it. The *Tasimacan* [! *Tāj-i-mukām*, 'Place of the Tāj'] is a great *Bazar*, or Market-place, comprised of six great courts, all encompass'd with Portico's; under which there are Warehouses for Merchants. . . . The monument of this *Bygones* or *Sultanness*, stands on the East side of the City. . . . I saw the beginning and completion of this great work, that cost two and twenty years labour, and 20,000 men always at work."—*Tavernier*, E.T. ii. 50; [ed. *Bell*, i. 109].

1856.—
"But far beyond compare, the glorious *Taj*,
Seen from old *Agra*'s towering battlements,
And mirrored clear in *Jumna*'s silent stream;
Sun-lighted, like a pearly diadem
Set royal on the melancholy brow
Of withered *Hindostan*; but, when the moon
Dims the white marble with a softer light,
Like some queneed maiden, veiled in dainty hue,
And waiting for her bridegroom, stately, pale,
But yet transcendent in her loveliness."
The Banyan Tree.

TALAING, n.p. The name by which the chief race inhabiting Pegu (or the Delta of the *Irawadi*) is known to the Burmese. The Talaings were long the rivals of the Burmese, alternately conquering and conquered, but the Burmese have, on the whole, so long predominated, even in the Delta, that the use of the Talaing language is now nearly extinct in Pegu proper, though it is still spoken in *Martaban*, and among the descendants of emigrants into Siamese territory. We have adopted the name from the Burmese to designate the race, but their own name for their people is *Mōn* or *Mān* (see **MONE**).

Sir Arthur Phayre has regarded the name *Talaing* as almost undoubtedly a form of *Telinga*. The reasons given

are plausible, and may be briefly stated in two extracts from his *Essay On the History of Pegu* (*J. As. Soc. Beng.*, vol. xlii. Pt. i.): "The names given in the histories of Tha-ltun and Pegu to the first Kings of those cities are Indian; but they cannot be accepted as historically true. The countries from which the Kings are said to have derived their origin . . . may be recognised as Karnáta, Kalinga, Venga and Vizianagaram . . . probably mistaken for the more famous Vijayanagar. . . . The word *Talungana* never occurs in the Peguan histories, but only the more ancient name Kalinga" (*op. cit.* pp. 32-33). "The early settlement of a colony or city for trade, on the coast of Rámanya by settlers from Taling-ina, satisfactorily accounts for the name Talaing, by which the people of Pegu are known to the Burmese and all peoples of the west. But the Peguans call themselves by a different name . . . *Mun, Mucun, or Mon*" (*ibid.* p. 34).

Prof. Forchhammer, however, who has lately devoted much labour to the study of Talaing archaeology and literature, entirely rejects this view. He states that prior to the time of Alompra's conquest of Pegu (middle of 18th century) the name Talaing was entirely unknown as an appellation of the Muns, and that it nowhere occurs in either inscriptions or older palm-leaves, and that by all nations of Further India the people in question is known by names related to either *Mun* or *Pegu*. He goes on: "The word 'Talaing' is the term by which the Muns acknowledged their total defeat, their being vanquished and the slaves of their Burmese conqueror. They were no longer to bear the name of Muns or Peguans. Alompra stigmatised them with an appellation suggestive at once of their submission and disgrace. Talaing means" (in the Mun language) "one who is trodden under foot, a slave." . . . Alompra could not have devised more effective means to extirpate the national consciousness of a people than by burning their books, forbidding the use of their language, and by substituting a term of abject reproach for the name under which they had maintained themselves for nearly 2000 years in the marine provinces of Burma. The similarity of the two

words 'Talaing' and 'Telingana' is purely accidental; and all deductions, historical or etymological . . . from the resemblance . . . must necessarily be void *ab initio*" (*Notes on Early Hist. and Geog. of Br. Burma*, Pt. ii. pp. 11-12, Rangoon, 1884).

Here we leave the question. It is not clear whether Prof. F. gives the story of Alompra as a historical fact, or as a probable explanation founded on the etymology. Till this be clear we cannot say that we are altogether satisfied. But the fact that we have been unable to find any occurrence of Talaing earlier than Symes's narrative is in favour of his view.

Of the relics of Talaing literature almost nothing is known. Much is to be hoped from the studies of Prof. Forchhammer himself.

There are linguistic reasons for connecting the Talaing or Mun people with the so-called Kolarian tribes of the interior of India, but the point is not yet a settled one. (Mr. Baines notes coincidences between the Mou and Munda languages, and accepts the connection of Talaing with Telinga (*Census Report*, 1891, i. p. 128).]

1795.—"The present King of the Birmans . . . has abrogated some severe penal laws imposed by his predecessors on the Tallens, or native Peguers. Justice is now impartially distributed, and the only distinction at present between a Birman and a Tallen, consists in the exclusion of the latter from places of public trust and power."—Symes, 183.

TALAPOIN, s. A word used by the Portuguese, and after them by French and other Continental writers, as well as by some English travellers of the 17th century, to designate the Buddhist monks of Ceylon and the Indo-Chinese countries. The origin of the expression is obscure. M. de la Pallois, in his *Dec. du Royaume Thai ou Siam* (ii. 23) says: "Les Européens les ont appelés talapoin, probablement du nom de l'éventail qu'ils tiennent à la main, lequel s'appelle talapat, qui signifie feuille de palmier." Childers gives *Talapannam*, Pali, 'a leaf used in writing, &c.' This at first sight seems to have nothing to support it except similarity of sound; but the quotations from Pinto throw some possible light, and afford probability to this origin, which is also accepted by

Koeppen (*Rel. des Buddhas*, i. 331 *note*), and by Bishop Bigandet (*J. Ind. Archip.* iv. 220). [Others, however, derive it from Peguan *Talapoim*, *tala* (not *tala*), 'lord,' *poim*, 'wealth.']

c. 1551.—"... hãa procissão... na qual se affirmou... que hãa quarenta mil Sacerdotes... dos quaes muytos tãhão diferentes dignidades, como erão *Grepas* (1), *Talagrepas*, *Atolins*, *Nepois*, *Bicos*, *Saotens* e *Changrauhos*, os quaes todas pelas vestiduras, de que hãa ornados, e pelas divizas, e insignias, que leuanto nas ndas, se conheçido, quaes erão humo, e quaes erão outros."—*F. M. Pinto*, ch. clx. This rendered by Cogan: "A Procession... it was the common opinion of all, that in this Procession were 40,000 Priests... most of them were of different dignities, and called *Grepas*, *Talagrepas* (&c.). Now by the ornaments they wear, as also by the devices and ensigns which they carry in their hands, they may be distinguished."—p. 218.

"O *Chautabahu* lho mandou hãa carta por hum *cu Grepas Talapoy*, religioso já de idade de oitenta annos."—*Pinto*, ch. clxix. By Cogan: "The *Chautabahu* sent the King a Letter by one of his Priests that was four-score years of age."—*Cogan*, 189.

(1566.—"Talapoins." See under **COSMIN**.)

c. 1553.—"... Si veggono la casa di legno tutto dorate, et ornate di bellissimi giardini fatti alla loro vana, nelle quali habitano tutti i Talapoi, che sono i loro Frati, che stanno a governo del Pagodo."—*Giuseppe Balbi*, f. 9d.

1556.—"There are... many good houses for the Talapoites to preach in."—*J. Fitch*, in *Hakl.* ii. 93.

1597.—"The Talapoia persuaded the *lungoman*, brother to the King of *Pegu*, to usurpe the Kingdome, which he refused, pretending his Oath. They replied that no Religion hindered, if he placed his brother in the *Yekat*, that is, a *Golden Throne*, to be adored of the people for a God."—*Nicolas Pimenta*, in *Purchas*, ii. 177.

1612.—"There are in all these Kingdoms many persons belonging to different Religions Orders; one of which in *Pegu* they call Talapoia."—*Couto*, V. vi. 1.

1650.—"Whilst we looked on these temples, wherein the horrid idols sat, there came the Aracan Talapoys, or Priests, and fell down before the idols."—*Walter Schultze*, *Reisen*, 77.

1659.—"S'il vous arrive de sermon la bouche aux Talapoins et de mettre en évidence leurs erreurs, ne vous attendez qu'à les avoir pour ennemis implacables."—*Leit. L'Asie*, xxv. 61.

1690.—"Their Religious they call Talapoi, who are not unlike mendicant *Fryers*, living upon the Alms of the People, and so highly venerated by them that they would be glad to drink the Water wherein they wash their Hands."—*Ovington*, 592.

1696.—"... à permettre l'entrée de son royaume aux Talapoins."—*La Bruyère*, *Caractères*, ed. Jousset, 1831, ii. 305.

1725.—"This great train is usually closed by the Priests or Talapoins and Musicians."—*Valentin*, v. 112.

1727.—"The other Sects are taught by the Talapoins, who... preach up Morality to be the best Guide to human Life, and affirm that a good Life in this World can only recommend us in the next to have our Souls trans-migrated into the Body of some innocent Beast."—*J. Hamilton*, i. 151; [ed. 1711, i. 152].

"The great God, whose Adoration is left to their Talapoins or Priests."—*Ibid.* ii.; [ed. 1711, ii. 51].

1759.—"When asked if they believed the existence of any SUPREME BEING, they (the *Carianers* (*Carens*)) replied that the *Bāraghinahs* and *Pegu Talapoins* told them so."—*Letter in Dalrymple*, *Or. Rep.* i. 100.

1766.—"*André Des Couches*. Combien avez-vous de soldats? *Cronstz*. Quarantevingt-mille, fort médiocrement payés. *A. des C.* Et de talapoins? *Cr.* Cent vingt mille, tous faneaux et très riches. Il est vrai que dans la dernière guerre nous avons été bien battus; mais, en récompense, nos talapoins ont fait très grande chère." &c.—*Volkart*, *Dial.* xxii. *André Des Couches à Suam*.

c. 1818.—"A certain priest or Talapoia conceived an inordinate affection for a garment of an elegant shape, which he possessed, and which he diligently preserved to prevent its wearing out. He died without correcting his irregular affection, and immediately becoming a *loue*, took up his abode in his favourite garment."—*Singer-mano*, p. 20.

1820.—"The *Phongyies* (*Poongees*), or Buddhist Monks, sometimes called Talapoins, a name given to them, and introduced into Europe by the Portuguese, from their carrying a fan formed of *tala-pat*, or palm-leaves."—*Saty. Rev.*, Feb. 21, p. 266, quoting *Hp. Bigandit*.

TALEE, *s.* *Tam. tali*. A small trinket of gold which is fastened by a string round the neck of a married woman in S. India. It may be a curious question whether the word may not be an adaptation from the *Ar. talhil*, "qui signifie proprement: prononcer la formule *lā idha illā Allāh*... Cette formule, écrite sur un morceau de papier, servait d'amulette... le tout était renfermé dans un étui auquel on donnait le nom de *talhil*" (*Dozy & Engelmann*, 346). These Mahomedan *talhils* were worn by a band, and were the origin of the Span. word *tali*, "a baldrick." [But the *talee* is a Hindu, not a Mahomedan ornament, and there seems no

doubt that it takes its name from Skt. *tāla*, 'the palmyra' (see TALIPOT), it being the original practice for women to wear this leaf dipped in saffron-water (*Mad. Gloss*, s.v. *Logan, Malabar*, i. 134.) The Indian word appears to occur first in Abraham Rogerius, but the custom is alluded to by early writers, e.g. Gouvea, *Synodo*, f. 43v.

1651.—"So the Bridegroom takes this Tali, and ties it round the neck of his bride."—*Rogerius*, 45.

1672.—"Among some of the Christians there is also an evil custom, that they for the greater tightening and fast-making of the marriage bond, allow the Bridegroom to tie a Tali or little band round the Bride's neck; although in my time this was as much as possible denounced, seeing that it is a custom derived from Heathenism."—*Baldarus, Zeyton* (German), 408.

1674.—"The bridegroom attaches to the neck of the bride a line from which hang three little pieces of gold in honour of the three gods: and this they call Tale; and it is the sign of being a married woman."—*Faria y Sousa, Asia Port.*, ii. 707.

1704.—"Praeterea, quum moris hujus Regionis sit, ut infantes sex vel septem annorum, interdum etiam in teneriori aetate, ex genitorum consensu, matrimonium indissolubile de praesenti contrahant, per impositionem Tali, seu aureae tesserae nuptialis, uxoris collo pensilis: missionarius mandamus ne hujusmodi irrita matrimonia inter Christianos fieri permittant."—*Decree of Card. Tournon, in Norbert, Mem. Hist.* i. 165.

1726.—"And on the betrothal day the Tali, or bride's betrothal band, is tied round her neck by the Bramin . . . and this she must not untie in her husband's life."—*Valentyjn, Choja*, 51.

[1813.—". . . the tali, which is a ribbon with a gold head hanging to it, is held ready; and, being shown to the company, some prayers and blessings are pronounced; after which the bridegroom takes it, and hangs it about the bride's neck."—*Forbes, Or. Mem.* 2nd ed. ii. 312.]

TALIAR, TARRYAR, s. A watchman (S. India). Tam. *talayāri*, [from *talai*, 'head,' a chief watchman].

1680.—"The Peons and Tarryars sent in quest of two soldiers who had deserted . . . returned with answer that they could not light of them, whereupon the Peons were turned out of service, but upon Verona's intercession were taken in again and fined each one month's pay, and to repay the money paid them for Battée (see BATTÁ); also the Pedda Naigu was fined in like manner for his Tarryars."—*Fort St. Geo. Consens.*, Feb. 10. In *Notes and Exts.*, Madras, 1873, No. III. p. 3.

1693.—"Tallars and Peons appointed to watch the Black Town. . . ."—In *Wheeler*, i. 267.

1707.—"Resolving to march 250 soldiers, 200 tallars, and 200 peons."—*Ibid.* ii. 74.

[1800.—"In every village a particular officer, called Tallari, keeps watch at night, and is answerable for all that may be stolen."—*Buchanan, Mysore*, i. 3.]

TALIPOT, s. The great-leaved fan-palm of S. India and Ceylon, *Corypha umbraculifera*, L. The name, from Skt. *tāla-pattra*, Hind. *tālpāt*, 'leaf of the tāla tree,' properly applies to the leaf of such a tree, or to the smaller leaf of the palmyra (*Borassus flabelliformis*), used for many purposes, e.g. for slips to write on, to make fans and umbrellas, &c. See OLLAH, PALMYRA, TALAPOIN. Sometimes we find the word used for an umbrella, but this is not common. The quotation from Jordanus, though using no name, refers to this tree. [Arrian says: "These trees were called in Indian speech *tala*, and there grew on them, as there grows at the tops of the palm-trees, a fruit resembling balls of wool" (*Indika*, vii.)]

c. 1328.—"In this India are certain trees which have leaves so big that five or six men can very well stand under the shade of one of them."—*Fr. Jordanus*, 29-30.

c. 1420.—"These leaves are used in this country for writing upon instead of paper, and in rainy weather are carried on the head as a covering, to keep off the wet. Three or four persons travelling together can be covered by one of these leaves stretched out." And again: "There is also a tree called tal, the leaves of which are extremely large, and upon which they write."—*N. Conti, in India in the XV. Cent.*, 7 and 13.

1672.—"Talpets or sunshades."—*Baldarus*, Dutch ed., 102.

1681.—"There are three other trees that must not be omitted. The first is Talipot. . . ."—*Knox*, 15.

"They (the priests) have the honour of carrying the Talipot with the broad end over their heads foremost; which none but the King does."—*Ibid.* 74. [See TALAPOIN.]

1803.—"The talipot tree . . . affords a prodigious leaf, impenetrable to sun or rain, and large enough to shelter ten men. It is a natural umbrella, and is of as eminent service in that country as a great-coat tree would be in this. A leaf of the talipot-tree is a tent to the soldier, a parasol to the traveller, and a book to the scholar."—*Sydney Smith, Works*, 3rd ed. iii. 15.

1874.—“... dans les embrasures ...”
 “étaient des bananiers, des talipots. . .”
 —*Frans, Souvenirs d'un Conquérant*, ch. iv.

1881.—“The lofty head of the talipot palm . . . the proud queen of the tribe in Ceylon, towers above the scrub on every side. Its trunk is perfectly straight and white, like a slender marble column, and often more than 100 feet high. Each of the fans that compose the crown of leaves covers a semicircle of from 12 to 16 feet radius, a surface of 150 to 200 square feet.”—*Huebel's Visit to Ceylon*, E.T. p. 129.

TALISMAN, s. This word is used by many medieval and post-medieval writers for what we should now call a moollah, or the like, a member of the Mahommedan clergy, so to call them. It is doubtless the corruption of some Ar. term, but of what it is not easy to say. Qu. *talimāna*, ‘disciples, students’? [See Burton, *Ar. Nights*, ix. 165.] On this Prof. Robertson Smith writes: “I have got some fresh light on your *Talisman*.”

“W. Bedwell, the father of English Arabists, in his *Catalogue of the Chapters of the Turkish Alkoran*, published (1615) along with the *Mohammedia Imposturae*, and *Arabian Trudyman*, has the following, quoted from *Postellus de Orbis Concordia*, i. 13: ‘Hæc precatio (the *fitihā*) illis est communis ut nobis dominica: et ita quilibet dum ad battologiam usque recitatur ut centies idem, aut duo aut tria vocabula repetant dicendo, *Al-hamdu lillah, hamdu lillah, hamdu lillah*, et cetera ejus vocabula eodem modo. Idque facit in publicâ oratione *Taalima*, id est sacrificium, pro his qui negligenter orant ut aiunt, ut en repetitione suppleat eorum erroribus . . . Quidam medio in campo tam assidue, ut defessi considunt; alii circumgirando corpus,’ etc.

“Here then we have a form without the *s*, and one which from the vowels seem to be *tilima*, ‘a very learned man.’ This, owing to the influence of the guttural, would sound in modern pronunciation nearly as *Taalima*. At the same time *tilima* is not the name of an office, and prayers on behalf of others can be undertaken by any one who receives a mandate, and is paid for them; so it is very possible that Postellus, who was an Arabic scholar, made the pointing suit his idea of the word meant, and that the real word is *talimā*, a shortened

form, recognised by Jawhari, and other lexicographers, of *talāmidh*, ‘disciples.’ That students should turn a penny by saying prayers for others is very natural.” This, therefore, confirms our conjecture of the origin.

1338.—“They treated me civilly, and set me in front of their mosque during their Easter; at which mosque, on account of its being their Easter, there were assembled from divers quarters a number of their *Cadias*, i.e. of their bishops, and of their *Talismans*, i.e. of their priests.”—Letter of Friar Pascal, in *Cathay*, &c., p. 235.

1471.—“In questa città è una fassa d’acqua nel modo di una fontana, la qual’ è guardata da quelli suoi *Thalassimani*, cioè protti; quest’ acqua dicono che ha gran virtù contra la lepra, e contra le canafore.”—*Giosafte Barbaro*, in *Itanuso*, ii. f. 107.

1535.—
 “Non vi arobbo più confusione
 S’a Damasco il Soldan desso l’assalto;
 Un muover d’arme, un correr di persouo
 E di *talacimanni* un gridar d’alto.”
 —*Tristano*, xviii. 7.

1551.—“*Talismannos* habent hominum genus templorum ministerio dicatum. . .”
 —*Bucley. Epistola*, i. p. 10.

c. 1590.—“Vt *Talismanni*, qui sint commodius intelligatur: sciendum, certos esse gradus Mahometanis eorum qui legum apud ipsos periti sunt, et partim jus dicunt, partim legum interpretantur. Ladovieus Bassanus iadronis in hunc modum comparat eos cum nostris Ecclesiasticis. . . *Muphtia* dicitur esse inter ipsos instar vel Papæ nostro, vel Patriarchæ Græcorum. . . Huic proximi sunt *Cadiacherr*. . . Bassanus hos cum Archiepiscopis nostris comparat. Sequuntur *Cadij*. . . locum obtinent Episcopi. Secundum hos sunt *Hoggias*,* qui seniores dicuntur, vt Græcis et nostris Presbyteri. Exciipiunt *Hoggias Talismanni*, seu Presbyteri Diœcon. Vltimi sunt *Dorvisli*, qui Catalogis Græcorum, monachis nostris respondent. *Talismanni* Mahometani ad preces interdiu et noctu quinquies excitant.”—*Leunclavius, Annals Sultanorum Ottomanidarum*, ed. 1650, 411.

1610.—“Some having two, some foure, some sixe adioyning turats, exceeding high, and exceeding slender: turat aloft on the outside like the maine top of a ship . . . from which the *Talismanni* with elated voices (for they use no bells) do congregato the people. . .”—*Sundrys*, p. 31.

c. 1630.—“The *Fylalli* converse most in the Alcoran. The *Dervissi* are wandering wolves in sheepes clothing. The *Talismanni* regard the houres of prayer by turning the i hour’d glasses. The *Magezzini*

* *Hoggias* is of course *Khwāṣ* (see **COJA**). But in the B. Museum there is a copy of Leunclavius, ed. of 1538, with MS. autograph remarks by Joseph Scaliger; and on the word in question he notes as its origin (in Arabic character): “*Huf-jaf* Disputatio”—which is manifestly erroneous.

erie from the tops of Mosques, battologuizing Lhala Hyllula."—*Sir T. Herbert*, 287; [and see ed. 1677, p. 323].

1678.—"If he can read like a Clerk a Chapter out of the Alcoran . . . he shall be crowned with the honour of being a Mullah or Talman. . . ."—*Fryer*, 368.

1687.—". . . It is reported by the Turks that . . . the victorious Sultan . . . went with all Magnificent pomp and solemnity to pay his thanksgiving and devotions at the church of Sancta Sophia; the Magnificence so pleased him, that he immediately added a yearly Rent of 10,000 zechins to the former Endowments, for the maintenance of Imaums or Priests, Doctors of their Law, Talismans and others who continually attend there for the education of youth. . . ."—*Sir P. Rycaut, Present State of the Ottoman Empire*, p. 64.

TALIYAMĀR, s. Sea-Hind. for 'cut-water.' Port. *talhamar*.—*Roebuck*.

TALLICA, s. Hind. from Ar *ta'likah*. An invoice or schedule.

1682.—". . . that he . . . would send another Droga (Daroga) or Customer on purpose to take our Tallicas."—*Hedges, Diary*, Dec. 26, [Hak. Soc. i. 60. Also see under KUZZANNA].

TALOOK, s. This word, Ar. *ta'alluk*, from root 'alaḡ, 'to hang or depend,' has various shades of meaning in different parts of India. In S. and W. India it is the subdivision of a district, presided over as regards revenue matters by a tahseeldar. In Bengal it is applied to tracts of proprietary land, sometimes not easily distinguished from Zemindaries, and sometimes subordinate to or dependent on Zemindars. In the N.W. Prov. and Oudh the *ta'alluk* is an estate the profits of which are divided between different proprietors, one being superior, the other inferior (see **TALOOKDAR**). *Ta'alluk* is also used in Hind. for 'department' of administration.

1835.—"In October, 1779, the Dacca Council were greatly disturbed in their minds by the appearance amongst them of John Doe, who was then still in his prime. One Chundermonee deposed to John Doe and his assigns certain lands in the pergunna Buller . . . whereupon George III., by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, and so forth, commanded the Sheriff of Calcutta to give John Doe possession. At this Mr. Shakspeare burst into fury, and in language which must have surprised John Doe, proposed 'that a *seawal* be appointed for the collection of Patparrah Talook, with directions to pay the same

into Buller cutcherry.'"—*Sir J. Stephen, Nuncomar and Impey*, ii. 159-60. A *sawal* is "an officer specially appointed to collect the revenue of an estate, from the management of which the owner or farmer has been removed."—(*Wilson*).

TALOOKDĀR, s. Hind. from Pers. *ta'allulddār*, 'the holder of a *ta'alluk*' (see **TALOOK**) in either of the senses of that word; i.e. either a Government officer collecting the revenue of a *ta'alluk* (though in this sense it is probably now obsolete everywhere), or the holder of an estate so designated. The famous Talookdars of Oudh are large landowners, possessing both villages of which they are sole proprietors, and other villages, in which there are subordinate holders, in which the Talookdar is only the superior proprietor (see *Carnegie, Kachari Technicalities*).

[1769.—". . . inticements are frequently employed by the Talookdars to augment the concourse to their lands."—*Verelst, Vico of Dengal*, App. 233. In his *Glossary* he defines "Talookdar, the Zemeen-dar of a small district."]

TAMARIND, s. The pod of the tree which takes its name from that product, *Tamarindus indica*, L., N.O. *Leguminosae*. It is a tree cultivated throughout India and Burma for the sake of the acid pulp of the pod, which is laxative and cooling, forming a most refreshing drink in fever. The tree is not believed by Dr. Brandis to be indigenous in India, but is supposed to be so in tropical Africa. The origin of the name is curious. It is Ar. *tamar-w'l-Hind*, 'date of India,' or perhaps rather in Persian form, *tamar-i-Hind*. It is possible that the original name may have been *thamar*, 'fruit' of India, rather than *tamar*, 'date.'

1293.—"When they have taken a merchant vessel, they force the merchants to swallow a stuff called Tamarindi, mixed in sea-water, which produces a violent purging."—*Marco Polo*, 2nd ed., ii. 383.

c. 1335.—"L'arbre appelé *hammar*, c'est à dire al-tamar-al-Hindi, est un arbre sauvage qui couvre les montagnes."—*Masalik-al-abgar*, in *Not. et Ext.* xiii. 175.

1563.—"It is called in Malabar *puti*, and in Guzerat *ambili*, and this is the name they have among all the other people of this India; and the Arab calls it tamarindi, because *tamar*, as you well know, is our *tamar*, or, as the Castilians say, *datil* [i.e. date], so that tamarindi are 'dates of

India'; and this was because the Arabs could not think of a name more appropriate on account of its having stones inside, and not because either the tree or the fruit had any resemblance."—*Garcia*, f. 200. [*Puli* is the Malayāli name; *ambili* is probably Hind. *imlī*, Skt. *ambika*, 'the tamarind.']

c. 1580.—"In febribus vero pestilentibus, atque omnibus aliis ex putridis, oxurontibus, aquam, in qua multa copia *Tamarindorum* infusa fuerit cum saccharo bibant."—*Prosper Alpinus* (*De Plantis Aegypti*.) ed. Lugd. Bat. 1735, ii. 20.

1582.—"They have a great store of *Tamarindos*. . . ."—*Castañeda*, by N.L. f. 91.

[1598.—"*Tamarinde* is by the Egyptians called *Derside* (qu. *dār-al-sayyid*, 'Our Lady's tree'?)."—*Linschoten*, *Hak. Soc.* ii. 121.]

1611.—"That wood which we cut for firewood did all hang traced with eods of greene fruit (as big as a Bean-cod in England) called *Tamerim*; it hath a very soure tast, and by the Apothecaries is held good against the Scurvie."—*N. Downton*, in *Purchas*, i. 277.

[1623.—"*Tamarinds*, which the Indians call *Huabele*" (*imlī*, as in quotation from *Garcia* above).—*P. della Valle*, *Hak. Soc.* i. 92.]

1820.—"A singularly beautiful *Tamarind* tree (over the most graceful, and amongst the most magnificent of trees). . . ."—*Miss. of Col. Mountain*, 98.

1877.—"The natives have a saying that sleeping beneath the 'Date of Hind' gives you fever, which you cure by sleeping under a *nat* tree (*Melia azadirachta*), the lilac of Persia."—*Burton*, *Sind Revisited*, i. 92. The *nat* (see *NEEM*) (*pare* (Capt. Burton) is not the 'lilac of Persia' (see *BUCKYNE*). The prejudice against encamping or sleeping under a tamarind tree is general in India. But, curiously, Bp. Pallegoix speaks of it as the practice of the Siamese "to rest and play under the beneficent shade of the *Tamarind*."—(*Desc. du Royaume Siam ou Siam*, i. 136).

TAMARIND-FISH, s. This is an excellent rest, consisting, according to Dr. Balfour, of white pomfret, cut in transverse slices, and preserved in tamarinds. The following is a note kindly given by the highest authority on Indian fish matters, Dr. Francis Day:

"My account of *Tamarind fish* is very short, and in my *Fishes of Malabar* as follows:—

"The best *Tamarind fish* is prepared from the *Seir* fish (see *SEER-FISH*), and from the *Latescalaris*, known as *Cockup* in Calcutta; and a rather inferior quality from the *Polynemus* (or *Rou-bail*, to which genus the *Mango-fish* belongs), and the more common from any kind of fish. The above refers to Malabar, and more especially to Cochin. Since I wrote my *Fishes of Malabar*

I have made many inquiries as to *Tamarind fish*, and found that the white pomfret, where it is taken, appears to be the best for making the preparation."

TAMBERANEE, s. Malayāli, *tanburān*, 'Lord; God, or King.' It is a title of honour among the Nairs, and is also assumed by Saiva monks in the Tamil countries. [The word is derived from *Mal. tam*, 'one's own,' *purān*, 'lord.' The junior male members of the Malayāli Rāja's family, until they come of age, are called *Tambān*, and after that *Tamburān*. The female members are similarly styled *Tambatti* and *Tamburatti* (*Logan, Malabar*, iii. *Gloss.* s.v.).]

1510.—"Dico l'altro *Tamarai*: zoo Per Dio! L'altro respōdo *Tamarani*: zoo Per Dio."—*Varthema*, ed. 1517, f. 15.

[c. 1610.—"They (the Nairs) call the King in their language *Tambiraine*, meaning 'God.'"—*Pyrrard de Laval*, *Hak. Soc.* i. 357.]

TANA, TANNA, n.p. *Thāna*, a town on the Island of Salsette on the strait ('River of Tanna') dividing that island from the mainland and 20 m. N.E. of Bombay, and in the early Middle Ages the seat of a Hindu kingdom of the Konkan (see *CONCAN*), as well as a seaport of importance. It is still a small port, and is the chief town of the District which bears its name.

c. 1020.—"From *Dhār* southwards to the river *Nerbudda*, nine; thence to *Mahrades*. . . eighteen; thence to *Konkan*, of which the capital is *Tana*, on the seashore, twenty-five *parasang*."—*Al-Bīrūnī*, in *Elliot*, i. 60.

[c. 1160.—"*Tanah*," un-written *Banah*. See under *TABASHEER*.]

1208.—"*Tana* is a great Kingdom lying towards the West. . . . There is much traffic here, and many ships and merchants frequent the place."—*Marco Polo*, Bk. III. ch. 27.

1321.—"After their blessed martyrdom, which occurred on the Thursday before Palm Sunday in *Thana* of India, I baptised about 90 persons in a certain city called *Parocco*, ten days' journey distant therefrom, and I have since baptised more than twenty, besides thirty-five who were baptised between *Thana* and *Supera* (*Supara*)."—*Letter of Friar Jordanus*, in *Cathay*, &c., 226.

c. 1323.—"And having thus embarked I passed over in 28 days to *Tana*, where for the faith of Christ four of our Minor Friars had suffered martyrdom. . . . The land is under the dominion of the Saracens. . . ."—*Fr. Odoric*, *Ibid.* i. 67-68.

1516.—“25 leagues further on the coast is a fortress of the before-named king, called *Tana-Mayambu*” (this is perhaps rather Bombay).—*Barbosa*, 68.

1529.—“And because the norwest winds blew strong, winds contrary to his course, after going a little way he turned and anchored in sight of the island, where were stationed the foists with their captain-in-chief Aliva, who seeing our fleet in motion put on his oars and assembled at the River of Tana, and when the wind came round our fleet made sail, and anchored at the mouth of the River of Tana, for the wind would not allow of its entering.”—*Correa*, iii. 290.

1673.—“The Chief City of this Island is called Tanaw; in which are Seven Churches and Colleges, the chiefest one of the *Paulistines* (see PAULIST). . . Here are made good Stuffs of Silk and Cotton.”—*Fryer*, 73.

TANA, THANA, s. A Police station. Hind. *thāna*, *thānā*, [Skt. *sthāna*, ‘a place of standing, a post’]. From the quotation following it would seem that the term originally meant a fortified post, with its garrison, for the military occupation of the country; a meaning however closely allied to the present use.

c. 1640-50.—“*Thānah* means a corps of cavalry, matchlockmen, and archers, stationed within an enclosure. Their duty is to guard the roads, to hold the places surrounding the *Thānah*, and to despatch provisions (*rasad*, see RUSSUD) to the next *Thānah*.”—*Pāṇishāh nāmāh*, quoted by *Blockmann*, in *Asi*, i. 345.

TANADAR, THANADAR, s. The chief of a police station (see TANA), Hind. *thānadār*. This word was adopted in a more military sense at an early date by the Portuguese, and is still in habitual use with us in the civil sense.

1516.—In a letter of 4th Feb. 1515 (i.e. 1516), the King Don Manoel constitutes João Machado to be *Tanadar* and captain of land forces in Goa.—*Archiv. Port. Orient.* fasc. 5, 1-3.

1519.—“*Senhor Duarte Pereira*; this is the manner in which you will exercise your office of *Tanadar* of this Isle of Tygoari (i.e. Goa), which the *Senhor Capitão* will now encharge you with.”—*Ibid.*, p. 35.

c. 1548.—“In *Agraci* is a great mosque (*mezquita*), which is occupied by the *tanadars*, but which belongs to His Highness; and certain *pelayas*, (yards?) in which *bate* (paddy) is collected, which also belong to His Highness.”—*Tombos in Subsídios*, 216.

1602.—“So all the force went aboard of the light boats, and the Governor in his bastard-galley entered the river with a

grand clangour of music, and when he was in mid-channel there came to his galley a boat, in which was the *Tanadar* of the City (Dabul), and going aboard the galley presented himself to the Governor with much humility, and begged pardon of his offences. . . .”—*Couto*, IV. i. 9.

[1813.—“The third in succession was a *Tandar*, or petty officer of a district. . . .”—*Forbes, Or. Mem.* 2nd ed. ii. 5.]

TANGA, s. Mahr. *tānk*, Turki *tanga*. A denomination of coin which has been in use over a vast extent of territory, and has varied greatly in application. It is now chiefly used in Turkestan, where it is applied to a silver coin worth about 74d. And Mr. W. Erskine has stated that the word *tanga* or *tanka* is of Chagatai Turki origin, being derived from *tang*, which in that language means ‘white’ (*H. of Baber and Humayun*, i. 546). Though one must hesitate in differing from one usually so accurate, we must do so here. He refers to *Josafa Barbaro*, who says this, viz. that certain silver coins are called by the Mingrelians *tetari*, by the Greeks *aspri*, by the Turks *alcha*, and by the *Zagatais* *tengh*, all of which words in the respective languages signify ‘white.’ We do not however find such a word in the dictionaries of either Vambéry or of Pavet de Courteille;—the latter only having *tangah*, ‘fer-blanc.’ And the obvious derivation is the Skt. *ṭāṇka*, ‘a weight (of silver) equal to 4 māshas . . . a stamped coin.’ The word in the forms *ṭākā* (see TUCKA) and *tanga* (for these are apparently identical in origin) is, “in all dialects, laxly used for money in general” (*Wilson*).

In the Lahore coinage of Mahmūd of Ghaznī, A.H. 418-419 (A.D. 1027-28), we find on the Skt. legend of the reverse the word *ṭāṇka* in correspondence with the *dirham* of the Ar. obverse (see *Thomas, Pathan Kings*, p. 49). *Tanka* or *Tanga* seems to have continued to be the popular name of the chief silver coin of the Delhi sovereigns during the 13th and first part of the 14th centuries, a coin which was substantially the same with the *rupee* (q.v.) of later days. In fact this application of the word in the form *ṭākā* (see TUCKA) is usual in Bengal down to our own day. Ibn Batuta indeed, who was in India in the time of Mahommed Tughlak, 1333-

1313 or thereabouts, always calls the gold coin then current a *tanku* or *dinār* of gold. It was, as he repeatedly states, the equivalent of 10 silver *dinārs*. These silver *dinārs* (or rupees) are called by the author of the *Masālik-ul-Abār* (c. 1340) the "silver *tanka* of India." The gold and silver *tanka* continue to be mentioned repeatedly in the history of Feroz Shāh, the son of Mahommed (1351-1388), and apparently with the same value as before. At a later period under Sikandar Bahlol (1488-1517), we find *black* (or copper) *tankas*, of which 20 went to the old silver *tanka*. We cannot say when the coin, or its name rather, first appeared in Turkestan.

But the name was also prevalent on the western coast of India as that of a low denomination of coin, as may be seen in the quotations from Linschoten and Grove. Indeed the name still survives in Goa as that of a copper coin equivalent to 60 *reis* or about 2d. And in the 16th century also 60 *reis* appears from the papers of Gerson da Cunha to have been the equivalent of the silver *tanga* of Goa and Bassien, though all the equations that he gives suggest that the *rei* may have been more valuable then.

The denomination is also found in Russia under the form *dengi*. See a quotation under COPECK, and compare PARDAO.

c. 1335.—"According to what I have heard from the Shaikh Mularak, the red *luk* (see LACK) contains 100,000 golden *tankahs*, and the white *luk* 100,000 (silver) *tankahs*. The golden *tanka*, called in this country the red *bulak*, is equivalent to three *mithālts*, and the silver *tanka* is equivalent to 8 *haskhānā dirhamas*, this *dirham* being of the same weight as the silver *dirham* current in Egypt and Syria."—*Masālik-ul-Abār*, in *Not. et Extr.* xiii. 211.

c. 1310.—"Then I returned home after sunset and found the money at my house. There were 3 bags containing in all 6233 *tankas*, i.e. the equivalent of the 55,000 *dinārs* (of silver) which was the amount of my debts, and of the 12,000 which the sultan had previously ordered to be paid me, after of course deducting the tenth part according to Indian custom. The value of the pieces called *tanka* is 2½ *dinārs* in gold of Barbary."—*Ibn Batuta*, iii. 126. (Here the gold *tanga* is spoken of.)

c. 1370.—"Sultan Firoz issued several varieties of coin. There was the gold *tanka*, and the silver *tanka*." &c.—*Tārīkh-i-Firoz Shāhi*, in *Elliot*, iii. 357.

1101.—"... vna sua moneda de plata que llaman Tangaes."—*Clavijo*, f. 406.

1516.—"... a round coin like ours, and with Moorish letters on both sides, and about the size of a *finon* (see PANAM) of Calicut, ... and its worth 55 maravedis; they call these *tanga*, and they are of very fine silver."—*Barbosa*, 45.

[1519.—Rules regulating ferry-dues at Goa: "they may demand for this one *tangua* only."—*Archiv. Port. Orient.* fasc. 5, p. 18.]

c. 1511.—"Todar ... fixed first a golden *ashrafi* (see ASHRAFEE) at the enormous remuneration for one stone, which induced the *thakkars* to flock to him in such numbers that afterwards a stone was paid with a rupee, and this pay gradually fell to 5 *tankas*, till the fortress (Rohās) was completed."—*Tārīkh-i-Khān-Jahān Lodi*, in *Elliot*, v. 115 (These are the Bahlol or Sikandari *tankas* of copper, as are also those in the next quotation from *Elliot*.)

1559.—"The old Muscovite money is not round but oblong or egg-shaped, and is called *denga*. ... 100 of these coins make a Hungarian gold-piece, 6 *dengas* make an *alon*; 20 a *grjva*, 100 a *pollina*; and 200 a *ruble*."—*Holberton*, in *Ramusio*, n. f. 153v.

[1571.—"Gujarati *tankahs* at 100 *tankahs* to the rupee. At the present time the rupee is fixed at 10 *dinārs*. ... As the current value of the *tankah* of Pattan, etc., was less than that of Gujarat."—*Mirāt-i-Ishādi*, in *Bayley*, *Gujarat*, pp. 6, 11.

[1591.—"Dingoes." See under RUBLE.]

1592-3.—"At the present time, namely, A.D. 1002, Hindustan contains 3200 towns, and upon each town are dependent 200, 500, 1000, or 1500 villages. The whole yields a revenue of 610 *liras* (see GRORE) *murādi tankas*."—*Tuhfat-i-Albani*, in *Elliot*, v. 186.

1598.—"There is also a kind of reckoning of money which is called *Tangas*, not that there is any such coined, but are so named only in telling, five *Tangas* is one *Pardao* (see PARDAO), or Xeraphin badde money, for you must understand that in telling they have two kinds of money, good and badde, for four *Tangas* good money are as much as five *Tangas* badde money."—*Linschoten*, ch. 35, [Hak. Soc. i. 211].

[c. 1610.—"The silver money of Goa is perlas, larins, *Tangues*, the last named worth 7-ols, 6 deniers a piece."—*Pyrrard de LaVal*, Hak. Soc. ii. 69.]

1615.—"Their moneye in Persia of silver, are the ... the rest of copper, like the *Tangas* and *Piros* (see PIGE) of India."—*Richard Steele*, in *Purchas*, i. 513.

[c. 1630.—"There he expended fifty thousand Crow (see GROBE) of *tacks* ... sometimes twenty *tack* make one *Roopee*."—*Sir T. Herbert*, ed. 1677, p. 61.]

1673.—"Tango." See under REAS.

[1638.—"Their (at Surat) ordinary way of accounting is by *lacs*, each of which is worth 100,000 *ropias* (see RUPEE), and 100

lacs make a crow, or *carroa* (see **GRORE**), and 10 *carroas* make an *Arab*. A *Thel* (see **TOLA**, **TABL**) of silver (1 gold) makes 11, 12, or 13 *ropas* ready money. A *massa* (*mishā*) and a half make a *Thiel* of silver, 10 whereof make a *Thiel* of gold. They call their brass and copper-money *Tacques*.—*Mandelslo*, 107.]

c. 1750-60.—“Throughout Malabar and Goa, they use *tangas*, *vintins*, and *Pardoo* (see **PARDAO**) *xeraphin*.”—*Grose*, i. 283. The Goa *tanga* was worth 60 *reis*, that of Ormus 62 $\frac{2}{3}$ to 69 $\frac{2}{3}$ *reis*.

[1753.—In Khiva “... *Tongas*, a small piece of copper, of which 1500 are equal to a ducat.”—*Hamway*, i. 351.]

1815.—“... one *tungah* ... a coin about the value of fivepence.”—*Malcolm*, *H. of Persia*, ii. 250.

[1876.—“... it seemed strange to me to find that the Russian word for money, *denga* or *dengi*, in the form *tanga*, meant everywhere in Central Asia a coin of twenty kopeks. . . .”—*Schuyler*, *Turkistan*, i. 133.]

TANGUN, TANYAN, s. Hind. *tānghān*, *tāngan*; apparently from Tibetan *rTānān*, the vernacular name of this kind of horse (*rTu*, ‘horse’). The strong little pony of Blutān and Tibet.

c. 1590.—“In the confines of Bengal, near Kuch [-Bahār], another kind of horses occurs, which rank between the *gūā* (see **GOONT**) and Turkish horses, and are called *tānghān*: they are strong and powerful.”—*Am*, i. 133.

1774.—“2d. That for the possession of the Chitchanotta Province, the Deb Raja shall pay an annual tribute of five *Tangan* Horses to the Honorable Company, which was the acknowledgment paid to the Deb Raja.”—*Treaty of Peace* between the H.E.I.C. and the *Rajah of Boodan*, in *Atchison's Treaties*, i. 144.

“We were provided with two *tangan* ponies of a mean appearance, and were prejudiced against them unjustly. On better acquaintance they turned out patient, sure-footed, and could climb the Monument.”—*Bogle's Narrative*, in *Markham*, 17.

1780.—“... had purchased 35 *Jhawah* or young elephants, of 8 or 9 years old, 80 *Tankun*, or ponies of Manila and Pegu.”—*H. of Hydr Naik*, 383.

“... small horses brought from the mountains on the eastern side of Bengal. These horses are called *tanyans*, and are mostly pyebald.”—*Hodges, Travels*, 31.

1782.—“To be sold, a Phaeton, in good condition, with a pair of young *Tanyan* Horses, well broke.”—*India Gazette*, Oct. 26.

1793.—“As to the *Tanguns* or *Tanyans*, so much esteemed in India for their hardiness, they come entirely from the Upper Tibet, and notwithstanding their make, are so sure footed that the people of Nepal

ride them without fear over very steep mountains, and along the brink of the deepest precipices.”—*Kirkpatrick's Nepal*, 135.

1851.—“These animals, called *Tanghan*, are wonderfully strong and enduring; they are never shod, and the hoof often cracks. . . . The Tibetans give the foals of value messes of pig's blood and raw liver, which they devour greedily, and it is said to strengthen them wonderfully; the custom is, I believe, general in Central Asia.”—*Hooter, Himalayan Journals*, 1st ed. ii. 131.

TANJORE, n.p. A city and District of S. India; properly *Tanjāvūr* (‘Low Town’), so written in the inscription on the great Tanjore Pagoda (11th century). [The *Madras Manual* gives two derivations: “*Tanjāvūr*, familiarly called *Tanjai* by the natives. It is more fully given as *Tanjai-mānagaram*, *Tanjai*'s great city, after its founder. *Tanjai* means ‘refuge, shelter’” (ii. 216). The Gloss. gives *Tanjāvūr*, Tam. *tañjam*, ‘asylum,’ *ār*, ‘village.’]

[1816.—“The Tanjore Pill, it is said, is made use of with great success in India against the bite of mad dogs, and that of the most venomous serpents.”—*Asiatic Journal*, ii. 331.]

TANK, s. A reservoir, an artificial pond or lake, made either by excavation or by damming. This is one of those perplexing words which seem to have a double origin, in this case one Indian, the other European.

As regards what appears to be the Indian word, Shakespear gives: “*Tānk'h* (in Guzerat), an underground reservoir for water.” [And so Platts.] Wilson gives: “*Tānkey* or *tāken*, Mahr. . . . *Tānk'h* (said to be Guzeratī). A reservoir of water, an artificial pond, commonly known to Europeans in India as a *Tank*. *Tānkī*, Guz. A reservoir of water; a small well.” R. Drummond, in his *Illustrations of Guzeratte*, &c., gives: “*Tanka* (Mah.) and *Tankoo* (Guz.) Reservoirs, constructed of stone or brick or lime, of larger and lesser size, generally inside houses. . . . They are almost entirely covered at top, having but a small aperture to let a pot or bucket down.” . . . “In the towns of Bikaner,” says Tod, “most families have large cisterns or reservoirs called *Tankas*, filled by the rains” (*Rajputana*, ii. 202). Again, speaking of towns in the desert of Mīrdwār, he says; “they collect the rain water in

reservoirs called *Tanka*, which they are obliged to use sparingly, as it is said to produce night blindness" (ii. 300). Again, Dr. Spilsbury (*J.A.S.B.* ix, pt. 2, 891), describing a journey in the Nerubudda Basin, cites the word, and notes: "I first heard this word used by a native in the Betool district; on asking him if at the top of Bowerguzh there was any spring, he said No, but there was a *Tanka* or place made of *pukla* (stone and cement) for holding water." Once more, in an Appendix to the Report of the Survey of India for 1881-1882, Mr. G. A. MacGill, speaking of the rain cisterns in the driest part of Rajputana, says: "These cisterns or wells are called by the people *tinkas*" (*ibid.* p. 12). See also quotation below from a Report by Major Strahan. It is not easy to doubt the genuineness of the word, which may possibly be from Skt. *tataga*, *tataga*, *tatika*, 'a pond, pool, or tank.'

Fr. Paulino, on the other hand, says the word *tangus* used by the Portuguese in India was Portuguese *corrotta*, which is vague. But in fact *tangue* is a word which appears in all Portuguese dictionaries, and which is used by authors so early after the opening of communication with India (we do not know if there is an instance actually earlier) that we can hardly conceive it to have been borrowed from an Indian language, nor indeed could it have been borrowed from Guzerat and Rajpūtāna, to which the quotations above ascribe the vernacular word. This Portuguese word best suits, and accounts for that application of *tank* to large sheets of water which is habitual in India. The indigenous Guzerati and Mahratti word seems to belong rather to what we now call a *tink* in England; i.e. a small reservoir for a house or ship. Indeed the Port. *tangue* is no doubt a form of the Lat. *stagnum*, which gives It. *stagno*, Fr. old *estany* and *estan*, mod. *étang*, Sp. *estangue*, a word which we have also in old English and in Lowland Scotch, thus:

1659.—"They had in them *stanges* or *pondes* of water full of fish of sundrie sortes."
—*Parke's Memoirs*, Hak. Soc. ii. 46.

c. 1785.—

"I never drank the Muscovy *stank*,
Castalia's burn and a' that;
But there it streams, and richly reams,
My Helicon I call that."—*Burns*.

It will be seen that Pymon de Laval uses *étang*, as if specifically, for the *tank* of India.

1193.—"And many other saints were there painted on the walls of the church, and these wore diadems, and their portraiture was in a divers kind, for their teeth were so great that they stood an inch beyond the mouth, and every saint had 4 or 5 arms, and below the church stood a great *tanque* wrought in cut stone like many others that we had seen by the way."
—*Relatório de Vasco da Gama*, 57.

"So the Captain Major ordered Nicolas Coelho to go in an armed boat, and see where the water was, and he found in the said island (Anchediva) a building, a church of great ashlar work which had been destroyed by the Moors, as the country people said, only the chapel had been covered with straw, and they used to make their prayers to three black stones which stood in the midst of the body of the chapel. Moreover they found just beyond the church a *tanque* of wrought ashlar in which we took as much water as we wanted; and at the top of the whole island stood a great *tanque* of the depth of 1 fathom, and moreover we found in front of the church a beach where we careened the ship *Berrio*."
—*Ibid.* 95.

1510.—"Early in the morning the Pagan go to wash at a *tank*, which *tank* is a pond of still water (—*ou' uno Tancho il qual Tancho è una fonta d'acqua morta*)."
—*Vartheim*, 119.

"Near to Calicut there is a temple in the midst of a *tank*, that is, in the middle of a pond of water."—*Ibid.* 175.

1553.—"In this place where the King (Bahādur Shāh) established his line of battle, on one side there was a great river, and on the other a *tank* (*tanque*) of water, such as they are used to make in those parts. For as there are few streams to collect the winter's waters, they make these *tankas* (which might be more properly called lakes), all lined with stone. They are so big that many are more than a league in compass."
—*Burrow*, IV. vi. 6.

c. 1610.—"Son logis estoit cloigné près d'une lieue du palais Royal, situé sur un *estang*, et basti de pierres, ayant bien desny lieues de tour, comme tous les autres *estangs*."—*Pymon de Laval*, ed. 1679, i. 262; [Hak. Soc. i. 367].

[1615.—"I rode early . . . to the *tancko* to take the ayre."—*Sir T. Roe*, Hak. Soc. i. 78.]

1616.—"Besides their Rivers . . . they have many Ponds, which they call *Tankes*."
—*Terry*, in *Purchas*, ii. 1170.

1633.—"A very faire *Tauko*, which is a square pit paved with gray marble."—*W. Brulon*, in *Hall*, v. 60.

1618.—". . . a standing water or *Tanck*."
—*Van Twist*, *Gen. Besch.* 11.

1672.—"Outside and round about Suratto, there are elegant and delightful houses for

recreation, and stately cemeteries in the usual fashion of the Moors, and also divers Tanks and reservoirs built of hard and solid stone."—*Baldau*, p. 12.

1673.—"Within a square Court, to which a stately Gate-house makes a Passage, in the middle whereof a Tank vaulted. . ."
—*Fryer*, 27.

1754.—"The post in which the party intended to halt had formerly been one of those reservoirs of water called tanks, which occur so frequently in the arid plains of this country."—*Orme*, i. 351.

1799.—"One crop under a tank in Mysore or the Carnatic yields more than three here."
—*T. Munro*, in *Life*, i. 241.

1809.—
"Water so cool and clear,
The peasants drink not from the humble well."

* * * * *

Nor tanks of costliest masonry dispense
To those in towns who dwell,
The work of kings in their beneficence."

Kekama, xiii. 6.

1883.—". . . all through sheets* 124, 125, 126, and 131, the only drinking water is from 'tanks,' or from 'tols.' The former are circular pits puddled with clay, and covered in with wattle and daub domes, in the top of which are small trap doors, which are kept locked; in these the villages store rain-water; the latter are small and somewhat deep ponds dug in the valleys where the soil is clayey, and are filled by the rain; these latter of course do not last long, and then the inhabitants are entirely dependent on their tanks, whilst their cattle migrate to places where the well-water is fit for use."—*Report on Cent. Ind. and Rajputana Topogr. Survey* (Bikaner and Jaisalmer). By *Major C. Strachan*, R.E., in *Report of the Survey in India*, 1882-83, App. p. 4. [The writer in the *Rajputana Gazetteer* (Bikanir) (i. 182) calls these covered pits *lund*, and the simple excavations *sār*.]

TANOR, n.p. An ancient town and port about 22 miles south of Calicut. There is a considerable probability that it was the *Tyndis* of the Periplus. It was a small kingdom at the arrival of the Portuguese, in partial subjection to the Zamorin. [The name is Malayā. *Tānār*, *tanvi*, the tree *Terminalis bellerica*, *ār*, village.]

1516.—"Further on . . . are two places of Moors 5 leagues from one another. One is called Paravanor, and the other Tanor, and inland from these towns is a lord to whom they belong, and he has many Nair, and sometimes he rebels against the King of Calicut. In these towns there is much

shipping and trade, for these Moors are great merchants."—*Barbosa*, Hak. Soc. 153.

1521.—"Cotate was a great man among the Moors, very rich, and lord of Tanor, who carried on a great sea-trade with many ships, which trafficked all about the coast of India with passes from our Governors, for he only dealt in wares of the country; and thus he was the greatest possible friend of the Portuguese, and those who went to his dwelling were entertained with the greatest honour, as if they had been his brothers. In fact for this purpose he kept houses fitted up, and both cots and bedsteads furnished in our fashion, with tables and chairs and casks of wine, with which he regaled our people, giving them entertainments and banquets, inasmuch that it seemed as if he were going to become a Christian. . . ."—*Correa*, ii. 679.

1528.—"And in the year (A.H.) 935, a ship belonging to the Franks was wrecked off Tanor. . . . Now the Ray of that place affording aid to the crew, the Zamorin sent a messenger to him demanding of him the surrender of the Franks who composed it, together with such parts of the cargo of the ship as had been saved, but that chieftain having refused compliance with this demand, a treaty of peace was entered into with the Franks by him; and from this time the subjects of the Ray of Tanor traded under the protection of the passes of the Franks."—*Tohfut-ul-Mujahideen*, E.T. 124-125.

1553.—"For Lopo Soares having arrived at Cochin after his victory over the Camorin, two days later the King of Tanor, the latter's vassal, sent (to Lopo) to complain against the Camorin by ambassadors, begging for peace and help against him, having fallen out with him for reasons that touched the service of the King of Portugal."—*Burros*, I. vii. 10.

1727.—"Four leagues more southerly is Tannore, a Town of small Trade, inhabited by Mahometans."—*A. Hamilton*, i. 322; [ed. 1744].

TAPPAUL, s. The word used in S. India for 'post,' in all the senses in which *dawk* (q.v.) is used in Northern India. Its origin is obscure. C. P. Brown suggests connection with the Fr. *étape* (which is the same originally as the Eng. *staple*). It is sometimes found in the end of the 18th century written *tappa* or *tappy*. But this seems to have been derived from Telugu clerks, who sometimes write *tappā* as a singular of *tappālu*, taking the latter for a plural (C.P.B.). Wilson appears to give the word a southern origin. But though its use is confined to the South and West, Mr. Beames assigns to it an Aryan origin: "*tappā* 'post-office,' i.e. place where

* These are sheets of the *Atlas of India*, within Bhawalpur and Jaisalmir, on the borders of Bikaner.

letters are stamped, *tappal* 'letter-post' (*tappā + aya* = 'stamping-house')," connecting it radically with *tāpā* 'a coop,' *tāpāt* 'to tap,' 'latten,' 'beat down,' *tāpuk* 'a sledge hammer,' *tīpāt* 'to press,' &c. [with which Platts agrees.]

1799.—"You will perceive that we have but a small chance of establishing the *tappal* to Poonah."—*Wellington*, i. 50.

1800.—"The *Tappal* does not go 30 miles a day."—*T. Munro*, in *Lyr*, i. 211.

1809.—"Requiring only two sets of bearers I know I might go by *tappal* the whole way to Seringapatam."—*Ld. Valentia*, i. 385.

TAPTEE B., n.p. *Tāpti*; also called *Tāpī*, [Skt. *Tāpī*, 'that which is hot']. The river that runs by the city of Surat.

[1533.—"*Tapi*." See under **GODAVERY**.]

c. 1630.—"*Surat* is . . . watered with a sweet River named *Tappea* (or *Tindis*), as broad as the *Thames* at *Windsor*."—*Sir T. Herbert*, ed. 1638, p. 36.

1813.—"The sacred groves of *Pulparra* are the general resort for all the *Yogees* (*Jogees*), *Senascees* (*Sunyascees*), and *Hindoo* pilgrims . . . the whole district is holy, and the *Tappes* in that part has more than common sanctity."—*Fowler*, *Or. Mem.* i. 286; [2nd ed. i. 181, and compare i. 176].

"*Tappee* or *Tapty*."—*Ibid.* 211; [2nd ed. i. 119].

TABA, TARE, s. The name of a small silver coin current in S. India at the time of the arrival of the Portuguese. It seems to have survived longest in Calicut. The origin we have not traced. It is curious that the commonest silver coin in Sicily down to 1860, and worth about 4½d., was a *tari*, generally considered to be a corruption of *dirhem*. I see Sir Walter Elliot has mooted this very question in his *Coins of S. India* (p. 138). [The word is certainly *Mahyāl. tāram*, defined in the *Madras Gloss.* as "a copper coin, value 1½ pias." Mr. Gray in his note to the passage from *Pyrrard de Laval* quoted below, suggests that it took its name from *tārā*, 'a star.']

1112.—"They cast (at Vijayanagar), in pure silver a coin which is the sixth of the *fanom*, which they call *tar*."—*Abdurrazak*, in *India in the XV. Cent.* 26.

1506.—(The Viceroy, D. Francisco D'Almeida, wintering his fleet in Cochin). "As the people were numerous they made quite a big town with a number of houses covered with upper stories of timber, and streets

also where the people of the country set up their stalls in which they sold plenty of victuals, and cheap. Thus for a vinton of silver you got in change 20 silver coins that they called *taras*, something like the scale of a balance, and for such coin they gave you 12 or 15 figs, or 4 or 5 eggs, and for a single *vintem* 3 or 4 fowls, and for one *tara* fish enough to fill two men's bellies, or rice enough for a day's victuals, dinner and supper too. Bread there was none, for there was no wheat except in the territory of the Moors."—*Corra*, i. 621.

1510.—The King of Nar-inga (or Vijayanagar) "coin'd a silver money called *tare*, and others of gold, twenty of which go to a *pardao*, and are called *fanom*. And of these small ones of silver, there go 16 to a *fanom*."—*Lartheni*, 130.

[c. 1610.—"Each man receives four *tarents*, which are small silver coins, each of the value of one-sixteenth of a *tarin*."—*Pynard de Laval*, *Hak. Soc.* i. 311. Later on (i. 112) he says "16 *tarens* go to a *Phanan*".]

1673.—(at Calicut). "Their coin admits no Copper; Silver *Tarra*, 23 of which make a *Pinan*, passing instead thereof."—*Fryer*, 55.

" " Calicut.

"*Tarra* are the peculiar Coin, the rest are common to India."—*Ibid.* 207.

1727.—"*Calicut* . . . coins are 10 *Tar* to a *Panam*, 1½ *Panams* to a *Rupea*."—*J. Hamilton*, ii. 318; [ed. 1711].

[1737.—"We are to allow each man 1 measures of rice and 1 *tar* per diem."—*Agreement in Logan, Malabar*, iii. 95, and see "*tarra*" in iii. 192. Mr. Logan (vol. iii. *Gloss. s.v.*) defines the *tara* as equal to 2 pias.]

TARE AND TRET. Whence comes this odd firm in the books of arithmetic? Both partners apparently through Italy. The first *Fr. tare*, It. *tara*, from Ar. *tarāḥa*, 'to reject,' as pointed out by *Dazy*. *Tret* is alleged to be from It. *tritare*, 'to crumble or grind,' perhaps rather from *trito*, 'ground or triturated.' [Prof. Skeat (*Concise Dict. s.v.*) derives it from *Fr. traitre*, 'a draught,' and that from Lat. *tractus*, *trahere*, 'to draw.']

TAREGA, s. This represents a word for a broker (or person analogous to the *hong* merchants of Canton in former days) in Pegu, in the days of its prosperity. The word is from S. India. We have in Tel. *taraga*, 'the occupation of a broker'; Tam. *taragari*, 'a broker.'

1568.—"Sono in Pegu otto *sensari* del Ro che si chiamano *Tarego* li quali sono

obligati di far vendere tutto lo mercantio . . . per il prezzo corrente."—*Ces. Falerici*, in *Rassano*, lib. 395.

1593.—" . . . e so fosse alcuno che a tempo del pagamento per non pagar si absentasse dalla città, o si acondesse, il Tarrecà o obligato pagar per lui . . . i Tarrecà così si domandano i sensari."—*U. Balbi*, f. 107r, 103.

1597.—"There are in Pegu eight Brokers, whom they call Taregho, which are bound to sell your goods at the price they be Woorth, and you give them for their Labour two in the hundred: and they be bound to make your debt good, because you sell your marchandise upon their word."—*R. Fitch*, in *Hall*, ii. 393.

TARIFF, s. This comes from *Ar. tashrif, tashrif*, 'the making known.' Dozy states that it appears to be comparatively modern in Spanish and Port, and has come into Europe apparently through Italian.

[1591.—"So that helping your memorie with certain Tabici or Tarifas made of purpose to know the numbers of the soldiers that are to enter into ranks."—*Garrand*, *Art Warre*, p. 221 (*Stant. Dict.*).

[1617.—" . . . a brief Tareg of Persia."—*Burceid*, *First Letter Boob*, 162.]

TAROUK, TAROUP, n.p. Burm. *Turuk, Turup*. This is the name given by the Burmese to the Chinese. Thus a point a little above the Delta of the Irawadi, where the invading army of Kublai Khan (c. 1285) is said to have turned back, is called *Turuk-mau*, or Chinese Point. But the use of this name, according to Sir A. Phayre, dates only from the Middle Ages, and the invasion just mentioned. Before that the Chinese, as we understand him, are properly termed *Tsin*; though the coupled names *Turuk* and *Turt*, which are applied in the chronicles to early invaders, may be considered as designations incorrectly applied by later copyists." And Sir A. Phayre thinks *Turuk* is a form of *Türk*, whilst *Turt* is now applied to the Manchus. It seems to us probable that *Turuk* and *Turt* are probably meant for 'Turk and Tartar' (see *H. of Burma*, pp. 8, 11, 56). [Mr. Scott (*Upper Burma Gazetteer*, i. pt. i. 193) suggests a connection with the *Teru* or *Tero* State, which developed about the 11th century, the race having been expelled from China in 778 A.D.]

TASHREEF, s. This is the *Ar. tashrif*, 'honouring'; and thus "con-

ferring honour upon anyone, as by paying him a visit, presenting a dress of honour, or any complimentary donation" (*Wilson*). In Northern India the general use of the word is as one of ceremonious politeness in speaking of a visit from a superior or from one who is treated in politeness as a superior; when such an one is invited to 'bring his *tashrif*,' i.e. 'to carry the honour of his presence,' 'to condescend to visit'—. The word always implies superiority on the part of him to whom *tashrif* is attributed. It is constantly used by polite natives in addressing Europeans. But when the European in return says (as we have heard said, through ignorance of the real meaning of the phrase), 'I will bring my *tashrif*,' the effect is ludicrous in the extreme, though no native will betray his amusement. In S. India the word seems to be used for the dress of honour conferred, and in the old Madras records, rightly or wrongly, for any complimentary present, in fact a *honorarium*. Thus in Wheeler we find the following:

1671.—"Ho (Lingajia, nak of Poonamaleo) had, he said, carried a *tashariff* to the English, and they had refused to take it. . . ."—*Op. cit.* i. 51.

1680.—"It being necessary to appoint one as the Company's Chief Merchant (Verona being deceased), resolved Bera Pedda Vincatadry, do succeed and the *Tashariffs* be given to him and the rest of the principal Merchants, viz, 3 yards Scarlett to Pedda Vincatadry, and 2½ yards each to four others. . . .

"The Governor being informed that Verona's young daughter was melancholly and would not eat because her husband had received no *Tashariff*, he also is *Tashariff* with 2½ yards Scarlet cloth."—*Fort St. Geo. Gazette*, April 6. In *Notes and Etc.*, Madras, 1873, p. 15.

1685.—"Gopall Pandit having been at great charge in coming hither with such a numerous retinue . . . that we may engage him . . . to continue his friendship, to attain some more and better privileges there (at Cuddalore) than we have as yet—It is ordered that he with his attendants be *Tashariff* as followeth" (a list of presents follows).—In *Wheeler*, i. 119. [And see the same phrase in *Pringle, Diary*, &c., i. 1.]

TATTOO, and abbreviated, **TAT**, s. A native-bred pony. Hind. *tattā*, [which Platts connects with Skt. *tara*, 'passing over'].

c. 1321.—"Tughlak sent his son Mahommed to bring Khusrā back. Mahommed seized the latter and brought him to his

father mounted on a *tatt*, i.e. a pack-horse."—*His Budget*, ii. 297.

1781.—"On their arrival at the Choultry they found a miserable display and 15 tattoo horses."—*In S. & K. R.*, i. 15.

1785.—"We also direct that strict injunction be given to the baggage department, for sending all the *lean Tattoos*, bullocks, &c., to graze, the rainy season being now at hand."—*Tyler's Letters*, 195.

1821.—"They can be got for 25 rupees each *per annum* upon an average; but, I believe, when they receive only this sum they *betideer* *tattoo*. . . From 30 to 35 rupees each horse is the sum paid to the *betideer* man."—*W. & A.*, iii. 171.

1803.—"These *tattoos* are a breed of small ponies, and are the most useful and hardy little animals in India."—*Briggs's Letters*, 179, [i. 172, 117].

1810.—"Every servant . . . has a horse in a *tattoo* . . . which carries his baggage."—*Williamson*, i. 311.

1821.—"Tattoos. These are a kind of small, untrained, and ill-looking ponies; but they are hardy and work faster than oxen."—*W. & A.*, iii. 11.

1825.—" . . . when I mounted on my *tattoo*, or pony, I could at any time have commanded the attendance of a dozen *ponies* on my *pony* for *carriage* to other *ponies* or *carriage*."—*Farquhar's Diary*, 21, [ed. 173, i. 25].

1826.—"When our *tats*, we were in the *port* of *prince* *dit* *honor* *dit* . . ."
—*Oriental Sport Magazine*, i. 173, i. 337.]

c. 1831.—" . . . *non* *tattoo* *at* *fort* *no* *divious* *do* *it* *table* *dit* *un* *arab*. . ."
—*S. & K. R.*, i. 317.

c. 1840.
"With its light brass patent axle, and its little *gentle* *tatt*,
And its *over* *jetty* *hairs*, which was
always *made* by *Watts*. . ."
—*A few lines to the use of the late Mr. Watts*, in *Parry's Rule Book*, 1851, ii. 215.

1853.—" . . . Smith's plucky proposal to run his notable *tat*, *Pickles*."—*Outlook*, i. 21.

1875.—"You young Gentlemen rode over on your *tats*. I suppose of The Sultan's *tat*—that is the name, you know, they give to a *pony* in this country—the most useful animal you can imagine."—*The Informant*, ch. ii.

TATTY, *s.* Hind. *tatt* and *tati*, [which *Platts* connects with *Skt. tantra*, 'a thread, the warp in a loom']. A screen or mat made of the roots of fragrant grass (see **CUSCUS**) with which door or window opening, are filled up in the season of hot wind. The screens being kept wet, their fragrant evaporation as the dry winds blow upon them cools and refreshes

the house greatly, but they are only efficient when such winds are blowing. See also **THERMANTIDOTE**. The principle of the *tatty* is involved in the quotation from Dr. Fryer, though he does not mention the grass-mats.

c. 1665.—" . . . or having in lieu of Cellarage certain *Kus-Kumats*, that is, little Houses of Straw, or rather of odoriferous Roots, that are very neatly made, and commonly placed in the midst of a Parterre . . . that in the Servants may easily with their *Pan-poon* bottles, water them from without."—*Bacon*, *E. F.* 79, [ed. *Constable*, 217].

1673.—"They keep close all day for 3 or 4 Months together . . . repelling the Heat by a course of Cloaths, continually hanging before the chamber windows."—*Fryer*, 17.

1729.—"The introduction of *tatties* into Calcutta is mentioned in a letter from Dr. Campbell, dated May 10, 1729:—"We have had very hot winds and delightful cool breezes. Everglady use *tatties* now. . . *Tatties* are however of no use when you are obliged to leave them and go abroad, the heat acts so powerfully on the body that you are continually affected with a severe catarrh."—*In Oude G. & O. D.*, i. 80.]

1803.—" . . . now, when the hot winds blow on them, and we are obliged to make use of *tatties*, a kind of screen made of the roots of a coarse grass called *Kus*."—*Briggs's Letters*, 119; [ed. 172, p. 83].

1809.—"Our style of architecture is by no means adapted to the climate, and the large windows would be inaffordable, were it not for the *tatties* which are only applied to a house one story high."—*Lt. Tulist*, i. 101.

1810.—"During the hot winds *tats* (a kind of mat, made of the root of the *koo-a* grass, which has an agreeable smell, are placed against the doors and windows."—*Maria Graham*, 125.

1811.—"Under the roof, throughout all the apartments, are iron rings, from which the *tatties* or screens of sweet scented grass, were suspended."—*Fishes, Or. Mus.*, iv. 6; [2nd ed. ii. 362].

1824.—"An early breakfast was over; the well watered *tatties* were applied to the windows, and diffused through the apartment a cool and refreshing atmosphere which was most comfortably contrasted with the white heat and roar of the fierce wind without."—*The Kinsallash*, i. ii.

TAUT, *s.* Hind. *tat*, [*Skt. tantra*, 'defence,' or *tantri*, 'made of threads'], Sackcloth.

[c. 1810.—"In this district (*Dinajpoor*) large quantities of this cloth (*Tat* or *Choti*) are made. . ."
—*Buchanan*, *Eastern India*, ii. 551.]

1820.—" . . . made into coarse cloth *tatt*, by the *Brinjaries* and people who use

pack bullocks for making bags (gonies, see GUNNY) for holding grain, &c.—*Tr. Bo. Lit. Soc.* iii. 211.

TAVOY, n.p. A town and district of what we call the Tenasserim Province of B. Burma. The Burmese call it *Dha-wei*; but our name is probably adopted from a Malay form. The original name is supposed to be Siamese. [*The Burmah Gazetteer* (ii. 681) gives the choice of three etymologies. 'landing place of bamboos'; from its name (*dha*, 'a sword,' *wei*, 'to buy'); from *Ita-wei*, taken from a cross-legged Buddha.]

1553.—"The greater part of this tract is mountainous, and inhabited by the nation of *Bharuads* and *Jangonats*, who interpose on the east of this kingdom (Pegu) between it and the great kingdom of Siam; which kingdom of Siam borders the sea from the city of Tavoy downwards."—*Harris*, III. iii. 4.

1553.—"Also some of the rich people in a place subject to the Kingdom of Pegu, called *Tavay*, where is produced a quantity of what they call in their language *Cahin*, but which in our language is called *Cahin* (see *CALAY*), in summer leave their houses and go into the country, where they make some sheds to cover them, and there they stop three months, leaving their usual dwellings with food in them for the devil, and thus they do in order that in the other nine months he may give them no trouble, but rather be propitious and favourable to them."—*G. Halbi*, i. 125.

1557.—". . . Island of *Tavi*, from which cometh great store of Tinne which serveth all India."—*R. Fitch*, in *Hall*, ii. 395.

1695.—"10th. That your Majesty, of your wonted favour and charity to all distresses, would be pleased to look with Eyes of Pity, upon the poor *English Captives*, *Thomas Broviene*, who is the only one surviving of four that were accidentally drove into *Tauwy* by *Storm*, as they were going for *Atchen* about 10 years ago, in the service of the *English Company*."—*Petition to the King of Britain*, presented at Ava by *Edward Fretwood*, in *Dalrymple*, Or. Report ii. 371.

[**TAWEEZ**, s. Ar. *ta-wi-z*, lit. 'praying for protection by invoking God, or by uttering a charm'; then 'an amulet or phylactery'; and, as in the quotation from Herklot, 'a structure of brick or stone-work over a tomb.')

[1819.—"The Jemidar . . . as he is very superstitious, all his stud have *turweez* or charms. . . ."—*Lt.-Col. Fitzclarence*, *Journal of a Route across India*, 141.

[1820.—"Let her who doth this *Taweez* wear, Guard against the Gossain's snare," *Pandurang Hari*, ed. 1873, i. 143.

[1832.—"The generality of people have tombs made of mud or stone . . . forming first three square *taweezes* or platforms. . . ."—*Herklot*, *Quintessence of Islam*, 2nd ed. 231.]

[**TAZEE**, s. Pers. *tdzi*, 'invading, invader,' from *tdz*, 'running.' A favourite variety of horse, usually of Indian breed. The word is also used of a variety of greyhound.

[c. 1550.—"Horses have been divided into seven classes. . . . Arabs, Persian horses, *Mujimmas*, Turki horses, *Yabuss* (see *YABOO*) and *Janglah* horses. . . . The last two classes are also mostly Indian breed. The best kind is called *Tazi*. . . ."—*Id.*, i. 231-5.

[1553.—"A good breed of the Indian kind, called *Tauzee*, is also found in *Bamoo* and *Dumam*. . . ."—*Id.*, i. 231-5.

[1553.—"The '*Tazies*,' or greyhounds are not looked upon as unclean. . . ."—*Wills*, *Modern Persia*, ed. 1891, p. 564.]

TAZEEA, n. A.—P.—H. *ta-zee-a*, 'mourning for the dead.' In India the word is applied to the *taboot*, or representation, in clumsy material, of the tombs of Hussein and Hassan which are carried about in the Muharram (see *MOHURRUM*) processions. In Persia it seems to be applied to the whole of the mystery-play which is presented at that season. At the close of the procession the *ta-zee-a* must be thrown into water; if there be no sufficient mass of water they should be buried. [See Sir L. Pelly, *The Miracle Play of Hasan and Hussein*.] The word has been carried to the W. Indies by the coolies, whose great festival (whether they be Mohammedans or Hindus) the Muharram has become. And the attempt to carry the *Tazeeas* through one of the towns of Trinidad, in spite of orders to the contrary, led in the end of 1884 to a sad catastrophe. [Mohammedan Lascars have an annual celebration at the London Docks.]

1809.—"There were more than a hundred *Taziyas*, each followed by a long train of *Fuqueers*, dressed in the most extravagant manner, beating their breasts . . . such of the *Mahratta* *Sirdars* as are not *Brahmins* frequently construct *Taziyas* at their own tents, and expend large sums of money upon them."—*Broughton*, *Letters*, 72; [ed. 1892, 53].

1869. — "En lisant la description . . . de ces fêtes on croira souvent qu'il s'agit de fêtes hindous. Telle est par exemple la solennité du ta'zia ou *deuil*, établie en commémoration du martyre de Hûçain, laquelle est semblable en bien de points à celle du *Durga-pujâ*. . . Le ta'ziya dure dix jours comme le *Durga-pujâ*. Le dixième jour, les Hindous précipitent dans la rivière la statue de la déesse au milieu d'une foule immense, avec un grand appareil et au son de mille instruments de musique; la même chose a lieu pour les représentations du tombeau de Hûçain."—*Garcin de Tassy, Rel. Musulm.* p. 11.

TEA, s. Crawford alleges that we got this word in its various European forms from the Malay *Té*, the Chinese name being *Chhâ*. The latter is indeed the pronunciation attached, when reading in the 'mandarin dialect,' to the character representing the tea-plant, and is the form which has accompanied the knowledge of tea to India, Persia, Portugal, Greece (*τράν*) and Russia. But though it may be probable that *Té*, like several other names of articles of trade, may have come to us through the Malay, the word is, not the less, originally Chinese, *T'í* (or *Tay* as Medhurst writes it) being the utterance attached to the character in the Fuh-kien dialect. The original pronunciation, whether direct from Fuh-kien or through the Malay, accompanied the introduction of tea to England as well as other countries of Western Europe. This is shown by several couplets in Pope, e.g.

1711.—

" . . . There stands a structure of majestic frame

Which from the neighbouring Hampton takes its name.

Here thou, great ANNA, whom three Realms obey,
Dost sometimes counsel take, and sometimes tea."

Rape of the Lock, iii.

Here *tay* was evidently the pronunciation, as in Fuh-kien. The *Rape of the Lock* was published in 1711. In Gray's *Trinity*, published in 1720, we find *tea* rhyme to *pay*, in a passage needless to quote (ii. 296). Fifty years later there seems no room for doubt that the pronunciation had changed to that now in use, as is shown by Johnson's extemporised verses (c. 1770):

"I therefore pray thee, Renny, dear,
That thou wilt give to me
With cream and sugar soften'd well,
Another dish of tea"—and so on.

Johnsoniana, ed. Boswell, 1835, ix. 194.

The change must have taken place between 1720 and 1750, for about the latter date we find in the verses of Edward Moore:

"One day in July last at tea,
And in the house of Mrs. F."

The Trial of Sarah, &c.

[But the two forms of pronunciation seem to have been in use earlier, as appears from the following advertisement in *The Gazette* of Sept. 9, 1658 (quoted in 8 ser. *N. & Q.* vi. 266): "That excellent, and by all Physicians approved, China Drink, called by the Chineans Toha, by other nations Tay, alias Tee, is sold at the Sultanness Head, a coffee house in Sweetings Rents by the Royal Exchange, London." And in *Zedler's Lexicon* (1745) it is stated that the English write the word either *Tee* or *Tau*, but pronounce it *Tiy*, which seems to represent our modern pronunciation. ["Strange to say, the Italians, however, have two names for tea, *cia* and *te*, the latter, of course, is from the Chinese word *te*, noticed above, while the former is derived from the word *ch'u*. It is curious to note in this connection that an early mention, if not the first notice, of the word in English is under the form *cha* (in an English Glossary of A.D. 1671); we are also told that it was once spelt *tcha*—both evidently derived from the Cantonese form of the word: but 13 years later we have the word derived from the Fokienese *te*, but borrowed through the French and spelt as in the latter language *the*; the next change in the word is early in the following century when it drops the French spelling and adopts the present form of *tea*, though the Fokienese pronunciation, which the French still retain, is not dropped for the modern pronunciation of the now wholly Anglicised word *tea* till comparatively lately. It will thus be seen that we, like the Italians, might have had two forms of the word, had we not discarded the first, which seemed to have made but little lodgement with us, for the second" (*Ball, Things Chinese*, 3rd ed. 583 seq.).]

Dr. Bretschneider states that the Tea-shrub is mentioned in the ancient Dictionary *Rh-yu*, which is believed to date long before our era, under the names *Kia* and *K'u-tu* (*K'u*=‘bitter’), and a commentator on this work who wrote in the 4th century A.D. describes it, adding “From the leaves can be made by boiling a hot beverage” (*On Chinese Botanical Works*, &c., p. 13). But the first distinct mention of tea-cultivation in Chinese history is said to be a record in the annals of the T'ang Dynasty under A.D. 793, which mentions the imposition in that year of a duty upon tea. And the first western mention of it occurs in the next century, in the notes of the Arab traders, which speak not only of tea, but of this fact of its being subject to a royal impost. Tea does not appear to be mentioned by the mediæval Arab writers upon *Materia Medica*, nor (strange to say) do any of the European travellers to Cathay in the 13th and 14th centuries make mention of it. Nor is there any mention of it in the curious and interesting narrative of the Embassy sent by Shāh Rukh, the son of the great Timur, to China (1419-21).^{*} The first European work, so far as we are aware, in which tea is named, is Ramusio's (posthumous) Introduction to Marco Polo, in the second volume of his great collection of *Navigazioni e Viaggi*. In this he repeats the account of Cathay which he had heard from Hajji Mahommed, a Persian merchant who visited Venice. Among other matters the Hajji detailed the excellent properties of *Chai-Catai* (i.e. Pers. *Chai-i-Khitāi*, ‘Tea of China’), concluding with an assurance that if these were known in Persia and in Europe, traders would cease to purchase rhubarb, and would purchase this herb instead, a prophecy which has been very substantially verified. We find no mention of tea in the elaborate work of Mendocça on China. The earliest notices of which we are aware will be found below. Milburn

^{*} Mr. Major, in his Introduction to *Parke's Mendoza* for the Hak Soc. says of this embassy, that at their halt in the desert 12 marches from Su-chau, they were regaled “with a variety of strong liquors, together with a pot of Chinese tea.” It is not stated by Mr. Major whence he took the account; but there is nothing about tea in the translation of M. Quatremère (*Not. et Ex. xiv. pt. 1*), nor in the Persian text given by him, nor in the translation by Mr. Rehatsek in the *Ind. Ant.* II. 73 *segg.*

gives some curious extracts from the E.I. Co.'s records as to the early importation of tea into England. Thus, 1666, June 30, among certain “varetyes,” chiefly the production of China, provided by the Secretary of the Company for His Majesty, appear:

“22½ lbs. of thea at 50s. per lb. = £56 17 6
For the two cheefe persons
that attended his Majesty,
thea. 6 15 6”

In 1667 the E.I. Co.'s first order for the importation of tea was issued to their agent at Bantam: “to send home by these ships 100lb. weight of the best *tey* that you can get.” The first importation actually made for the Co. was in 1669, when two canisters were received from Bantam, weighing 143½ lbs. (*Milburn*, ii. 531.) [The earliest mention of tea in the Old Records of the India Office is in a letter from Mr. R. Wickham, the Company's Agent at Firando, in Japan, who, writing, June 27, 1616, to Mr. Eaton at Miaco, asks for “a pt. of the best sort of *chaw*” (see *Birdwood, Report on Old Records*, 26, where the early references are collected).]

A.D. 851.—“The King (of China) reserves to himself . . . a duty on salt, and also on a certain herb which is drunk infused in hot water. This herb is sold in all the towns at high prices; it is called *sākh*. It has more leaves than the *rail'ah* (*Medicago sativa* recens) and something more of aroma, but its taste is bitter. Water is boiled and poured upon this herb. The drink so made is serviceable under all circumstances.”—*Relation*, &c., trad. par *Reinaud*, i. 40.

c. 1515.—“Moreover, seeing the great delight that I above the rest of the party took in this discourse of his, he (*Chaggi Memet*, i.e. Hajji Mahommed) told me that all over the country of Cathay they make use of another plant, that is of its leaves, which is called by those people *Chiai Catai*: it is produced in that district of Cathay which is called *Cachan-fu*. It is a thing generally used and highly esteemed in all those regions. They take this plant whether dry or fresh, and boil it well in water, and of this decoction they take one or two cups on an empty stomach; it removes fever, headache, stomach-ache, pain in the side or joints; taking care to drink it as hot as you can bear; it is good also for many other ailments which I can't now remember, but I know gout was one of them. And if any one chance to feel his stomach oppressed by overmuch food, if he will take a little of this decoction he will in a short time have digested it. And thus it is so precious and highly esteemed that every one going on a journey takes it with him,

and judging from what he said these people would at any time gladly swap a sack of rhubarb for an ounce of *Chiai Cûai*. These people of Cathay say (he told us) that if in our country, and in Persia, and the land of the Franks, it was known, merchants would no longer invest their money in *Raucaid Chini* as they call rhubarb."—*Ramusio, Dictionari*, in ii. f. 15.

c. 1560.—"Whatsoever per-on or persones come to any mans house of qualitee, hee hath a custome to offer him in a fine basket one Porcelaine . . . with a kinde of drinke which they call cha, which is somewhat bitter, red, and medicinall, which they are wont to make with a certayne concoction of herbes."—*De Cruz, in Purchas*, iii. 150.

1563.—"Ritus est Japoniorum . . . benevolentiae causa praeberere spectanda, quae apud se pretiosissima sunt, id est, omne instrumentum necessarium ad potionem herbarum ejuendam in pulverem redactae, suavem gustu, nomine Chia. Est autem modus potitionis ejusmodi: pulveris ejus, quantum uno juglandis putamine continetur, conjungunt in fictile vas ex corum genere, quae procellana (Porcelain) vulgus appellat. Inde calanti admodum aqua dilutum ebibunt. Habent autem in eis usus ollam antiquissimi operis ferream, signum poculum, cochlearia, infundibulum eluendo figlino, tripodem, foveolum denique potioni calefaciendae."—*Letter from Japan, of L. Aburada, in Massey, Litt. Select. ex Indu*, Lib. iv.

1568.—"Caeterum (apud Chineses) ex herba quadam expressus liquor admodum salutarius, nomine Chia, calidus hauritur, ut apud Iaponios."—*Massey, Hist. Ind.* vi.

"Cum vitis ignorant (Japonii): oryzâ expriment vinum: Sed ipsi quoque ante omnia delectantur haustibus aquae poena serventis, inperso quem supra diximus pulveri Chia. Circa eam potionem diligentissimi sunt, ac principes interdum viri suis ipsi manibus videm temperando ac miscendo, amicorum honoris causa, dant operam."—*Ibid.* Lib. xii.

1593.—" . . . the afore-said warme water is made with the powder of a certaine herbe called chaa."—*Linschoten*, 46; [Hak. Soc. i. 157].

1611.—"Of the same fashion is the cha of China, and taken in the same manner; except that the *Cha* is the small leaf of a herb, from a certain plant brought from Tartary, which was shown me when I was at Malacca."—*Teixeira*, i. 19.

1616.—"I bought 3 chaw cups covered with silver plates. . . ."—*Cocke, Diary*, Hak. Soc. i. 292, [and see ii. 11].

1623.—"They use much the powder of a certaine Herbe called Chia, of which they put as much as a Walnut-shell may containe, into a dish of Porcelaine, and drinke it with hot water."—*Purchas, Pilgrimage*, 587.

1631.—"*Dur.* You have mentioned the drink of the Chineses called Thee; what is your opinion thereof? . . . *Bent.* . . . the Chineses regard this beverage almost as

something sacred . . . and they are not thought to have fulfilled the rites of hospitality to you until they have served you with it, just like the Mahometans with their Caveah (see COFFEE). It is of a drying quality, and lazie-hes sleep . . . it is beneficial to asthmatic and wheezing patients."—*Jac. Bonnius, Hist. Nat. et Med. Ind. Or. Lib. i. Dial. vi.* p. 11.

1633.—"Dans les as-embles ordinaires (à Sourat) que nous faisons tous les jours, nous ne prenons que du Thè, dont l'usage est fort commun par toutes les Indes."—*Mandelstam, ed. Paris*, 1639, p. 113.

1653.—"Non mirum est, multos etiam nunc in illo errore verari, quasi diversae speciei plantae essent The et Tsia, cum contra eadem sit, ejus decoctum Chinesibus The, Japonensibus Tsia nomen auferat; licet horum Tsia, ob magnam contributionem et coctionem, nigrum The appellatur."—*Dontii Hist. Nat. Japonis Annot.* p. 87.

1660.—(September) "23th. . . I did send for a cup of tea (a China drink) of which I never had drank before."—*Pepys's Diary*, [Both Ld. Braybrooke (1th ed. i. 116) and Wheatley (i. 219) read tea, and give the date as Sept. 25.]

1667.—(June) "22th. . . Home and there find my wife making of tea; a drink which Mr. Pelling, the Potticary, tells her is good for her cold and deluxions."—*Ibid.* [Wheatley, vi. 323].

1672.—"There is among our people, and particularly among the womankind a great abuse of Thee, not only that too much is drunk . . . but this is also an evil custom to drink it with a full stomach; it is better and more whole-some to make use of it when the process of digestion is pretty well finished. . . . It is also a great folly to use sugar candy with Thee."—*Kiddens, Germ.* ed. 179. (This author devotes five columns to tea, and its use and abuse in India).

1677.—"Planta dicitur Châ, vel . . . Châ, . . . ejus usus in Chinae claustris nescius in Europae quoque palatinis seculis innotare attentat. . . . Et quamvis Turcarum Case (see COFFEE) et Mexicanorum Cocoluta eundem praestent effectum, Châ tamen, quam nonnulli quoque Te vocant, ea multum superat," etc.—*Kircher, China Illustr.* 180.

"Maer do Clâ (of Thee) sonder achtung op enjsje tijt to hebben, is novit schadelijk."—*Vermeulen*, 30.

1683.—"Lord Russell . . . went into his chamber six or seven times in the morning, and prayed by himself, and then came out to Tillotson and me; he drank a little tea and some sherry."—*Burnet, Hist. of Own Time*, Oxford ed. 1823, ii. 375.

1683.—"Venus her Myrtle, Phœbus has his Bays; Tea both excels which She* vouchsafes to praise, The best of Queens, and best of Herbs we owe

* Queen Catharine.

To that bold Nation which the Way did show
To the fair Region where the Sun does rise,
Whose rich Productions we so justly prize."—Waller.

1690.—". . . Of all the followers of Mahomet . . . none are so rigidly Abstemious as the Arabians of Muscat. . . . For Tea and Coffee, which are judg'd the privileg'd Liquors of all the Mahometans, as well as Turks, as those of Persia, India, and other parts of Arabia, are condemned by them as unlawful. . . ."—Orington, 427.

1726—"I remember well how in 1681 I for the first time in my life drank thee at the house of an Indian Chaplain, and how I could not understand how sensible men could think it a treat to drink what tasted no better than hay-water."—Valentijn, v. 190.

1789.—
"And now her vase a modest Naiad fills
With liquid crystal from her pebbly rills;
Piles the dry cedar round her silver urn,
(Bright climbs the blaze, the crackling faggots burn).
Culls the green herb of China's envy'd bowers,
In gaudy cups the steaming treasure pours;
And sweetly smiling, on her bended knee,
Presents the fragrant quintessence of Tea."

Durcin, *Botanic Garden, Loves of the Plants*, Canto ii.

1844.—"The Polish word for tea, *Herbata*, signifies more properly 'herb', and in fact there is little more of the genuine Chinese beverage in the article itself than in its name, so that we often thought with longing of the delightful Russian *Tshai*, genuine in word and fact."—J. I. Kohl, *Austria*, p. 444.

The following are some of the names given in the market to different kinds of tea, with their etymologies.

1. (TEA) BOHEA. This name is from the *Wu-i* (dialectically *Bü-i*)-shan Mountains in the N.W. of Fuh-kien, one of the districts most famous for its black tea. In Pope's verse, as Crawford points out, *Bohea* stands for a tea in use among fashionable people. Thus:

"To part her time 'twixt reading and bohea,
To muse, and spill her solitary tea."
Epistle to Mrs Teres Blount.

[The earliest examples in the *N.E.D.* carry back the use of the word to the first years of the 18th century.]

1711.—"There is a parcel of extraordinary fine Bohee Tea to be sold at 26s. per Pound, at the sign of the Barber's Pole, next door to the Brazier's Shop in Southampton Street in the Strand."—Advt. in the *Spectator* of April 2, 1711.

1711.—

"Oh had I rather unadmired remained
On some lone isle or distant northern land;
Where the gilt chariot never marks the way,
Where none learn ombre, none e'er taste bohea."
Belinda, in *Rape of the Lock*, iv, 153.

The last quotation, and indeed the first also, shows that the word was then pronounced *Bohay*. At a later date *Bohea* sank to be the market name of one of the lowest qualities of tea, and we believe it has ceased altogether to be a name quoted in the tea-market. The following quotations seem to show that it was the general name for "black-tea."

1711.—"Bohea is of little Worth among the *Moor*s and *Gentoos* of India, *Arabs* and *Persians* . . . that of 45 Tale (see *TAEI*) would not fetch the Price of Green Tea of 10 Tale a Pecull."—Lockyer, 116.

1721.—

"Where Indus and the double Ganges flow,
On odoriferous plains the leaves do grow,
Chief of the treat, a plant the boast of fame,
Sometimes called green, Bohea's the greater name."

Allan Ramsay's Poems, ed. 1800, i. 213-14.

1726—"About 1670 and 1680 there was knowledge only of Boey Tea and Green Tea, but later they speak of a variety of other sorts . . . Congo . . . Pego . . . Tongge, *Rosmaryn Tea*, rare and very dear."—*Valentijn*, iv. 11.

1727.—"In September they strip the Bush of all its Leaves, and, for Want of warm dry Winds to cure it, are forced to lay it on warm Plates of Iron or Copper, and keep it stirring gently, till it is dry, and that Sort is called Bohea."—A. Hamilton, ii. 289; [ed. 1744, ii. 288].

But Zedler's *Lexicon* (1745) in a long article on *Thee* gives *Thee Bohea* as "the worst sort of all." The other European trade-names, according to Zedler, were *Thee-Peco*, *Congo* which the Dutch called the best, but *Thee Cancho* was better still and dearer, and *Chaucon* best of all.

2. (TEA) CAMPOY, a black tea also. *Kam-pui*, the Canton pron. of the characters *Kien-pei*, "select-dry (over a fire)."

3. (TEA) CONGOU (a black tea). This is *Kang-hu* (tê) the Amoy pronunciation of the characters *Kung-fu*, 'work or labour.' [Mr. Pratt (9 ser. N. & Q. iv. 26) writes: "The *N.E.D.*

under *Campou* derives it from the standard Chinese *Kung-fu* (which happens also to be the Cantonese spelling); 'the omission of the *f*,' we are told, 'is the foreigner's corruption.' It is nothing of the kind. The Amoy name for this tea is *Kung-hu*, so that the omission of the *f* is due to the local Chinese dialect."]

4. **HYSON** (a green tea). This is *He*- (hut and at in the south) *ch'un*, 'bright spring,' [which Mr. Ball (*Things Chinese*, 586) writes *yu-shün*, 'before the rain'], characters which some say formed the *hong* name of a tea-merchant named *Lo*, who was in the trade in the dist. of *Hsin-ning* (S.W. of *Haug-chau*) about 1760; others say that *He-chün* was *Lo*'s daughter, who was the first to separate the leaves, so as to make what is called *Hyson*. [Mr. Ball says that it is so called, "the young hy-on being half-opened leaves plucked in April before the spring rains."]

c. 1772.—

"And Venus, goddess of the eternal smile,
Knowing that stormy brows but ill be-
come
Fair pattern of her beauty, hath or-
dained
Celestial Tea:—a fountain that can cure
The ill of passion, and can free from
frown."

To her, so fair! in adoration bow!
Whether at blushing morn, or dewy eve,
Her smoking cordials greet your fragrant
beard
With Hyson, or Bohea, or Congo
crown'd."

R. Fergusson, *Poems*.

5. **OOLONG** (bl. tea). *Wu-lung*, 'black dragon'; respecting which there is a legend to account for the name. ["A black snake (and snakes are sometimes looked upon as dragons in China) was coiled round a plant of this tea, and hence the name" (Ball, *op. cit.* 586).]

6. **PEKOE** (do.). *Pak-ho*, Canton pron. of characters *poh-hao*, 'white-down.'

7. **POUCHONG** (do.). *Pao-chung*, 'fold-sort.' So called from its being packed in small paper packet, each of which is supposed to be the produce of one choice tea-plant. Also called *Padre-pouchong*, because the priests in

the Wu-i hills and other places pre-
pare and pack it.

8. **SOUCHONG** (do.). *Siu-chung*, Canton for *Siao-chung*, 'little-sort.'

1781.—"Les Nations Européennes retirent de la Chine des thés connus sous les noms de thé bouy, thé vert, et thé saothon."—*Souvenir*, n. 249.

9. **TWANKAY** (green tea). From *Tun-ki*, the name of a mart about 15 m. S.W. of *Hwei-chau-fu* in *Ngan-hwei*. Bp. Moule says (perhaps after W. Williams) from *Tun-ki*, name of a stream near *Yen-shau-fu* in *Chi-kiang*. [Mr. Pratt (*loc. cit.*) writes; "The Amoy *Tun-lo* is nearer, and the Cantonese *Tun-lo* never still, its second syllable being absolutely the same in sound as the English. The Twankay is a stream in the E. of the province of *Nganhwei*, where Twankay tea grows."] *Twankay* is used by Theodore Hook as a sort of slang for 'tea.'

10. **YOUNG HYSON**. This is called by the Chinese *Yü-fai-ni*, 'tam-before,' or '*Yü-fai*,' because picked before *Kuk-yü*, a term falling about 20th April (see **HYSON** above). According to Giles it was formerly called, in trade, *Yehann*, which seems to represent the Chinese name. In an "Account of the Prices at which Teas have been put up to Sale, that arrived in England in 1784, 1785" (MS. India Office Records) the Teas are (from cheaper to dearer):—

"Bohea Tea.	Single (1),
Congou,	
Souchong,	
	Hyson."

TEA-CADDY, s. This name, in common English use for a box to contain tea for the daily expenditure of the household, is probably corrupted, as Crawford suggests, from *catty*, a weight of 1½ lb. (q.v.). A '*catty-box*,' meaning a box holding a *catty*, might easily serve this purpose and lead to the name. This view is corroborated by a quotation which we have given under *caddy* (q.v.) A friend adds the remark that in his youth 'Tea-caddy' was a Londoner's name for Harley Street, due to the number of E.I. Directors and proprietors supposed to inhabit that district.

TEAPOY, s. A small tripod table. This word is often in England imagined to have some connection with *tea*, and hence, in London shops for japanned ware and the like, a *teapoy* means a tea-chest fixed on legs. But this is quite erroneous. *Tipāi* is a Hindustāni, or perhaps rather an Anglo-Hindustāni word for a tripod, from Hind. *tīn*, 3, and Pers. *pūē*, 'foot.' The legitimate word from the Persian is *stipāi* (properly *sihpāya*), and the legitimate Hindi word *tirpud* or *tripud*, but *tipāi* or *tepay* was probably originated by some European in analogy with the familiar *charpoy* (q.v.) or 'four-legs,' possibly from inaccuracy, possibly from the desire to avoid confusion with another very familiar word *sepay*, *seapoy*. [Platts, however, gives *tipāi* as a regular Hind. word, Skt. *tri-pād-ikā*.] The word is applied in India not only to a three-legged table (or any very small table, whatever number of legs it has), but to any tripod, as to the tripod-stands of surveying instruments, or to trestles in carpentry. *Sihpāya* occurs in 'Alī of Yezd's history of Timur, as applied to the trestles used by Timur in bridging over the Indus (*Elliot*, iii. 482). A *teapoy* is called in Chinese by a name having reference to tea: viz. *Ch'ach'rk*. It has 4 legs.

[c. 1809.—“(Dinajpore) Sepaya, a wooden stand for a lamp or candle with three feet.”—*Buchanan*, *Eastern India*, ii. 945.]

1844.—“Well, to be sure, it does seem odd—very odd;—and the old gentleman chuckled,—‘most odd to find a person who don’t know what a teapoy is. . . . Well, then, a teapoy or *tinpay* is a thing with three feet, used in India to denote a little table, such as that just at your right.’

“‘Why, that table has four legs,’ cried Poregrine.

“‘It’s a teapoy all the same,’ said Mr. Havethelacks.”—*Peregrine Pullency*, i. 112.

TEAK, s. The tree, and timber of the tree, known to botanists as *Tectona grandis*, L., N.O. *Verbenaceae*. The word is Malayāl. *tekka*, Tam. *tekku*. No doubt this name was adopted owing to the fact that Europeans first became acquainted with the wood in Malabar, which is still one of the two great sources of supply; Pegu being the other. The Skt. name of the tree is *śaka*, whence the modern Hind. name *sāguān* or *sāgūn* and the Mahr. *śāg*. From this last probably was

taken *śāj*, the name of teak in Arabic and Persian. And we have doubtless the same word in the *σαγαλῶνα* of the Periplus, one of the exports from Western India, a form which may be illustrated by the Mahr. adj. *sāgālī*, ‘made of the teak, belonging to teak.’ The last fact shows, in some degree, how old the export of teak is from India. Teak beams, still undecayed, exist in the walls of the great palace of the Sassanid Kings at Seleucia or Ctesiphon, dating from the middle of the 6th century. [See *Birdwood*, *First Letter Book*, Intro. XXIX.] Teak has continued to recent times to be imported into Egypt. See *Forskāl*, quoted by Royle (*Hindu Medicine*, 128). The gopher-wood of Genesis is translated *śāj* in the Arabic version of the Pentateuch (Royle). [It was probably cedar (see *Encycl. Bibl.* s.v.)]

Teak seems to have been hardly known in Gangetic India in former days. We can find no mention of it in Baber (which however is indexless), and the only mention we can find in the *Āin*, is in a list of the weights of a cubic yard of 72 kinds of wood, where the name “*Sāgaun*” has not been recognised as teak by the learned translator (see *Blochmann’s E.T.* i. p. 228).

c. A.D. 80.—“In the innermost part of this Gulf (the Persian) is the Port of Apologos, lying near Pasino Charax and the river Euphrates.

“Sailing past the mouth of the Gulf, after a course of 6 days you reach another port of Persia called Ōmann. Thither they are wont to despatch from Barygaza, to both these ports of Persia, great vessels with brass, and timbers and beams of teak (ξύλων σαγαλῶνων καὶ δοκῶν), and horns and spars of shisham (see *SISSOO*) (σασαμύων), and of ebony. . . .”—*Peripl. Maris Erythr.* § 35-36.

c. 800.—(under Hārūn al Rashīd) “Faḍl continued his story ‘. . . I heard loud wailing from the house of Abdallāh . . . they told me he had been struck with the *quḍām*, that his body was swollen and all black. . . . I went to Rashīd to tell him, but I had not finished when they came to say Abdallāh was dead. Going out at once I ordered them to hasten the obsequies. . . . I myself said the funeral prayer. As they let down the bier a slip took place, and the bier and earth fell in together; an intolerable stench arose . . . a second slip took place. I then called for planks of teak (śāj). . . .”—Quotation in *Maḡāzī*, *Præfatus Or.* vi. 298-299.

c. 880.—“From Kol to Sindān, where they collect teak-wood (śāj) and cane, 18 far-

saksks."—*Ibn Khordadbe*, in *J. As. S.* VI. tom. v. 231.

c. 910.—". . . The teak-tree (sāj). This tree, which is taller than the date-palm, and more bulky than the walnut, can shelter under its branches a great number of men and cattle, and you may judge of its dimensions by the logs that arrive, of their natural length, at the depôts of Basra, of Irak, and of Egypt. . . ."—*Mas'ûdî*, iii. 12.

Before 1200.—Abu'l-dhalî' the Sindian, describing the regions of Hind, has these verses:

"By my life! it is a land where, when the rain falls,
Jacinths and pearls spring up for him who wants ornaments.

There too are produced musk and camphor and ambergris and agala,

And ivory there, and teak (al-sāj) and aloeswood and sandal. . . ."

Quoted by Kāzîni, in *Gildewinter*, 217-218.

The following order, in a King's Letter to the Goa Government, no doubt refers to Pegu teak, though not naming the particular timber:

1537.—"We enjoin you to be very vigilant not to allow the Turks to export any timber from the Kingdom of Pegu, nor from that of Achem (see ACHEEN), and you must arrange how to treat this matter, particularly with the King of Achem."—In *Archæ. Port. Orient.* fasc. ii. 663.

1602.—". . . It was necessary in order to appease them, to give a promise in writing that the body should not be removed from the town, but should have public burial in our church in sight of everybody; and with this assurance it was taken in solemn procession and deposited in a box of tek (teca), which is a wood not subject to decay. . . ."—*Sousa, Oriente Conquist.* (1719), ii. 265.

"Of many of the roughest thickets of bamboo, and of the largest and best wood in the world, that is teka."—*Couto*, Dec. VII. Bk. vi. ch. d. He goes on to explain that all the ships and boats made either by Moors or Gentiles since the Portuguese came to India, were of this wood which came from the inexhaustible forests at the back of Damann.]

1631.—Bontius gives a tolerable cut of the foliage, &c., of the Teak-tree, but writing in the Archipelago does not use that name, describing it under the title "*Quercus Indica*, Kiati Malais dieta."—*Lib. vi. cap. 18*. On this Rhæde, whose plate of the tree is, as usual, excellent (*Horius Malabaricus*, iv. tab. 27), observes justly that the teak has no resemblance to an oak-tree, and also that the Malay name is not *Kiati* but *Jati*: *Kiati* seems to be a mistake of some kind growing out of *Kayu-jati*, 'Teak-wood.'

1611.—"Hã nestas terras do Damann muyta o boa madoyra do Teca, a melhor do toda a India, o tambem do muyta parte do mundo, porque com ser muy facil do laurar ho perduravel, o particularmente nam lho tocando agoa."—*Locarro*, MS.

1675.—"At Cock-erow we parted hence and observed that the Sheds here were round thatched and lined with broad Leaves of Teke (the Timber Ships are built with) in Fashion of a Bee-hive."—*Fryer*, 112.

". . . Teke by the Portuguese, Sogwan by the Moors, is the firmest Wood they have for Building . . . in Height the lofty Pine exceeds it not, nor the sturdy Oak in Bulk and Substance. . . . This Prince of the Indian Forest was not so attractive, though mightily glorious, but that . . ."—*Hol.* 178.

1727.—"Guadalupe is next, where good Quantities of Teak Timber are cut, and exported, being of excellent Use in building of Houses or Ships."—*A. Hamilton*, i. 173; [ed. 1711].

1711.—"Teeka is the name of costly wood which is found in the Kingdom of Martaban in the East Indies, and which never decays."—*Zeller*, *Uv. Leccon*, &c.

1759.—"They had endeavoured to burn the Teak Timber also, but they lying in a swampy place, could not take fire."—*Capt. Aker*, *Report on Loss of Negrais*, in *Asiatique*, i. 319.

c. 1760.—"As to the wood it is a sort called Teak, to the full as durable as oak."—*Grove*, i. 103.

1777.—"Experience hath long since shown, that ships built with oak, and joined together with wooden trunnels, are by no means so well calculated to resist the extremes of heat and damp, in the tropical latitudes of Asia, as the ships which are built in India of tekowood, and bound with iron spikes and bolts."—*Price's Tracts*, i. 191.

1793.—"The teak forests, from whence the marine yard at Bombay is furnished with that excellent species of ship-timber, lie along the western side of the Gaut mountains . . . on the north and north-east of Bas-en. . . . I cannot close this subject without remarking the unpardonable negligence we are guilty of in delaying to build teak ships of war for the service of the Indian seas."—*Heanell*, *Memoir*, 3rd ed. 200.

[1800.—"Tayca, Tadam Robusta."—*Buchanan*, *Myore*, i. 26.]

TEE, s. The metallic decoration, generally gilt and hung with tinkling bells, on the top of a dagoba in Indo-Chinese countries, which represents the *chatras* [chhattras] or umbrellas which in ancient times, as royal emblems, crowned these structures. Burm. *h'ti*, 'an umbrella.'

1800.—". . . In particular the Téo, or umbrella, which, composed of open iron-work,

crowned the spire, had been thrown down."—*Symes*, i. 193.

1855.—". . . gleaming in its white plaster, with numerous pinnacles and tall central spire, we had seen it (Gaudapala Temple at Pagan) from far down the Irawadi rising like a dim vision of Milan Cathedral. . . . It is cruciform in plan . . . exhibiting a massive basement with porches, and rising above in a pyramidal gradation of terraces, crowned by a spire and htee. The latter has broken from its stays at one side, and now leans over almost horizontally. . . ."—*Fate, Mission to Ava*, 1853, p. 42.

1876.—". . . a feature known to Indian archaeologists as a Tee. . . ."—*Fergusson, Ind. and East. Archit.* 61.

TEEK, adj. Exact, precise, punctual; also parsimonious, [a meaning which Platts does not record]. Used in N. India. Hind. *thik*.

[1813.—"They all feel that the good old rule of right (teek), as long as a man does his duty well, can no longer be relied upon"—*G. W. Johnson, Stranger in India*, i. 290.]

[1878.—". . . 'it is necessary to send an explanation to the magistrate, and the return does not look so *thék*' (a word expressing all excellence)."—*Life in the Mofussil*, i. 253.]

TEERUT, TEERTHA, s. Skt. and Hind. *tirth*, *tirtha*. A holy place of pilgrimage and of bathing for the good of the soul, such as Hardwar, or the confluence at Pragg (Allahabad).

[1623.—"The Gentiles call it Ramtirt, that is, Holy Water."—*P. della Valle, Hak. Soc.* n. 205.]

c. 1790.—"Au temple l'enfant est reçu par les devandschies (Deva-dasi) des mains de ses parents, et après l'avoir baigné dans le tirtha ou étang du temple, elles lui mettent des vêtements neufs. . . ."—*Hautfuer*, ii. 114.

[1858.—"He then summoned to the place no less than three crores and half, or thirty millions and half of teeruts, or angels (*sic*) who preside each over his special place of religious worship."—*Stewart, Journey through Oudh*, ii. 4.]

TEHR, TAIR, &c., s. The wild goat of the Himalaya; *Hemitragus jemlaicus*, Jerdon, [Blanford, *Mammalia*, 509]. In Nepal it is called *ghural*. (See **SURROW**).

TEJPAT, s. Hind. *tejpāt*, Skt. *teja-patra*, 'pungent leaf.' The native name for malabathrum.

1833.—"Last night as I was writing a long description of the *tē-j-pāt*, the leaf of the cinnamon-tree, which humbly pickles beef, leaving the honour of crowning heroes

to the *Laurus nobilis*. . . ."—*Wanderings of a Pilgrim*, i. 278.

1872.—*Tejpāt* is mentioned as sold by the village shopkeeper, in *Oorinda Samanta*, i. 223.

(1) **TELINGA**, n.p. Hind. *Tilangā*, Skt. *Tailangā*. One of the people of the country east of the Deccan, and extending to the coast, often called, at least since the Middle Ages, *Tiliṅgāna* or *Tilangāna*, sometimes *Tiling* or *Tilang*. Though it has not, perhaps, been absolutely established that this came from a form *Triliṅga*, the habitual application of *Tri-Kuliṅga*, apparently to the same region which in later days was called *Tilinga*, and the example of actual use of *Triliṅga*, both by Ptolemy (though he carries us beyond the Ganges) and by a Tibetan author quoted below, do make this a reasonable supposition (see *Dr. Caldwell's Dravidian Grammar*, 2nd ed. Introd. pp. 30 *seqq.*, and the article **KLING** in this book).

A.D. c. 150.—"Τρίγλυκτον, τὸ καὶ Τρίλιγγον Βασίλειον . . . κ. τ. λ."—*Ptolemy*, vi. 2, 23.

1309.—"On Saturday the 10th of Sha'bān, the army marched from that spot, in order that the pure tree of Islām might be planted and flourish in the soil of Tilang, and the evil tree which had struck its roots deep, might be torn up by force. . . . When the blessed canopy had been fixed about a mile from Arangal (Warangal, N.E. of Hyderabad), the tents around the fort were pitched so closely that the head of a needle could not get between them."—*Amir Khusrū*, in *Elliot*, iii. 80.

1321.—"In the year 721 H. the Sultan (Ghiyās-uddīn) sent his eldest son, Ulugh Khān, with a canopy and an army against Arangal and Tilang."—*Zīd-uddīn Barnī*, *Ibid.* 231.

c. 1335.—"For every mile along the road there are three *dāūd* (post stations). . . . and so the road continues for six months' marching, till one reaches the countries of Tiling and Ma'bar. . . ."—*Ibn Batūta*, iii. 192.

"In the list of provinces of India under the Sultan of Delhi, given by Shihāb-ud-dīn Dimishki, we find both Talang and Talanj, probably through some mistake."—*Nat. et Exot. Pt. I.* 170-171.

c. 1590.—"Sūba Berir. . . . Its length from Batūla (or Patūla) to Bairāgarh is 200 *kuroh* (or *kos*); its breadth from Bidar to Hindia 160. On the east of Bairāgarh it marches with Bastar; on the north with Hindia; on the south with Tiliṅgāna; on the west with Mahkarābid. . . ."—*Ain (orig.)* i. 476; [ed. *Jarrett*, ii. 228; and see 230, 237].

1608.—“In the southern lands of India since the day when the Turashkas (Turks, i.e. Mahomedans) conquered Magadha, many abodes of Learning were founded; and though they were inconsiderable, the continuance of instruction and exorcism was without interruption, and the Pandit who was called the Son of Men, dwelt in Kalinga, a part of Trilinga.”—*Taranatha's H. of Buddhism* (German ed. of Schiefelbusch), p. 261. See also 116, 153, 160.

c. 1611.—“Up to that time none of the zamindars of distant lands, such as the Rājās of Tilang, Pegu, and Malabar, had ventured upon disobedience or rebellion.”—*Firishta*, in *Elliot*, vi. 549.

1793.—“Tellingana, of which Warangoll was the capital, comprehended the tract lying between the Kistnah and Godavary rivers, and east of Visapour. . . .”—*Rennell's Memoir*, 3rd ed. p. [exi.]

(2) **TELINGA**, . This term in the 18th century was frequently used in Bengal as synonymous with **sepoys**, or a native soldier disciplined and clothed in quasi-European fashion, [and is still commonly used by natives to indicate a sepoy or armed policeman in N. India], no doubt because the first soldiers of that type came to Bengal from what was considered to be the Telinga country, viz. Madras.

1758.—“ . . . the latter commanded a body of Hindu soldiers, armed and accoutred and disciplined in the European manner of fighting; I mean those soldiers that are become so famous under the name of Talingas.”—*Sir Mather's*, ii. 92.

c. 1760.—“ . . . Sepoys, sometimes called Tellingas.”—*Grant*, in his *Gha. arn.*, see vol. I. xiv.

1760.—“300 Tellingees are run away, and entered into the Beerloom Rajah's service.”—In *Long*, 235; see also 236, 237, and (1761) p. 238, “Tellingera.”

c. 1765.—“Sonro's force, which amounted to 15 or 16 field-pieces and 6000 or 7000 of those foot soldiers called Tellinghas, and which are armed with flint muskets, and accoutred as well as disciplined in the *Franghi* or European manner.”—*Sir Mather's*, iii. 251.

1766.—“ . . . *Gardi* (see **GARDEE**), which is now the general name of Sipahies all over India, save Bengal . . . where they are still called Talingas, because the first Sipahies that came in Bengal (Clive) were all Talingas or Telougous born . . . speaking hardly any language but their native. . . .”—Note by Tr. of *Sir Mather's*, ii. 93.

c. 1805.—“The battalions, according to the old mode of France, were called after the names of cities and forts. . . . The Tellingas, composed mostly of Hindoos, from Oude, were disciplined according to the

old English exercise of 1780. . . .”—*Sketch of the Regular Corps, &c.*, in *Service of Native Princes*, by Major Lewis Ferdinand Smith, p. 60.

1827.—“You are a Sahib Angrozie. . . . I have been a Telinga . . . in the Company's service, and have eaten their salt. I will do your errand.”—*Sir W. Scott, The Surgeon's Daughter*, ch. xiii.

1833.—“We have heard from natives whose grandfathers lived in those times, that the Oriental portions of Clive's army were known to the Bengalis of Nuddea as Telingas, because they came, or were supposed to have accompanied him from Telingana or Madras.”—*Saty. Review*, Jan. 29, p. 120.

TELOOGOO, n.p. The first in point of diffusion, and the second in culture and copiousness, of the Dravidian languages of the Indian Peninsula. It is “spoken all along the eastern coast of the Peninsula, from the neighbourhood of Pulicat” (24 m. N. of Madras) “where it supersedes Tamil, to Chucacole, where it begins to yield to the Oriya (see **OORIYA**), and inland it prevails as far as the eastern boundary of the Maratha country and Mysore, including within its range the ‘Ceded Districts’ and Karnul (see **KURNOOL**), a considerable part of the territories of the Nizam . . . and a portion of the Nagpur country and Gondwana” (*Bp. Caldwell's Dravid. Gram. Introd.*, p. 29). *Telugu* is the name given to the language of the people themselves (other forms being, according to Bp. Caldwell, *Telunga, Telinga, Tailinga, Tenugu, and Tenungu*), as the language of Telingana (see **TELINGA** (1)). It is this language (as appears in the passage from Fryer) that used to be, perhaps sometimes is, called **Gentoo** at Madras. [Also see **BADEGA**.]

1673.—“Their Language they call generally *Gentu* . . . the peculiar name of their speech is Telinga.”—*Fryer*, 33.

1793.—“The Tellinga language is said to be in use, at present, from the River Pennar in the Carnatic, to Orissa, along the coast, and inland to a very considerable distance.”—*Rennell, Memoir*, 3rd ed. p. [exi.]

TEMBOOL, Betel-leaf. Skt. *tambūla*, adopted in Pers. as *tūmbāl*, and in Ar. *al-tūmbāl*. [It gives its name to the Tambolis or Tamolis, sellers of betel in the N. Indian bazars.]

1298.—“All the people of this city, as well as the rest of India, have a custom of perpetually keeping in the mouth a certain

leaf called Tembui. . . .—Marco Polo, ii. 368.

1498.—“And he hold in his left hand a very great cup of gold as high as a half almude pot . . . into which he spat a certain herb which the men of this country chew for solace, and which herb they call atambor.”—*Roteiro de V. da Gama*, 59.

1510.—“He also eats certain leaves of herbs, which are like the leaves of the sour orange, called by some tamboli.”—*Varthema*, 110.

1563.—“Only you should know that Avicenna calls the betre (Betel) tembui, which seems a word somewhat corrupted, since everybody pronounces it tambui, and not tembui.”—*Garcia*, f. 37h.

TENASSERIM, n.p. A city and territory on the coast of the Peninsula of Further India. It belonged to the ancient kingdom of Pegu, and fell with that to Ava. When we took from the latter the provinces east and south of the Delta of the Irrawadi, after the war of 1824-26, these were officially known as “the Martaban and Tenasserim Province,” or often as “the Tenasserim Provinces.” We have the name probably from the Malay form *Tanasari*. We do not know to what language the name originally belongs. The Burmese call it *Ta-nen-tha-ra*. [“The name Tenasserim (Malay *Tanah-sari*), ‘the land of happiness or delight,’ was long ago given by the Malays to the Burma province, which still keeps it, the Burmese corruption being *Tunang-sari*” (Gray, on *Pyrard de Laval*, quoted below).]

c. 1430.—“Relicta Taprobano ad urbem Tenasserim supra ostium fluvii eodem nomine vocitati diebus XVI tempestate actus est. Quae regio et elephantis et vorzano (brazil-wood) abundat.”—*Nic. Conti*, in *Poggio de Var. Fort. lib. iv.*

1442.—“The inhabitants of the shores of the Ocean come thither (to Hormuz) from the countries of Chin (China), Javah, Bangala, the cities of Zibbad (q.v.), of Tenaseri, of Sokotara, of *Shahriniao* (see *SAERNAU*), of the Isles of Diwah Mahal (Maldives).”—*Abdur-ruzzak*, in *Not. et Extr.* xiv. 429.

1498.—“Tenagar is peopled by Christians, and the King is also a Christian . . . in this land is much brasyll, which makes a fine vermilion, as good as the grain, and it costs here 3 cruzados a bahar, whilst in Quayro (Cairo) it costs 60; also there is here aloeswood, but not much.”—*Roteiro de V. da Gama*, 110.

1501.—Tanasar appears in the list of places in the East Indies of which Amerigo Vespucci had heard from the Portuguese

fleet at O. Verde. Printed in *Baldelli Boni's Il Milione*, pp. liii. seqq.

1508.—“At Tenazar grows all the *terzi* (brazil), and it costs 1½ ducats the baar (bahar), equal to 1 *lankura*. This place, though on the coast, is on the mainland. The King is a Gentile; and thence come pepper, cinnamon, galanga, camphor that is eaten, and camphor that is not eaten. . . . This is indeed the first mart of spices in India.”—*Leonardo Cu' Musser*, in *Archiv. Stor. Ital.* p. 28.

1510.—“The city of Tarnassari is situated near the sea, etc.”—*Varthema*, 196. This adventurer's account of Tenasserim is an imposture. He describes it by implication as in India Proper, somewhere to the north of Coromandel.

1516.—“And from the Kingdom of Poigu as far as a city which has a seaport, and is named Tanasery, there are a hundred leagues. . . .”—*Barbous*, 188.

1598.—“The Pilot told us that we were by his altitude not farre from a citie called Tanasary, in the Kingdom of Pegu.”—*C. Frederick*, in *Hall* ii. 339. See *Lancaster*.

c. 1590.—“In *Kambay* (Cambay) a *Nakhuda* (Nacoda) gets 800 R. . . . In Pegu and Dahnasari, he gets half as much again as in Cambay.”—*Ibid.*, i. 281.

[1598.—“Between two Islands the coast runneth inwards like a bow, wherein lyeth the towne of Tanassarien.”—*Linschoten*, *Hak. Soc.* i. 103. In the same page he writes *Tanassaria*.

[1608.—“The small quantities they have here come from *Tannaseryo*.”—*Dunster, Letters*, i. 22.

[c. 1610.—“Some Indians call it (Ceylon) *Tenasiria*, signifying land of delights, or earthly paradise.”—*Pyrard de Laval*, ii. 110, with Gray's note (*Hak. Soc.*) quoted above.]

1727.—“Mr. Samuel White was made *Shawbandaar* (Shahbunder) or Custom-Master at *Mergui* (Mergui) and *Tanaseria*, and Captain Williams was Admiral of the King's Navy.”—*A. Hamilton*, ii. 64; [ed. 1741].

1783.—“*Tannasserim*. . . .”—*Forrest V. to Mergui*, i.

TERAI, TERYE, s. Hind. *tardi*, ‘moist (land)’ from *tar*, ‘moist’ or ‘green.’ [Others, however, connect it with *tara*, *talū*, ‘beneath (the Himālaya).’] The term is specially applied to a belt of marshy and jungly land which runs along the foot of the Himālaya north of the Ganges, being that zone in which the moisture which has sunk into the talus of porous material exudes. A tract on the south side of the Ganges, now part of Bhāgalpūr, was also formerly known as the *Jungle-terry* (q.v.).

1793.—“Holloura, though standing very little below the level of Cheoria Ghat's top

is nevertheless comprehended in the *Turry* or *Turryani* of Nepal . . . *Turryani* properly signifies low marshy lands, and is sometimes applied to the flats lying below the hills in the interior of Nepal, as well as the low tract bordering immediately on the Company's northern frontier.—*Kirkpatrick's Nepal* (1811), p. 10.

1821.—“Mr. Boulder-on said he was sorry to learn from the raja that he did not consider the unhealthy season of the *Terrai* yet over . . . I asked Mr. B. if it were true that the monkeys forsook these woods during the unwholesome months. He answered that not the monkeys only, but everything which had the breath of life instinctively deserts them from the beginning of April to October. The tigers go up to the hills, the antelopes and wild hogs make incursions into the cultivated plain . . . and not so much as a bird can be heard or seen in the frightful solitude.”—*Heber*, ed. 1811, 250-251.

[The word is used as an adj. to describe a severe form of malarial fever, and also a sort of double felt hat, worn when the sun is not so powerful as to require the use of a *sola topee*.

[1879.—“Remittent has been called *Junglo Fever*, *Teral Fever*, *Bengal Fever*, &c., from the locality in which it originated. . . .”—*Moore, Family Med. for India*, 211.

[1880.—“A *Teral* hat is sufficient for a Collector.”—*Ali Baba*, 85.]

THAKOOR, s. Hind. *thākūr*, from Skt. *thakkura*, ‘an idol, a deity.’ Used as a term of respect, Lord, Master, &c., but with a variety of specific applications, of which the most familiar is as the style of Rājput nobles. It is also in some parts the honorific designation of a barber, after the odd fashion which styles a tailor *khalifa* (see **CALEEFA**); a *bikāshī*, *jamat-dār* (see **JEMADAR**); a sweeper, *mehtar*. And in Bengal it is the name of a Brahman family, which its members have Anglicised as *Tagore*, of whom several have been men of character and note, the best known being Dwārkanāth Tagore, “a man of liberal opinions and enterprising character” (*Wilson*), who died in London in 1840.

[c. 1610.—“The nobles in blood (in the Maldives) add to their name *Tacourou*.”—*Pyrrard de Laun, Hak. Soc.* i. 217.

[1798.—“The *Thacur* (so Rājput chieftains are called) was naked from the waist upward, except the sacrificial thread or scarf on his shoulders and a turban on his head.”—*L. of Col. Brooke*, 462.

[1881.—“After the sons have gone to their respective offices, the mother changing

her clothes retires into the *thakurghar* (the place of worship), and goes through her morning service. . . .”—*S. C. Bose, The Hindoos as they are*, 13.]

THERMANTIDOTE, s. This learned word (“heat-antidote”) was applied originally, we believe, about 1830-32 to the invention of the instrument which it designates, or rather to the application of the instrument, which is in fact a winnowing machine fitted to a window aperture, and increased in wet tatties (q.v.), so as to drive a current of cooled air into a house during hot, dry weather. We have a dim remembrance that the invention was ascribed to Dr. Spilsbury.

1831.—“To the 21st of June, this oppressive weather held its sway; our only consolation grapes, iced-water, and the *thermantidote*, which answers admirably, almost too well, as on the 22d. I was laid up with rheumatic fever and lumbago, occasioned . . . by standing or sleeping before it.”—*Wanderings of a Pilgrim*, i. 208.

[Mr. Parker saw for the first time a *thermantidote* at Cawnpore in 1830.—*Ibid.* i. 131.]

1810.—“ . . . The thermometer at 112° all day in our tents, notwithstanding tatties, *phermantidotes*, and every possible invention that was likely to lessen the stifling heat.”—*Osborne, Count and Camp of Runjet Singh*, 132.

1853.—“ . . . then came punkahs by day, and next punkahs by night, and then tatties, and then *therm antidotes*, till at last May came round again, and found the unhappy Anglo-Indian world once more surrounded with all the necessary but uncomfortable sweltering panoply of the hot weather.”—*Oakley*, i. 203-4.

1878.—“They now began (c. 1810) to have the benefit of *thermantidotes*, which however were first introduced in 1831; the name of the inventor is not recorded.”—*Calcutta Rev.* cxvii. 718.

1880.—“ . . . low and heavy punkahs swing overhead; a sweet breathing of wet *thakhas* grass comes out of the *thermantidote*.”—*Sir Ali Baba*, 112.

THUG, s. Hind. *thug*, *Mahr. thuk*, Skt. *thuga*, ‘a cheat, a swindler.’ And this is the only meaning given and illustrated in R. Drummond’s *Illustrations of Guzerattee*, &c. (1808). But it has acquired a specific meaning, which cannot be exhibited more precisely or tersely than by *Wilson*:

* This book was printed in England, whilst the author was in India; doubtless he was luncheoned of this quaint error.

"Latterly applied to a robber and assassin of a peculiar class, who sallied forth in a gang . . . and in the character of wayfarers, either on business or pilgrimage, fall in with other travellers on the road, and having gained their confidence, take a favourable opportunity of strangling them by throwing their handkerchiefs round their necks, and then plundering them and burying their bodies." The proper specific designation of these criminals was, *phatusigar* or *phatusigar*, from *phat*, 'a noose.'

According to Mackenzie (in *A. Res.* xiii.) the existence of gangs of these murderers, was unknown to Europeans till shortly after the capture of Seringapatam in 1799, when about 100 were apprehended in Bangalore. But Fryer had, a century earlier, described a similar gang caught and executed near Smal. The *Phatusigars* (under that name) figured prominently in an Anglo-Indian novel called, we think, "The English in India," which one of the pre-ent writers read in early boyhood, but cannot now trace. It must have been published between 1826 and 1830.

But the name of *Thug* first became thoroughly familiar not merely to that part of the British public taking an interest in Indian affairs, but even to the mass of Anglo-Indian society, through the publication of the late Sir William Sleeman's book "*Ramaseena*;" or a Vocabulary of the peculiar language used by the *Thugs*, with an Introduction and Appendix, descriptive of that Fraternity, and of the Measures which have been adopted by the Supreme Government of India for its Suppression." Calcutta, 1830; and by an article on it which appeared in the *Edinburgh Review*, for Jan. 1837, (lxiv. 367). One of Col. Meadows Taylor's Indian romances also, *Memoirs of a Thug* (1839), has served to make the name and system familiar. The suppression of the system, for there is every reason to believe that it was brought to an end, was organised in a masterly way by Sir W. (then Capt.) Sleeman, a wise and admirable man, under the government and support of Lord William Bentinck. [The question of the *Thugs* and their modern successors has been again discussed in the *Quarterly Review*, Oct. 1901.]

c. 1665.—"Les Voleurs de ce pais-là sont les plus adroits du monde; ils ont l'usage d'un certain laçot à noeud coulant, qu'ils savent jeter si subtilement au col d'un homme, quand ils sont à sa portée, qu'ils ne le manquent jamais; en sorte qu'en un moment ils l'étranglent . . ." *See*—*Theracut*, v. 123.

1673.—"They were Fifteen, all of a Gang, who used to lurk under Hedges in narrow Lanes, and as they found Opportunity, by a Device of a Weight tied to a Cotton Bow-string made of Guts, . . . they used to throw it upon Passengers, so that winding it about their Necks, they pulled them from their Beasts and dragging them upon the Ground strangled them, and possessed themselves of what they had . . . they were sentenced to *Lee Tahanis*, to be hang'd; wherefore being delivered to the Cutcal or Sheriff's Men, they led them two Miles with Ropes round their Necks to some Wild Date-tree: In their way thither they were cheerful, and went singing, and smoking Tobacco . . . as jolly as if going to a Wedding; and the Young Lad now ready to be tied up, boasted, That though he were not 11 Years of Age, he had killed his Fifteen Men. . . ."—*Fryer*, 97.

1755.—"Several men were taken up for a most cruel method of robbery and murder, practised on travellers, by a tribe called *phanseegurs*, or stranglers . . . under the pretence of travelling the same way, they enter into conversation with the strangers, have their sweetmeats, and pay them other little attentions, until an opportunity offers of suddenly throwing a rope round their necks with a slip-knot, by which they dexterously contrive to strangle them on the spot."—*Forbes, Or. Men.* iv. 13; [2nd ed. ii. 397].

1808.—"*Phanseco*. A term of abuse in Guzerat, applied also, truly, to thieves or robbers who strangle children in secret or travellers on the road."—*R. Drummond, Illustrations*, &c.

1820.—"In the more northern parts of India these murderers are called *Thugs*, signifying deceivers."—*Id. Res.* xiii. 250.

1823.—"The *Thugs* are composed of all castes, Mahomedans even were admitted; but the great majority are Hindus; and among these the Brahmins, chiefly of the Bundelcund tribes, are in the greatest numbers, and generally direct the operations of the different bands."—*Mulcolm, Central India*, ii. 187.

1831.—"The inhabitants of Jubbulpore were this morning assembled to witness the execution of 25 *Thugs*. . . . The number of *Thugs* in the neighbouring countries is enormous; 115, I believe, belonged to the party of which 25 were executed, and the remainder are to be transported; and report says there are as many in Sauger Jail."—*Wanderings of a Pilgrim*, i. 201-202.

1843.—"It is by the command, and under the special protection of the most powerful goddesses that the *Thugs* join

themselves to the unsuspecting traveller, make friends with him, slip the noose round his neck, plunge their knives in his eyes, hide him in the earth, and divide his money and baggage."—*Macaulay, Speech on Tibet of Somnath.*

1871.—"If a Thug makes strangling of travellers a part of his religion, we do not allow him the free exercise of it."—*H. Newman, in Fortnightly Rev., N.S. xv. 181.*

[Tavernier writes: "The remainder of the people, who do not belong to either of these four castes, are called *Pauccour*." This word Mr. Ball (ii. 185) suggests to be equivalent to either *pariah* or *phansigar*. Here he is in error. *Pauccour* is really Skt. *Pancha-Gauda*, the five classes of northern Brahmins, for which see *Wilson, (Indian Caste, ii. 124 seqq.)*]

TIBET, *n.p.* The general name of the vast and lofty table-land of which the Himalaya forms the southern marginal range, and which may be said roughly to extend from the Indus elbow, N.W. of Kashmir, to the vicinity of Sining-fu in Kansuh (see **SLING**) and to Tatsienlu on the borders of Szechuen, the last a distance of 1800 miles. The origin of the name is obscure, but it came to Europe from the Mahomedans of Western Asia; its earliest appearance being in some of the Arab Geographies of the 9th century.

Names suggestive of *Tibet* are indeed used by the Chinese. The original form of the name (according to our friend Prof. Terrien de la Couperie) was *Tu-pot*; a name which is traced to a prince so called, whose family reigned at Liang-chau, north of the Yellow R. (in modern Kansuh), but who in the 5th century was driven far to the south-west, and established in eastern Tibet a State to which he gave the name of *Tu-pot*, afterwards corrupted into *Tu-poh* and *Tu-fan*. We are always on ticklish ground in dealing with derivations from or through the Chinese. But it is doubtless possible, perhaps even probable, that these names passed into the western form *Tibet*, through the communication of the Arabs in Turkestan with the tribes on their eastern border. This may have some corroboration from the prevalence of the name *Tibet*, or some proximate form, among the Mongols, as we may gather both from Carpini

and Rubruck in the 13th century (quoted below), and from Sanang Setzen, and the Mongol version of the *Bodhinor* several hundred years later. These latter write the name (as represented by I. J. Schmidt), *Tibet* and *Tibot*.

[c. 530.—"Tobbat." See under **INDIA**.]

851.—"On this side of China are the countries of the Tugharghas and the Khūkān of Tibbat; and that is the termination of China on the side of the Turks."—*Relation, &c., tr. par Reinaud, pt. i. p. 60.*

c. 880.—"Quand un étranger arrive au Tibet (al-Tibbat), il éprouve, sans pouvoir s'en rendre compte, un sentiment de gaieté et de bien être qui persiste jusqu'au départ."—*Ibn Khūddādā, in J. As. Ser. vi. tom. v. 522.*

c. 910.—"The country in which lives the goat which produces the musk of China, and that which produces the musk of Tibbat are one and the same; only the Chinese got into their hands the goats which are nearest their side, and the people of Tibbat do likewise. The superiority of the musk of Tibbat over that of China is due to two causes; first, that the musk-goat on the Tibbat side of the frontier finds aromatic plants, whilst the goats on the Chinese side only produce plants of a common kind."—*Relation, &c., pt. 2, pp. 114-115.*

c. 930.—"This country has been named Tibbat because of the establishment there of the Himyarites, the word *Tibat* signifying to fix or establish one-self. That etymology is the most likely of all that have been proposed. And it is thus that Dī'bal, son of Alī-al-Khuzā'ī, vaunts this fact in a poem, in which when disputing with Al-Kumair he exalts the descendants of Kaṭlān above those of Nizār, saying:

"Tis they who have been famous by their writings at the gate of Merv,
And who were writers at the gate of Chin,

"Tis they who have bestowed on Samarkand the name of Shamir,
And who have transported thither the *Tibetans*" (*al-Tubbātina*)."

Ma'ādi, i. 352.

c. 978.—"From the sea to Tibet is 1 months' journey, and from the sea of Fāz to the country of Kannuj is 3 months' journey."—*Ibn Haukal, in Elliot, i. 33.*

* This refers to an Arab legend that Samarkand was founded in very remote times by Tobbat-al-Akbar, Himyarite King of Yemen, (see e.g. *Fihrist*, by Jaubert, ii. 198), and the following: "The author of the *Treatise on the Figure of the Earth* says on this subject: 'This is what was told me by Abu-Bakr-Dinashki—'I have seen over the great gate of Samarkand an iron tablet bearing an inscription, which, according to the people of the place, was engraved in Himyarite characters, and as an old tradition related, had been the work of 'Tobba.'"*—Shahabuddin Dinashki, in Not. et Ess. xiii. 251.*

c. 1020.—"Bhūtaur is the first city on the borders of Tibet. There the language, costume, and appearance of the people are different. Thence to the top of the highest mountain, of which no spoke . . . is a distance of 20 parasangs. From the top of it Tibet looks red and Hind black."—*Al-Mirātī*, in *Kllho*, i. 57.

1076.—"Τὸ ὑμέρον, διάφορα εἶδη εἰσὶν ὧν ὁ ἀρετῶν γίνεται ἐν πόλει τιτὶ πολὺ τοῦ Χορδση ἀνατολικότερα, λεγομένη Τουπάτα· ἐστὶ δὲ τὴν χροίαν ὑπέξανθον· τοῦτου δὲ ἦσαν ὁ ἀπὸ τῆς Ἰνδίδας μεταμορφωμένος· ῥέπει δὲ ἐπὶ τὸ μελάντερον· καὶ τοῦτον πάλιν ὑποδέσμευτος ὁ ἀπὸ τῶν Σίνων ἀγόμενος· πάντες δὲ ἐν ὀμφαλῷ ἀπογεννῶνται ζῶον τιτὸς μορολέματος μέγιστον ὀμοῖον δοράδος."—*Symeon Seth*, quoted by *Buchart*, *Hierog.* III. xxvi.

1105.—"This prince is called in Arabic Sultan al-Farī al-Kābar . . . and his empire extendeth from the banks of the Shat-el-Arab to the City of Samarkand . . . and reaches as far as Thibet, in the forests of which country that quadruped is found which yields the muk."—*Rabbi Benjamin*, in *Wright's Early Travels*, 106.

c. 1200.—

"He went from Hindustan to the Tibet-land. . . .

From Thibet he entered the boundaries of Chin."

Sikandar Nāmah, E.T. by *Cup.* H. W. Clarke, R.E., p. 555.

1217.—"Et dum reverteretur exercitus illo, videlicet Mongolorum, venit ad terram Buri-Thabot, quos bello vicerunt: qui sunt pagani. Qui consuetudinem mirabilem uno potius miserabilem habent: quia cum aliquis pater humano naturae dilectum solvit, omnem congregat parentelam ut comedant eum, sicut nobis dicebatur pro certo."—*Jean de Plano Carpini*, in *Rec. de Voyages*, iv. 655.

1253.—"Post istos sunt Tobet, homines solentes comedere parentes suos defunctos, ut causa pietatis non facerent aliud sepulchrum eis nisi viscera sua."—*Rubroy*, in *Recueil de Voyages*, &c. iv. 259.

1293.—"Tobet est uno grandissimo province quo longajes ont por elles, et sunt ydres. . . . Il sunt maint grant laironz. . . . Il sunt mau eustomés: il ont grandismes cheuz mastin quo grant come asnes et sunt mout buen a prendre bestes saurvojes."—*Marco Polo*, *Geog. Text.* ch. cxvi.

1330.—"Passando questa provincia grande perveni a un altro gran regno che si chiama Tibet, che'eno no confini d'India ed o tutta al gran Cano . . . la gente di questa contrada dimora in tendo che sono fatte di feltri neri. La principale cittado è fatta tutta di pietra bianche o nere, o tutte lo via lastricate. In questa cittado dimora il Atassi (Abassi?) che viene a dire in nostro modo il Papa."—*Fr. Odrico*, *Palatino MS.*, in *Cathay*, &c. App. p. 121.

c. 1310.—"The said mountain (*Karakūl*, the *Himālaya*) extends in length a space of

3 months' journey, and at the base is the country of Thabbat, which has the antelopes which give muk."—*Ibn Batuta*, iii. 133-139.

TICAL, s. This (*tikal*) is a word which has long been in use by foreign traders to Burma, for the quasi-standard weight of (uncoined) current silver, and is still in general use in B. Burma as applied to that value. This weight is by the Burmese themselves called *kyat*, and is the hundredth part of the *viss* (q.v.), being thus equivalent to about $1\frac{1}{2}$ rupee in value. The origin of the word *tikal* is doubtful. Sir A. Phayre suggests that possibly it is a corruption of the Burmese word *ta-kyat*, "one kyat." On the other hand perhaps it is more probable that the word may have represented the Indian *taka* (see **TUCKA**). The word is also used by traders to Siam. But there likewise it is a foreign term; the Siamese word being *bat*. In Siam the *tikal* is according to Crawford a silver coin, as well as a weight equivalent to 225 grs. English. In former days it was a short cylinder of silver bent double, and bearing two stamps, thus half-way between the Burmese bullion and proper coin.*

[1551.—"Ticals." See **MAGAO** b. Also see **VISS**.]

1585.—"Aunortendosí cho vna bise di peso d per 10 once Venetiano, e ogni bise di teccali cento, o vn gilo val teccali 25, o vn alvero val teccali 12½."—*G. Balbi* (in Pegu), f. 103.

[1615.—"Cloth to the value of six catties (*Catty*) less three tiggalls."—*Foster*, *Letters*, iv. 107.

[1639.—"Four Ticals make a Tyl (Tael)."—*Mandelslo*, E.T. ii. 130.]

1688.—"The proportion of their (Siamese) Money to ours is, that their Tical, which weighs no more than half a Crown, is yet worth three shillings and three half-pence."—*La Loubère*, E.T. p. 72.

1727.—"Pegu Weight.

1 Piece is . . . 39 ou. Troy,
or 1 Piece . . . 100 Ticals.
110 Piece . . . a *Bahaur* (see **BAHAR**).

The *Bahaur* is 3 Pecul China."—*J. Hamilton*, ii. 317; [ed. 1741].

c. 1759.—" . . . a dozen or 20 fowls may be bought for a Tical (little more than $\frac{1}{2}$ a Crown)."—*In Dufuryle*, *Or. Rep.* i. 121.

*[Col. Temple notes that the pronunciation has always been twofold. At present in Burma it is usual to pronounce it like *fielle*, and in Siam like *taeaul*. He regards it as certain that it comes from *folá* through *Talaing* and *Peguan* &c.]

1776.—Stevens, *New and Complete Guide to E.I. Trade*, gives
"Pegu weight:

100 mao = 1 Tual (read Tical).

100 tual (Tical) = 1 vis (see VISS) = 3 lb.

5 oz. 5 dr. avr.

150 vis = 1 candy."

And under Siam:

"80 Tuals (Ticals) = 1 Catty.

50 Cattles = 1 Pecul."

1783.—"The merchandize is sold for tee-calls, a round piece of silver, stamped and weighing about one rupee and a quarter."—*Forrest, V. to Mergui*, p. vii.

TICCA, and vulg. **TICKER**, adj. This is applied to any person or thing engaged by the job, or on contract. Thus a *ticca garry* is a hired carriage, a *ticca doctor* is a surgeon not in the regular service but temporarily engaged by Government. From Hind. *ṭhika*, *ṭhīlah*, 'hire, fare, fixed price.'

[1813.—"Teeka, hire, fare, contract, job."—*Gloss. to Fifth Report*, s.v.]

1827.—"A Rule, Ordinance and Regulation for the good Order and Civil Government of the Settlement of Port William in Bengal, and for regulating the number and fare of Teeka Palankeens, and Teeka Bearers in the Town of Calcutta . . . registered in the Supreme Court of Judicature, on the 27th June, 1827."—*Bengal Regulations of 1827*.

1878.—"Leaving our servants to jabber over our heavier baggage, we got into a 'ticca gharry,' 'hired trap,' a bit of civilization I had hardly expected to find so far in the Mofussil."—*Life in the Mofussil*, ii. 94.

[**TIOKA**, s. Hind. *ṭikā*, Skt. *tilaka*, a mark on the forehead made with coloured earth or unguents, as an ornament, to mark sectarian distinction, accession to the throne, at betrothal, &c; also a sort of spangle worn on the forehead by women. The word has now been given the additional meaning of the mark made in vaccination, and the *ṭikawala Ṣahib* is the vaccination officer.

[c. 1796.—". . . another was sent to Kutch to bring thence the tika. . . ."—*Mir Hussein Ali, Life of Tipu*, 251]

[1832.—"In the centre of their foreheads is a teeka (or spot) of lamp-black."—*Herklotz, Quoon-e-Islam*, 2nd ed. 139.

[c. 1878.—"When a sudden stampede of the children, accompanied by violent yells and sudden falls, has taken place as I entered a village, I have been informed, by way of apology, that it was not I whom the children feared, but that they supposed that I was the Tika-wala Sahib."—*Punjab Gazetteer, Rohtak*, p. 9.]

TICKY-TOOK. This is an unmeaning refrain used in some French songs, and by foreign singing masters in their scales. It would appear from the following quotations to be of Indian origin.

c. 1755.—"These gentry (the band with nautch-girls) are called Tickytaw boys, from the two words Ticky and Taw, which they continually repeat, and which they chaunt with great vehemence."—*Asa*, 76.

[c. 1883.—"Each pair of boys then, having privately arranged to represent two separate articles . . . comes up to the captains, and one of the pair says dik dik, daun daun, which apparently has about as much meaning as the analogous English nursery saying, 'Dickory, dickory dock.'"—*Punjab Gazetteer, Hoshiarpur*, p. 35.]

[**TIER-CUTTY**, s. This is Malayāl. *tiyar-kutti*, the knife used by a Tiyan or toddy-drawer for scarifying the palm-trees. The Tiyan caste take their title from Malayāl. *tiyyan*, which again comes from Malayāl. *tiyu*, Skt. *driya*, 'an island,' and derive their name from their supposed origin in Ceylon.

[1792.—"12 Tier Cattles."—Account, in *Logan, Malabar*, iii. 169.

[1799.—"The negadeo (*negadi*, 'cash-payment') on houses, banksauls (see **BANK-SHALL**), Tiers' knives."—*Ibid.* iii. 321.]

TIFFIN, s. Luncheon, Anglo-Indian and Hindustani, at least in English households. Also to Tiff, v. to take luncheon. Some have derived this word from Ar. *tuḥannun*, 'diversion, amusement,' but without history, or evidence of such an application of the Arabic word. Others have derived it from Chinese *ch'ih-fan*, 'eat-*rice*,' which is only an additional example that anything whatever may be plausibly resolved into Chinese monosyllables. We believe the word to be a local survival of an English colloquial or slang term. Thus we find in the *Lexicon Balatronicum*, compiled originally by Capt. Gross (1786): "*Tiffin*, eating or drinking out of meal-times," besides other meanings. Wright (*Dict. of Obsolete and Provincial English*) has: "*Tiff*, s. (1) a draught of liquor, (2) small beer;" and Mr. Davies (*Supplemental English Glossary*) gives some good quotations both of this substantive and of a verb "*to tiff*," in the sense of 'take off a draught.' We should conjecture that Gross's

sense was a modification of this one, that his "*tiffing*" was a participial noun from the verb *to tiff*, and that the Indian *tiffin* is identical with the participial noun. This has perhaps some corroboration both from the form "*tiffing*" used in some earlier Indian examples, and from the Indian use of the verb "*to Tiff*." [This view is accepted by Prof. Skeat, who derives *tiff* from Norwegian, 'a drawing in of the breath, sniff,' *teia*, 'to sniff' (*Concise Dict.* s.v.; and see 9 ser. N. & Q. iv. 425, 460, 506; v. 13).] Rumphius has a curious passage which we have tried in vain to connect with the present word; nor can we find the words he mentions in either Portuguese or Dutch Dictionaries. Speaking of Toddy and the like he says:

"Homines autem qui eas (potiones) colligunt ac præparant, dicuntur Portugalico nomine *Tiffadores*, atque opus ipsum *Tiffar*; nostratibus Belgis *tyfferen*" (*Herb. Amboinense*, i. 5).

We may observe that the comparatively late appearance of the word *tiffin* in our documents is perhaps due to the fact that when dinner was early no lunch was customary. But the word, to have been used by an English novelist in 1811, could not then have been new in India.

We now give examples of the various uses:

TIFF, a. In the old English senses (in which it occurs also in the form *tip*, and is probably allied to *tipple* and *tipsy*); [see Prof. Skeat, quoted above].

(1) For a draught:

1758.—"*Monday . . . Seven.* Returned to my room. Made a tiff of warm punch, and to bed before nine."—*Journal of a Senior Fellow*, in the *Teller*, No. 33.

(2) For small beer:

1604.—
". . . make waste more prodigal
Than when our beer was good, that John
may float
To Styx in beer, and lift up Charon's
boat
With wholesome waves: and as the con-
duits ran
With claret at the Coronation,
So let your channels flow with single tiff,
For John I hope is crown'd. . . ."

On John Dawson, Butler of Christ Church, in *Bishop Comber's Poems*, ed. 1807, pp. 207-8.

TO TIFF, v. in the sense of taking off a draught.

1812.—

"He tiff'd his punch and went to rest."
Combe, Dr. Syntax, I. Canto v.
(This is quoted by Mr. Davies.)

TIFFIN (the Indian substantive).

1807.—"Many persons are in the habit of sitting down to a repast at one o'clock, which is called *tiffin*, and is in fact an early dinner."—*Cordiner's Ceylon*, i. 83.

1810.—"The (Mahomedan) ladies, like ours, indulge in *tiffin*s (slight repasts), it being delicate to eat but little before company."—*Williamson, V.M.* i. 352.

"(published 1812) 'The dinner is scarcely touched, as every person eats a hearty meal called *tiffin*, at 2 o'clock, at home.'—*Maria Graham*, 29.

1811.—"Gertrude was a little unfortunate in her situation, which was next below Mrs. Fashionist, and who . . . detailed the delights of India, and the routine of its day; the changing linen, the *curry-combing* . . . the idleness, the dissipation, the sleeping and the necessity of sleep, the gay *tiffin*s, were all delightful to her in reciting. . . ."
—*The Countess and Gertrude, or Modes of Discipline*, by Lætitia Maria Hawkins, ii. 12.

1824.—"The entreaty of my friends compelled me to remain to breakfast and an early *tiffin*. . . ."
—*Seely, Wonders of Ellora*, ch. iii.

c. 1832.—"Reader! I, as well as Pliny, had an uncle, an East Indian Uncle. . . . everybody has an Indian Uncle. . . . He is not always so orientally rich as he is reputed; but he is always orientally munificent. Call upon him at any hour from two till five, he insists on your taking *tiffin*; and such a *tiffin*! The English corresponding term is luncheon: but how meagre a shadow is the European meal to its glowing Asiatic cousin."—*De Quincey, Cassinstry of Roman Meals*, in *Works*, vi. 239.

1847.—"'Come home and have some *tiffin*, Dobbin,' a voice cried behind him, as a pudgy hand was laid on his shoulder. . . . But the Captain had no heart to go a-feasting with Joe Sedley."—*Vanity Fair*, ed. 1867, i. 235.

1850.—"A vulgar man who enjoys a champagne *tiffin* and swindles his servants . . . may be a pleasant companion to those who do not hold him in contempt as a vulgar knave, but he is not a gentleman."—*Sir C. Napier, Farewell Address*.

1853.—"This was the case for the prosecution. The court now adjourned for *tiffin*."
—*Oakfield*, i. 319.

1882.—"The last and most vulgar form of 'nobbling' the press is well known as the luncheon or *tiffin* trick. It used to be confined to advertising tradesmen and hotel-keepers, and was practised on newspaper reporters. Now it has been practised on a loftier scale. . . ."—*Saty. Rev.*, March 23, 357.

TO TIFE, in the Indian sense.

1803.—“He hesitated, and we were interrupted by a summons to tiff at Floyer’s. After tiffin Close said he should be glad to go.”—*Elphinstone, in Life*, i. 118.

1811.—“We found a pool of excellent water, which is scarce on the hills, and laid down to tiff on a full soft bed, made by the grass of last year and this. After tiffin, I was cold and unwell.”—*Ibid.* p. 253. Tiffin here is a participle, but its use shows how the noun tiffin would be originally formed.

1816.—

“The huntman now informed them all They were to tiff at Bobb’y Hall. Mounted again, the party starts, Upsets the hackeries and carts, Hammers (see HUMMAUL) and palanquins and doolies, Dolies (see DEOBY) and burrawas (ti) and coolies.”

The Grand Master, or Adventures of Qui Hs, by Quee (Canto viii.) [Burrawa is probably H. *Churud*, ‘a pander.’]

1829.—“I was tiffin with him one day, when the subject turned on the sagacity of elephants. . . .”—*John Shapp*, ii. 207.

1859.—“Go home, Jack. I will tiff with you to-day at half-past two.”—*J. Lang, Wanderings in India*, p. 16.

The following, which has just met our eye, is bad grammar, according to Anglo-Indian use:

1885.—“Look here, RANDOLPH, don’t you know,” said Sir PELL. . . . “Here you’ve been gallivanting through India, riding on elephants, and tiffin with Rajahs. . . .” —*Punch, Essence of Parliament*, April 25, p. 201.

TIGER, s. The royal tiger was apparently first known to the Greeks by the expedition of Alexander, and a little later by a live one which Seleucus sent to Athens. The animal became, under the Emperors, well known to the Romans, but fell out of the knowledge of Europe in later days, till it again became familiar in India. The Greek and Latin *tygris*, *tigris*, is said to be from the old Persian word for an arrow, *tigra*, which gives the modern Pers. (and Hind.) *tir*.*

* Sir H. Rawlinson gives *tigra* as old Persian for an arrow (see *Herod.* vol. iii, p. 352). Vulliamz seems to consider it rather an induction than a known word for an arrow. He says: “Besides the name of that river (Tigris) *Arvand*, which often occurs in the *Shohiniani*, and which properly signifies ‘running’ or ‘swift’; another Sindo-jerde name *Tigra* is found in the cuneiform inscriptions, and is cognate with the Zend word *teghra*, *tejerec*, and Pehlvi *teghra*, i.e. ‘a running river,’ which is entered in Anquetil’s vocabulary. And these, along with the Persian *tig* ‘an arrow,’ *tegh* ‘a sword,’ *tikh* and *teq* ‘sharp,’ are to be referred

Pliny says of the River Tigris: “*a celeritate Tigris incipit vocari. Ita appellatur Madi sagittam*” (vi. 27). In speaking of the animal and its “*velocitatis tremendar*,” Pliny evidently glances at this etymology, real or imaginary. So does Pausanias probably, in his remarks on its colour. [This view of the origin of the name is accepted by Schrader (*Prehist. Ant. of the Aryan Peoples*, E.T. 250), who writes: “Nothing like so far back in the history of the Indo-Europeans does the lion’s dreadful rival for supremacy over the beasts, the tiger, go. In India the songs of the Rigveda have nothing to say about him; his name (*ryāghri*) first occurs in the Atharvaveda, i.e. at a time when the Indian immigration must have extended much farther towards the Ganges; for it is in the reeds and grasses of Bengal that we have to look for the tiger’s proper home. Nor is he mentioned among the beasts of prey in the Avesta. The district of Hyrcania, whose numerous tigers the later writers of antiquity speak of with especial frequency, was then called *Fehrkan*, ‘wolf-land.’ It is, therefore, not improbable . . . that the tiger has spread in relatively late times from India over portions of W. and N. Asia.”]

c. B.C. 325.—“The Indians think the Tiger (*tyōv τυγρις*) a great deal stronger than the elephant. Nearchus says he saw the skin of a tiger, but did not see the beast itself, and that the Indians assert the tiger to be as big as the biggest horse; whilst in swiftness and strength there is no creature to be compared to him. And when he engages the elephant he springs on its head, and easily throttles it. Moreover, the creatures which we have seen and call *tigres* are only jackals which are dappled, and of a kind bigger than ordinary jackals.”—*Arrian, Indica*, xv. We apprehend that this big dappled jackal (*δῶς*) is meant for a *hyæna*.

c. B.C. 322.—“In the island of Tylos . . . there is also another wonderful thing they say . . . for there is a certain tree, from which they cut sticks, and these are very handsome articles, having a certain variegated colour, like the skin of a tiger. The wood is very heavy; but if it is struck against any solid substance it shivers like a piece of

to the Zend root *tikhsh*, Skt. *tij*, ‘to sharpen.’ The Persian word *tir*, ‘an arrow,’ may be of the same origin, since its primitive form appears to be *tigra*, from which it seems to come by elision of the *g*, as the Skt. *tir*, ‘arrow,’ comes from *tigra* for *tigra*, where *r* seems to have taken the place of *g*. From the word *tigra* . . . we can also be derived the usual names of the river Tigris, Pers. *Dikhla*, Ar. *Dijlah*” (Vulliamz, s.v. *tir*).

pottery."—*Theophrastus, H. of Plants, Bk. v. c. 4.*

c. B.C. 321.—"And Ulpianus . . . said: 'Do we anywhere find the word used a masculine, τὸν τίγριν' for I know that Philemon says thus in his *Neaira*:

'1. We've seen the tigress (τὴν τίγριν) that Seleucus sent us;

Are we not bound to send Seleucus back
Some beast in fair exchange?'

In *Athenaeus*, xiii. 57.

c. B.C. 320.—"According to Megasthenes, the largest tigers are found among the Prasii, almost twice the size of lions, and of such strength that a tame one led by four persons seized a mule by its hinder leg, overpowered it, and dragged it to him."—*Strabo*, xv. ch. 1, § 37 (*Manillon and Falconer's E.T.* ii. 97).

c. B.C. 19.—"And Augustus came to Samos, and again passed the winter there . . . and all sorts of embassies came to him; and the Indians who had previously sent messages proclaiming friendship, now sent to make a solemn treaty, with presents, and among other things including tigers, which were then seen for the first time by the Romans; and if I am not mistaken by the Greeks also."—*Dio Cassius*, liv. 9. [*See Maricute, Hist. Romans*, ed. 1865, iv. 176.]

c. B.C. 19—

. . . duris genuit to cauitibus horrens
Caucasus, Hyrcanæque admūrunt ubera
tigres."—*Jen.* iv. 366-7.

c. A.D. 70.—"The Emperor Augustus . . . in the year that Q. Tubero and Fabius Maximus were Consuls together . . . was the first of all others that showed a tame tygre within a cage: but the Emperor Claudius four at once. . . Tygres are bred in Hircania and India: this beast is most dreadful for incomparable swiftness."—*Pliny*, by *Ph. Holland*, i. 201.

c. 80-90.—"Wherefore the land is called Dachenabadis (see DECCAN), for the South is called *Duchanis* in their tongue. And the land that lies in the interior above this towards the East embraces many tracts, some of them of deserts or of great mountains, with all kinds of wild beasts, panthers and tigers (τίγρεις) and elephants, and immense serpents (ὄφιοι) and hyenas (ὑπὸκυρταί) and cynocephali of many species, and many and populous nations till you come to the Ganges."—*Periplus*, § 50.

c. A.D. 180.—"That beast again, in the talk of Ctesias about the Indians, which is alleged to be called by them *Martiora* (*Martichora*), and by the Greeks *Androphagus* (*Man-eater*), I am convinced is really the tiger (τίγρις). The story that he has a triple range of teeth in each jaw, and sharp prickles at the tip of his tail which he shoots at those who are at a distance, like the arrows of an archer, I don't believe it to be true, but only to have been generated by the excessive fear which the beast inspires. They have been wrong also about his colour;—no doubt when they see him in the bright sunlight he takes that colour and looks red;

or perhaps it may be because of his going so fast, and because even when not running he is constantly darting from side to side; and then (to be sure) it is always from a long way off that they see him."—*Pausanias*, IX. xxi. 4. [*See Frazer's tr.* i. 470; v. 88. *Martichorus* is here Pers. *nardumkhadr*, 'eater of men.']

1298.—"Enchore sachies qe lo Grant Sire a lion leopars ascz qe tuit sunt bon da chacer et da prendre bestes. . . Il ha plosors lyons grandi-mes, groignors ascz qe colo do Babilonie. Il sunt do mout bians poil et do mout bians color, car il sunt tout verges por lone, noir et vermoil et blanc. Il sunt afaites a prandro sengler sauvages et les buell sauvages, et orres et ams sauvages et cori et carvolz et autres bestes."—*Marco Polo, Quog. Text*, ch. xcii. Thus Marco Polo can only speak of this huge animal, striped black and red and white, as of a *Lion*. And a medieval Bestiary has a chapter on the Tigre which begins: "Une Beste est qui est apelee Tigre, c'est une maniere de serpent."—(*In Cahier et Martin, Melanges d'Irrehol.* ii. 110).

1171.—"This meano while there came in certein men sent from a Prince of India, wth certain strange beastes, the first whereof was a *lonca* leddu in a chayno by one that had skyl, which they call in their language *Baburth*. Sho is like unto a lyoness; but sho is redde coloured, streaked all over wth black strykes; her face is redde wth certain white and blacke spotted, the bealy white, and tyled like the lyon: seemyng to be a marvailouse fiers beast."—*Josaphat Barbaro, Hak. Soc.* pp. 53-51. Here again is an excellent description of a tiger, but that name seems unknown to the traveller. *Baburth* is in the Ital. original *Baburth*, Pers. *babr*, a tiger.

1553.—". . . Beginning from the point of Cingapura and all the way to Pullocombilaw, i.e. the whole length of the Kingdom of Malacca . . . there is no other town with a name except this City of Malacca, only some havens of fishermen, and in the interior a very few villages. And indeed the most of these wretched people sleep at the top of the highest trees they can find, for up to a height of 20 palms the tigers can seize them at a leap; and if anything saves the poor people from these beasts it is the bon-fires they keep burning at night, which the tigers are much afraid of. In fact these are so numerous that many come into the city itself at night in search of prey. And it has happened, since we took the place, that a tiger leapt into a garden surrounded by a good high timber fence, and lifted a beam of wood with three slaves who were laid by the heels, and with these made a clean leap over the fence."—*Barrus*, II. vi. 1. Lest I am doing the great historian wrong as to this Muechhausen-like story, I give the original: "E ja aconteceo . . . saltar hum tigre em hum quntal cercado de madeira bem alto, o levou hum tronco de madeira com tres (tres !) escravos que estavam prezos nelle, com os quaos saltou de claro em claro per cima da cerca."

1583.—"We also escaped the peril of the multitude of tigers which infest those tracts" (the Pegu delta) "and prey on whatever they can get at. And although we were on that account anchored in midstream, nevertheless it was asserted that the ferocity of these animals was such that they would press even into the water to seize their prey."—*Gaspard Balbi*, f. 91.

1586.—"We went through the wilderness because the right way was full of thieves, when we passed the country of *fourra*, where we found but few villages, but almost all wilderness, and saw many Buffs, Swine, and Deere, Grass longer than a man, and very many Tigris."—*R. Fitch*, in *Purchas*, ii. 173b.

1673.—"Going in quest whereof, one of our Soldiers, a Youth, killed a Tigre-Royal; it was brought home by 30 or 40 *Combes* (Koonbes), the Body tied to a long Bamboo, the Tail extended . . . it was a Tigre of the Biggest and Noblest Kind, Five Feet in Length beside the Tail, Three and a Half in Height, it was of a light Yellow, streaked with Black, like a Tabby Cat . . . the Visage Fierce and Majestick, the Teeth gnawing. . . ."—*Fraser*, 170.

1683.—"In ye afternoon they found a great Tiger, one of ye black men shot a barbed arrow into his Buttock. Mr. Frouchefeld and Capt. Haynes alighted off their horses and advanced towards the thicket where ye Tiger lay. The people making a great noise, ye Tiger flew out upon Mr. Frouchefeld, and he shot him with a brace of Bullets into ye breast: at which he made a great noise, and returned again to his den. The Black Men seeing of him wounded fell upon him, but the Tiger had so much strength as to kill 2 men, and wound a third, before he died. At Night ye Ruger sent me the Tiger."—*Hedges, Diary*, Hak. Soc. i. 66-67.

1751.—"There was a Charter granted to the East India Company. Many Disputes arose about it, which came before Parliament; all Arts were used to corrupt or delude the Members; among others a Tyger was baited with Solemnity, on the Day the great Question was to come on. This was such a Novelty, that several of the Members were drawn off from their Attendance, and absent on the Division. . . ."—*A Collection of Letters relating to the E. I. Company*, &c. (Tract), 1751, p. 13.

1669.—"Les tigres et les léopards sont considérés, autant par les Hindous que par les musulmans, comme étant la propriété des *pirs* (see PEER); aussi les naturels du pays ne sympathisent pas avec les Européens pour la chasse du tigre."—*Garcin de Tassy, Rel. Mus.* p. 21.

1872.—"One of the Frontier Battalion soldiers approached me, running for his life. . . . This was his story:—

'Sahib, I was going along with the letters . . . which I had received from your highness . . . a great tiger came out and stood in the path. Then I feared for my life; and

the tiger stood, and I stood, and we looked at each other. I had no weapon but my kukri (Kookry) . . . and the Government letters. So I said, 'My lord Tiger, here are the Government letters, the letters of the Honourable Kumpany Bahadur . . . and it is necessary for me to go on with them.' The tiger never ceased looking at me, and when I had done speaking he growled, but he never offered to get out of the way. On this I was much more afraid, so I kneeled down and made obeisance to him; but he did not take any more notice of that either, so at last I told him I should report the matter to the Sahib, and I throw down the letters in front of him, and came here as fast as I was able. Sahib, I now ask for your justice against that tiger.'"—*Lt.-Col. T. Lewis, A Fly on the Wheel*, p. 411.

TINCALL, s. Borax. Pers. *tinkār*, but apparently originally Skt. *ṭapkaṇa*, and perhaps from the people so called who may have supplied it, in the Himalaya—*Tārkāra* of Ptolemy. [Mr. Atkinson (*Himalayan Gaz.* ii. 357) connects the name of this people with that of the tangun pony.]

1525.—"Tymquall, small, 60 tangas a maund."—*Lembrança*, 50.

1563.—"It is called *borax* and *crisocola*; and in Arabic *tinacra*, and so the Guzeratis call it. . . ."—*Garcia*, f. 78.

c. 1590.—"Having reduced the *Eharat* to small lute, he adds to every man of it 1½ sers of *tangār* (borax) and 3 sers of pounded *natrum*, and kneads them together."—*Lin*, i. 20.

[1757.—"A small quantity of *Tutenegg* (Tutenague), *Tinkal* and *Japan Copper* was also found here. . . ."—*Lin*, 105.]

TINDAL, s. Malayäl. *ṭandil*, Telug. *ṭandilu*, also in Mahr. and other vernaculars *ṭandil*, *ṭandil*, [which Platts connects with *ṭandā*, Skt. *tantra*, 'a line of men,' but the *Madras Gloss.* derives the S. Indian forms from Mal. *tandu*, 'an ear,' *calli*, 'to pull.'] The head or commander of a body of men; but in ordinary specific application a native petty officer of lascars, whether on board ship (boatswain) or in the ordnance department, and sometimes the head of a gang of labourers on public works.

c. 1318.—"The second day after our arrival at the port of Kailukari this princess invited the *nāthakālā* (Nacodā) or owner of the ship, the *kurani* (see GRANNY) or clerk, the merchants, the persons of distinction, the *tandil*. . . ."—*Len Dacula*, iv. 250. The Moorish traveller explains the word as *muḥ-addum* (Mocaddum, q.v.), *al-rajāl*, which the French translators render as "général des

pistons," but we may hazard the correction of "Master of the crew."

c. 1590.—"In large ships there are twelve classes. 1. The *Nākhudd*, or owner of the ship. . . . 3. The *Tandil*, or chief of the *Khalaqia* (see **CLASSY**) or sailors. . . ."—*Iin*, i. 280.

1673.—"The Captain is called Nucquedah, the boatswain *Tindal*. . . ."—*Fryer*, 107.

1753.—"One *Tindal*, or Corporal of *Lascars*."—*Orme*, ii. 339.

[1826.—"I desired the *tindal*, or steersman to answer, 'Bombay.'"—*Pandurang Hari*, ed. 1873, ff. 157.]

TINNEVELLY, n.p. A town and district of Southern India, probably *Tiru-nel-vēli*, 'Sacred Rice-hedge,' [The *Madras Gloss* gives 'Sacred Paddy-village.'] The district formed the southern part of the Madura territory, and first became a distinct district about 1744, when the Madura Kingdom was incorporated with the territories under the Nawāb of Arcot (*Caldwell*, *H. of Tinnevely*).

TIPAREY, s. Beng. and Hind. *tipārī*, *teparī*, the fruit of *Physalis peruviana*, L., N.O. *Solanaceae*. It is also known in India as 'Cape gooseberry,' [which is usually said to take its name from the Cape of Good Hope, but as it is a native of tropical America, Mr. Ferguson (8 ser. N. & Q. xi. 106) suggests that the word may really be *cape* or *cap*, from the peculiarity of its structure noted below.] It is sometimes known as 'Brazil cherry.' It gets its generic name from the fact that the inflated calyx encloses the fruit as in a bag or bladder (*pōra*). It has a slightly acid gooseberry flavour, and makes excellent jam. We have seen a suggestion somewhere that the Bengali name is connected with the word *tēpā*, 'inflated,' which gives its name to a species of *tetrodon* or globe-fish, a fish which has the power of dilating the oesophagus in a singular manner. The native name of the fruit in N.W. India is *māk* or *māko*, but *tipārī* is in general Anglo-Indian use. The use of an almost identical name for a gooseberry-like fruit, in a Polynesian Island (Kingsmill group) quoted below from Wilkes, is very curious, but we can say no more on the matter.

1815.—"On *Makin* they have a kind of fruit resembling the gooseberry, called by the natives '*teipara*'; this they pound,

after it is dried, and make with molasses into cakes, which are sweet and pleasant to the taste."—*F.S. Expedition*, by C. Wilkes, U.S.N., v. 81.

1878.—". . . The enticing *tipari* in its crackly covering. . . ."—*P. Robinson*, in *My Indian Garden*, 49-50.

TIPPOO SAHIB, n.p. The name of this famous enemy of the English power in India was, according to C. P. Brown, taken from that of *Tipu Sultan*, a saint whose tomb is near Hyderabad. [Wilks (*Hist. Sketches*, i. 522, ed. 1869), says that the tomb is at Arcot.]

TIRKUT, s.—Foresail. Sea Hind. from Port. *triquette* (*Roebuck*).

TIYAN, n.p. Malayāl. *Tiyan*, or *Tiran*, pl. *Tiyar* or *Tivar*. The name of what may be called the third caste (in rank) of Malabar. The word signifies 'islander,' [from Mal. *tivu*, Skt. *dīpa*, 'an island']; and the people are supposed to have come from Ceylon (see **TIER CUTTY**).

1510.—"The third class of Pagans are called *Tiya*, who are artisans."—*Varthema*, 142.

1516.—"The cleanest of these low and rustic people are called *Tivas* (read *Tivas*), who are great labourers, and their chief business is to look after the palm-trees, and gather their fruit, and carry everything . . . for hire, because there are no draught cattle in the country."—*Barboza*, Lisbon ed. 335.

[1800.—"All *Tira* can eat together, and intermarry. The proper duty of the cast is to extract the juice from palm-trees, to boil it down to *Jagory* (*Jaggery*), and to distil it into spirituous liquors; but they are also very diligent as cultivators, porters, and cutters of firewood."—*Buchanan*, *Mysore*, ii. 415, and see *Logan*, *Malabar*, i. 110, 142.]

TOBACCO, s. On this subject we are not prepared to furnish any elaborate article, but merely to bring together a few quotations touching on the introduction of tobacco into India and the East, or otherwise of interest.

[? c. 1550.—". . . Abū Kīr would carry the cloth to the market-street and sell it, and with its price buy meat and vegetables and tobacco. . . ."—*Burton*, *Arab. Nights*, vii. 210. The only mention in the *Nights* and the insertion of some scribe.]

"It has happened to me several times, that going through the provinces of Guatemala and Nicaragua I have entered the house of an Indian who had taken this herb, which in the Mexican language is called *tabacco*, and immediately perceived

the sharp fetid smell of this truly diabolical and stinking smoke, I was obliged to go away in haste, and seek some other place."—*Girolamo Benzoni*, Hak. Soc. p. 81. [The word *tobacco* is from the language of Hayti, and meant, first, the pipe, secondly, the plant, thirdly, the sleep which followed its use (*Mrs. J. Platt*, 9 ser. N. & Q. viii. 322).]

1585.—"Et hi" (viz. Ralph Lane and the first settlers in Virginia) "reduces Indicam illam plantam quam Tabaccam vocant et Nicotiam, qua contra cruditates ab Indis edocti, usi erant, in Angliam primi, quod suum, intulerunt. Ex illo sane tempore usu coepit esse creberrimo, et magno pretio, dum quam plurimi graveolentem illius fumum, alii lascivientes, alii valetudini consulentes, per tubulum testaceum inexpressibile aviditate passim hauriunt, et mox e naribus efflant; adeo ut tabernae Tabaccanae non minus quam cervisariae et vinariae passim per oppida habeantur. Ut Anglorum corpora (quod salae ille dixit) qui hac plantam tantopere delectantur in Barbarorum naturam degenerasse videantur; quum iisdem quibus Barbari delectentur et sanari se posse credant."—*Gul. Camdeui, Annal. Rerum Anglicanum* . . . regn. Elizabetha, ed. 1717, ii. 449.

1592.—

"Into the woods thence forth in haste shee went

To seek for hearbes that mote him remedy;

For shee of herbes had great intendment,
Taught of the Nympe which from her infancy

Her noursed had in true Nobility:

This whether yt divine Tobacco were,

Or Panachaea, or Polygony,

Shee fownd, and brought it to her patient deare

Who at this while lay bleding out his hart-
blood nere."

The Faerie Queen, III. v. 32.

1597.—"His Lordship" (E. of Essex at Villafranca). "made no answer, but called for tobacco, seeming to give but small credit to this alarm; and so on horseback, with these noblemen and gentlemen on foot beside him, took tobacco, whilst I was telling his Lordship of the men I had sent forth, and the order I had given them. Within some quarter of an hour, we might hear a good round volley of shot betwixt the 30 men I had sent to the chapel, and the enemy, which made his Lordship cast his pipe from him, and listen to the shooting."—*Commentaries of Sir Francis Vere*, p. 62.

1598.—"*Cob.* Ods me I marle what pleasure or felicity they have in taking this roguish tobacco. It is good for nothing but to choke a man, and fill him full of smoke and embers: there were four died out of one house last week with taking of it, and two more the bell went for yesternight; one of them they say will never seape it; he voided a bushel of soot yesterday upward and downward . . . its little better than rats-bane or tosaker."—*Every Man in his Humour*, iii. 2.

1604.—"Oct. 19. Demise to Tho: Lane and Ph. Bold of the new Imposit of 8s. 8d., and the old Custom of 2d. per pound on tobacco."—*Calendar of State Papers, Domestic*, James I., p. 159.

1604 or 1605.—"In Bijpūr I had found some tobacco. Never having seen the like in India, I brought some with me, and prepared a handsome pipe of jewel work.

. . . His Majesty (Akbar) was enjoying himself after receiving my presents, and asking me how I had collected so many strange things in so short a time, when his eye fell upon the tray with the pipe and its appurtenances: he expressed great surprise and examined the tobacco, which was made up in pipefuls; he inquired what it was, and where I had got it. The Nawab Khān-i-Azam replied: 'This is tobacco, which is well known in Mecca and Medina, and this doctor has brought it as a medicine for your Majesty.' His Majesty looked at it, and ordered me to prepare and take him a pipeful. He began to smoke it, when his physician approached and forbade his doing so" . . . (omitting much that is curious). "As I had brought a large supply of tobacco and pipes, I sent some to several of the nobles, while others sent to ask for some; indeed all, without exception, wanted some, and the practice was introduced. After that the merchants began to sell it, so the custom of smoking spread rapidly."—*Isaak Beg, in Elliot*, vi. 165-167.

1610.—"The *Turks* are also incredible takers of Opium . . . carrying it about with them both in peace and in warre; which they say expelleth all feare, and makes them courageous; but I rather thinke giddy headed. . . . And perhaps for the self same cause they also delight in Tobacco; they take it through reeds that have ioyned vnto them great heads of wood to containe it: I doubt not but lately taught them, as brought them by the English: and were it not sometimes lookt into (for *Moriat Bassa* not long since commanded a pipe to be thrust through the nose of a *Turke*, and so to be led in derision through the Citie,) no question but it would prove a principall commodity. Neverthelesse they will take it in corners, and are so ignorant therein, that that which in England is not saleable, doth passe here amongst them for most excellent."—*Sandys, Journey*, 66.

1615.—"Il tabacco ancora usano qui" (at Constantinople) "di pigliar in conversazione per gusto: ma io non ho voluto mai provarne, e ne avera cognizione in Italia che molti ne pigliano, ed in particolare il signore cardinale Crescenzo qualche volta per medicamento insegnatogli dal Signor don Virginio Orsino, che primo di tutti, se io non fallo, gli anni addietro lo portò in Roma d'Inghilterra."—*P. della Valle*, i. 76.

1616.—"Such is the miraculous omnipotence of our strong tasted Tobacco, as it cures all sorts of diseases (which neuer any drugga could do before) in all persons and at all times. . . . It cures the gout in the foot and (which is miraculous) in that very

instant when the smoke thereof, as light, flies up into the head, the virtue thereof, as heavy, runs down to the little toe. It helps all sorts of agues. It refreshes a weary man, and yet makes a man hungry. Being taken when they go to bed, it makes one sleep soundly, and yet being taken when a man is sleepy and drowsy, it will, as they say, awake his brains, and quicken his understanding. . . . O omnipotent power of Tobacco! And if it could by the smoke thereof chase out devils, as the smoke of *Tobias* fish did (which I am sure could smell no stronger) it would serve for a precious Relique, both for the Superstitious Priests, and the insolent Puritanes, to cast out devils withal."—*K. James I., Counter-blast to Tobacco*, in *Works*, pp. 219-220.

1617.—"As the smoking of tobacco (*tambákú*) had taken very bad effect upon the health and mind of many persons, I ordered that no one should practise the habit. My brother Sháh 'Abbás, also being aware of its evil effects, had issued a command against the use of it in Irán. But Khán-i-'Alam was so much addicted to smoking, that he could not abstain from it, and often smoked."—*Memoirs of Jahāngir*, in *Elliot*, v. 851. See the same passage rendered by *Blockmann*, in *Ind. Antig.* i. 161.

1623.—"Incipit nostro seculo in immensum crescere usus tabacco, atque afflicti homines occulta quidem delectatione, ut qui illi semel assueti sunt, difficile postea abstinunt."—*Bacon, H. Vitæ et Mortis*, in *B. Montague's* ed. x. 189.

We are unable to give the date or Persian author of the following extract (though clearly of the 17th century), which with an introductory sentence we have found in a fragmentary note in the handwriting of the late Major William Yule, written in India about the beginning of last century: *

"Although Tobacco be the produce of an European Plant, it has nevertheless been in use by our Physicians medicinally for some time past. Nay, some creditable People even have been friendly to the use of it, though from its having been brought sparingly in the first instance from Europe, its rarity prevented it from coming into general use. The Culture of this Plant, however, became speedily almost universal, within a short period after its introduction into Hindostan; and the produce of it rewarded the Cultivator far beyond every other article of Husbandry. This became more especially the case in the reign of Shah Jehan (commenced A.H. 1037) when the Practice of Smoking pervaded all Ranks

and Classes within the Empire. Nobles and Beggars, Pious and Wicked, Devotees and Free-thinkers, poets, historians, rhetoricians, doctors and patients, high and low, rich and poor, all! all seemed intoxicated with a decided preference over every other luxury, nay even often over the necessaries of life. To a stranger no offering was so acceptable as a Whiff, and to a friend one could produce nothing half so grateful as a Chillum. So rooted was the habit that the confirmed Smoker would abstain from Food and Drink rather than relinquish the gratification he derived from inhaling the Fumes of this deleterious Plant! Nature recoils at the very idea of touching the Saliva of another Person, yet in the present instance our Tobacco smokers pass the moistened Tube from one mouth to another without hesitation on the one hand, and it is received with complacency on the other! The more acrid the Fumes so much the more grateful to the Palate of the Connoisseur. The Smoke is a Collyrium to the Eyes, whilst the Fire, they will tell you, supplies to the Body the waste of radical Heat. Without doubt the Hookah is a most pleasing Companion, whether to the Wayworn Traveller or to the solitary Hermit. It is a Friend in whose Bosom we may repose our most confidential Secrets; and a Counsellor upon whose advice we may rely in our most important Concerns. It is an elegant Ornament in our private Apartments: it gives joy to the Beholder in our public Halls. The Music of its sound puts the warbling of the Nightingale to Shame, and the Fragrance of its Perfume brings a Blush on the Cheek of the Rose. Life in short is prolonged by the Fumes inhaled at each inspiration, whilst every expiration of them is accompanied with extatic delight. . . ."—(*cetera desunt*).

c. 1760.—"Tambákú. It is known from the *Madsir-i-Rahimi* that the tobacco came from Europe to the Dakhin, and from the Dakhin to Upper India, during the reign of Akbar Sháh (1556-1605), since which time it has been in general use."—*Bahár-i-'Ajam*, quoted by *Blockmann*, in *Ind. Antig.* i. 161.

1878.—It appears from Miss Bird's *Japan* that tobacco was not cultivated in that country till 1805. In 1612 and 1615 the Shogun prohibited both culture and use of tabako. — See the work, i. 276-77. [According to Mr. Chamberlain (*Things Japanese*, 3rd ed. p. 402) by 1651 the law was so far relaxed that smoking was permitted, but only out-of-doors.]

TOBRA, s. Hind. *tobrá*, [which, according to *Platts*, is Skt. *protha*, 'nose of a horse,' inverted]. The leather nose-bag in which a horse's feed is administered. "In the Ner-budda valley, in Central India, the women wear a profusion of toe-rings, some standing up an inch high. Their shoes are consequently curiously shaped, and are called *tobras*" (*Bl.-Gen. R. II.*

* Some notice of Major Yule, whose valuable Oriental MSS. were presented to the British Museum after his death, will be found in Dr. Rien's Preface to the *Catalogue of Persian MSS.* (vol. iii. p. xviii.).

Keatinge). As we should say, 'buckets.' [The use of the nosebag is referred to by Sir T. Herbert (ed. 1834): "The horses (of the Persians) feed usually of barley and chopt-straw put into a bag, and fastened about their heads, which implies the nanger." Also see *TURA*.]

1808.—" . . . stable-boys are apt to serve themselves to a part out of the poor beasts allowance; to prevent which a thrifty housewife sees it put into a tobra, or mouth bag, and spits thereon to make the Hostler loathe and leave it alone."—*Drummond, Illustrations*, &c.

[1875.—"One of the horsemen dropped his tobra or nose-bag."—*Drew, Jummo*, 240.]

TODDY, s. A corruption of Hind. *tārī*, i.e. the fermented sap of the *tār* or palmyra, Skt. *tāla*, and also of other palms, such as the date, the coco-palm, and the *Caryota urens*; palm-wine. *Toddy* is generally the substance used in India as yeast, to leaven bread. The word, as is well known, has received a new application in Scotland, the immediate history of which we have not traced. The *tāla*-tree seems to be indicated, though confusedly, in this passage of Megasthenes from Arrian:

c. n.c. 320.—"Megasthenes tells us . . . the Indians were in old times nomadic . . . were so barbarous that they wore the skins of such wild animals as they could kill, and subsisted (1) on the bark of trees; that these trees were called in the Indian speech *tala*, and that there grow on them as there grows at the tops of the (date) palm trees, a fruit resembling balls of wool."—*Arrian, Indica*, vii., tr. by McCrindle.

c. 1330.—" . . . There is another tree of a different species, which . . . gives all the year round a white liquor, pleasant to drink, which tree is called *tari*."—*Fr. Jordanus*, 16.

[1551.—"There is in Gujarat a tree of the palm-tribe, called *tari agadji* (millet tree). From its branches cups are suspended, and when the cut end of a branch is placed into one of these vessels, a sweet liquid, something of the nature of arrack, flows out in a continuous stream . . . and presently changes into a most wonderful wine."—*Travels of Sidi Ali Reis*, trans. A. Vambéry, p. 29.]

[1609-10.—"Tarree." See under *SURA*.]

1611.—"Palmito Wine, which they call *Taddy*."—*N. Downton*, in *Puchas*, i. 288.

[1614.—"A sort of wine that distilleth out of the Palmetto trees, called *Tadie*."—*Foster, Letters*, iii. 4.]

1615.—

" . . . And then more to glad yee
Weele have a health to al our friends in
Tadea."

Verses to T. Coryat, in *Crudities*, iii. 47.

1623.—" . . . on board of which we stayed till nightfall, entertaining with conversation and drinking *tari*, a liquor which is drawn from the coco-nut trees, of a whitish colour, a little turbid, and of a somewhat rough taste, though with a blending in sweetness, and not unpalatable, something like one of our *vin piccant*. It will also intoxicate, like wine, if drunk over freely."—*P. della Valle*, ii. 530; [*Hak. Soc.* i. 62].

[1631.—"The *Toddy*-tree is like the Date of Palm; the Wine called *Toddy* is got by wounding and piercing the Tree, and putting a Jar or Pitcher under it, so as the Liquor may drop into it."—*Sir T. Herbert*, in *Harris*, i. 408.]

1643.—"The country . . . is planted with palmito-trees, from which a sap is drawn called *Terry*, that they very commonly drink."—*Van Twi*, 12.

1653.—" . . . le *tari* qui est le vin ordinaire des Indes."—*De la Boullaye-le-Gouz*, 216.

1673.—"The Natives singing and roaring all Night long; being drunk with *Toddy*, the Wine of the Cocco."—*Fryer*, 53.

"As for the rest, they are very respectful, unless the Seamen and Soldiers got drunk, either with *Toddy* or *Bang*."—*Ibid.* 91.

1686.—"Besides the Liquor or Water in the Fruit, there is also a sort of Wine drawn from the Tree called *Toddy*, which looks like Whay."—*Dampier*, i. 293.

1705.—" . . . cette liqueurs s'appelle *tari*."—*Lullier*, 13.

1710.—This word was in common use at Madras.—*Wheeler*, ii. 125.

1750.—"J. Was vor Louto trincken *Taddy*? C. Die Soldaten, die Land Portugiesen, die Parroier (see *PARIAH*) und Schiffleute trincken diesen *Taddy*."—*Madras, older Fort St. George, &c.*, Halle, 1750.

1857.—"It is the unfermented juice of the Palmyra which is used as food: when allowed to ferment, which it will do before midday, if left to itself, it is changed into a sweet, intoxicating drink called '*kal*' or '*toddy*.'"—*Bp. Caldwell, Lectures on Tinnevely Mission*, p. 33.

¶ "The Rat, returning home full of *Toddy*, said, If I meet the Cat, I will tear him in pieces."—*Ceylon Proverb*, in *Ind. Antig.* i. 59.

Of the Scotch application of the word we can find but one example in Burns, and, strange to say, no mention in Jameson's Dictionary:

1785.—
 "The lads an' lassies, blythely bent
 To mind baith saul an' body,
 Sit round the table, weel content
 An' steer about the toddy. . . ."
Burns, The Holy Fair.

1798.—"Action of the caso, for giving
 her a dose in some toddy, to intoxicate and
 inflame her passions."—*Root's Reports*, i. 80.

1801.—
 "... I've nae fear for't;
 For siller, faith, ye ne'er did care for't,
 Unless to help a needful body,
 An' got an ainrin glass o' toddy."
Tannahill, Epistle to James Barr.

TODDY-BIRD, s. We do not know
 for certain what bird is meant by this
 name in the quotation. The nest
 would seem to point to the *Baya*, or
 Weaver-bird (*Ploceus Baya*, Blyth):
 but the size alleged is absurd; it is
 probably a blunder. [Another bird,
 the *Artamus leucorhynchus*, is, according to
 Balfour (*Cycl. s.v.*) called the *toddy*
shrike.]

[1673.—"For here is a Bird (having its
 name from the Tree it chuseth for its Sanctu-
 ary, the toddy-tree). . . ."—*Fryer*, 76.]

c. 1750-60.—"It is in this tree (see
PALMYRA BRAB) that the *toddy*-birds,
 so called from their attachment to that
 tree, make their exquisitely curious nests,
 wrought out of the thinnest reeds and
 filaments of branches, with an inimitable
 mechanism, and are about the likeness of a
 partridge (!) The birds themselves are of
 no value. . . ."—*Thurber*, i. 18.

TODDY-CAT, s. This name is in
 S. India applied to the *Paradocurus*
Munangu, Jerdon: [the *P. niger*, the
 Indian Palm-Civet of Blanford (*Mammalia*,
 106).] It infests houses,
 especially where there is a ceiling of
 cloth (see **CHUTT**). Its name is given
 for its fondness, real or supposed, for
 palm-juice.

[**TOKO**, s. Slang for 'a thrashing.'
 The word is imper. of Hind. *tolad*, 'to
 censure, blame,' and has been converted
 into a noun on the analogy of *bunnow*
 and other words of the same kind.

[1823.—"*Toco* for *yam*—Yams are food for
 negroes in the W. Indies . . . and if,
 instead of receiving his proper ration of these,
 blackies gets a whip (*toco*) about his back,
 why 'he has caught *toco*' instead of *yam*."
 —*John Bee, Slang Dict.*

[1867.—"*Toko* for *Yam*. An expression
 peculiar to negroes for crying out before
 being hurt."—*Smyth, Sailor's Word-Book*,
 s.v.]

TOLA, s. An Indian weight
 (chiefly of gold or silver), not of
 extreme antiquity. Hind. *tolā*, Skt.
ṭalā, 'a balance,' *ṭul*, 'to lift up, to
 weigh.' The Hindu scale is 8 *rattis*
 (see **RUTTEE**) = 1 *māsha*, 12 *māshas* =
 1 *tolā*. Thus the *tolā* was equal to 96
rattis. The proper weight of the *ratti*,
 which was the old Indian unit of
 weight, has been determined by Mr. E.
 Thomas as 1.75 grains, and the medieval
tanga which was the prototype of the
 rupee was of 100 *rattis* weight. "But
 . . . the factitious *ratti* of the Muslims
 was merely an aliquot part— $\frac{1}{2}$ of the
 comparatively recent *tolā*, and $\frac{1}{2}$ of
 the newly devised *rupee*." By the
 Regulation VII. of 1833, putting the
 British India coinage on its present
 footing (see under **SEER**) the *tolā*
 weighing 180 grs., which is also the
 weight of the *rupee*, is established by
 the same Regulation, as the unit of
 the system of weights, 80 *tolas* = 1 *ser*,
 40 *seras* = 1 *Maund*.

1563.—"I knew a secretary of Nizamoxa
 (see **NIZADIALUCO**), a native of Coraçon,
 who ate every day three *tolas* (of opium),
 which is the weight of ten cruzados and a
 half; but this Coraçon (*Alhoruist*), though
 he was a man of letters and a great scribe
 and official, was always nodding or sleep-
 ing."—*Garcia*, f. 155b.

1610.—"A *Tola* is a rupee *challany* of
 silver, and ten of these *Tolas* are the value
 of one of gold."—*Hackins*, in *Purchas*, i.
 217.

1615-18.—"Two *tolas* and a half being an
 ounce."—*Sir T. Rice*, in *Purchas*, i. 545;
 [Hak. Soc. i. 189].

1678.—"Over all the Empire of the Great
Mogul, all the Gold and Silver is weigh'd
 with Weights, which they call *Tolla*, which
 amounts to 9 deniers and eight grams of our
 weight."—*Tavernier*, E.T. ii. 15; [ed. *Dall*,
 i. 11].

TOMAUN, s. A Mongol word, sig-
 nifying 10,000, and constantly used in
 the histories of the Mongol dynasties
 for a division of an army theoretically
 consisting of that number. But its
 modern application is to a Persian
 money, at the present time worth
 about 7s. 6d. [In 1899 the exchange
 was about 53 *crans* to the £1; 10
Crans = 1 *tumän*.] Till recently it was
 only a money of account, representing
 10,000 *dinars*; the latter also having
 been in Persia for centuries only a
 money of account, constantly degene-
 rating in value. The *tomaun* in
 Fryer's time (1677) is reckoned by him

as equal to £3, 6s. 8d. P. della Valle's estimate 60 years earlier would give about £4, 10s. 0d., and is perhaps loose and too high. Sir T. Herbert's valuation (5 × 13s. 8d.) is the same as Fryer's. In the first and third of the following quotations we have the word in the Tartar military sense, for a division of 10,000 men :

1293.—"You see when a Tartar prince goes forth to war, he takes with him, say, 100,000 horse . . . they call the corps of 100,000 men a *Tuc*; that of 10,000 they call a *Toman*."—*Marco Polo*, Bk. I. ch. 51.

c. 1310.—"Ces deux portions réunies forment un total de 800 *toumans*, dont chacun vaut 10,000 *dinars* courants, et le *dinar* 6 dirhems."—*Shahabuddin, Masdûk-ul-Idâr*, in *Not. d'Ét.* xiii. 191.

c. 1317.—"I was informed . . . that when the Kân assembled his troops, and called the army of his forces together, there were with him 100 divisions of horse, each composed of 10,000 men, the chief of whom was called *Amir Tumân*, or lord of 10,000."—*Ibn Batûta*, iv. 253-300.

A form of the Tartar word seems to have passed into Russian :

c. 1559.—"One thousand in the language of the people is called *Tissut*; likewise ten thousand in a single word *Tma*: twenty thousand and *Ducuma*: thirty thousand and *Titma*."—*Herbertstein, Delle Moscovie, Racconto*, iii. 153.

[c. 1590.—In the Sarkâr of Kandahâr "eighteen *dinârs* make a *tumân*, and each *tumân* is equivalent to 800 *dinârs*. The *tumân* of Khurasân is equal in value to 30 *rupees* and the *tumân* of Irak to 10."—*Ibn Jureth*, ii. 393-91.]

1619.—"L'ambasciadore Indiano . . . ordinò che donasse a tutti un *tomano*, cioè dieci zecchini per uno."—*P. della Valle*, ii. 22.

c. 1630.—"But how miserable so ere it comes to others, the Persian King makes many happy harvests; sowing every year his insatiable coffers with above 350,000 *Tomans* (a *Toman* is five marks sterling)."—*Sir T. Herbert*, p. 225.

[c. 1665.—In Persia "the *ahâsi* is worth 4 *shâhis*, and the *tomân* 50 *ahâsis* or 200 *shâhis*."—*Tavernier*, ed. *Dall*, i. 21.]

1677.—" . . . Receipt of Custom (at Gombroon) for which he pays the King yearly Twenty-two thousand *Thomands*, every *Thomand* making Three pound and a Noble in our Account, Half which we have a Right to."—*Fryer*, 222.

1711.—"Camels, Horses, &c., are generally sold by the *Tomand*, which is 200 *Shahues* or 50 *Abasces*; and they usually reckon their Estates that way; such a man is worth so many *Tomands*, as we reckon by Pounds in England."—*Lockyer*, 229.

[1853.—"Girwar Singh, *Tomandar*, came up with a detachment of the special police."—*Stecman, Journey through Outh*, ii. 17.]

TOMBACK, s. An alloy of copper and zinc, i.e. a particular modification of brass, formerly imported from Indo-Chinese countries. Port. *tambaca*, from Malay *tâmbaga* and *tâmbaga*, 'copper,' which is again from Skt. *tamrika* and *tâmbra*.

1602.—"Their drummes are huge pannes made of a metall called *Tombaga*, which makes a most hollow sound."—*Scott, Discourse of Java*, in *Purchas*, i. 180.

1690.—"This *Tombac* is a kind of Metal, who's scarcity renders it more valuable than Gold. . . . 'Tis thought to be a kind of natural Compound of Gold, Silver, and Brass, and in some places the mixture is very Rich, as at *Burao*, and the *Monelloes*, in others more alloyed, as at *Siam*."—*Ovington*, 510.

1759.—"The Productions of this Country (Siam) are prodigious quantities of Grain, Cotton, Benjamin . . . and *Tambacok*."—*In Dalrymple*, i. 119.

TOM-TOM, s. *Tamtam*, a native drum. The word comes from India, and is chiefly used there. Forbes (*Ras-Mala*, in. 401) [ed. 1878, p. 665] says the thing is so called because used by eriers who beat it *tâm-tâm*, 'place by place,' i.e. first at one place, then at another. But it is rather an *onomatopœia*, not belonging to any language in particular. In Ceylon it takes the form *tamattama*, in Tel. *tappeta*, in Tam. *tambattam*; in Malay it is *ton-ton*, all with the same meaning. (When badminton was introduced at Satârâ natives called it *Tamtam phât khel*, *tam-tam* meaning 'battledore,' and the shuttlecock looked like a flower (*phât*). Tommy Atkins promptly turned this into "Tom Fool" (*Calcutta Rev.* xvi. 316).] In French the word *tamtam* is used, not for a drum of any kind, but for a Chinese gong (q.v.). M. Littré, however, in the Supplement to his Dict., remarks that this use is erroneous.

1693.—"It is ordered that to-morrow morning the Choultry Justices do cause the *Tom Tom* to be beat through all the Streets of the Black Town. . . ."—*In Wheeler*, i. 265.

1711.—"Their small Pipes, and *Tom Toms*, instead of Harmony made the Discord the greater."—*Lockyer*, 235.

1755.—In the Calcutta Mayor's expenses we find:

"Tom Tom, R. 1 1 0."—*In Long*, 58.

1761.—"You will give strict orders to the Zemindars to furnish Oil and Musshauls, and *Tom Toms* and Pikenen, &c., according to custom."—*Ibid.* 391.

1770.—“... An instrument of brass which the Europeans lately borrowed from the Turks to add to their military music, and which is called a tam” (!).—*Ibid.* *Reynol*, tr. 1777, i. 30.

1789.—“An harsh kind of music from a tom-tom or drum, accompanied by a loud rustic pipe, sounds from different parties throughout the throng. . . .”—*Munro, Narrative*, 73.

1801.—“I request that they may be hanged; and let the cause of their punishment be published in the bazar by beat of tom-tom.”—*Wellington*, iii. 180.

1821.—“The Mahratas in my vicinity kept up such a confounded noise with the tamtams, cymbals, and pipes, that to sleep was impossible.”—*Scrymgeour, Wonders of Ellora*, ch. iv.

1836.—For the use of the word by Dickens, see under GUM-GUM.

1862.—“The first musical instruments were without doubt percussive sticks, calabashes, tomtoms.”—*Herbert Spencer, First Principles*, 350.

1881.—“The tom-tom is ubiquitous. It knows no rest. It is content with depriving man of his. It selects by preference the hours of the night as the time for its mahn influence to assert its most potent sway. It reverberates its dull unmeaning monotonous through the fitful dreams which sheer exhaustion brings. It inspires delusive hopes by a brief lull only to break forth with refreshed vigour into wilder ecstasies of maniacal fury—accompanied with nasal incantations and protracted howls. . . .”—*Oceana Times of India*, April 11.

TONGA, s. A kind of light and small two-wheeled vehicle, Hind. *tāṇḍā*, [Skt. *taṃga*, ‘a platform’]. The word has become familiar of late years, owing to the use of the *tonga* in a modified form on the roads leading up to Simla, Darjeeling, and other hill-stations. [Tavernier speaks of a carriage of this kind, but does not use the word :

[c. 1665.—“They have also, for travelling, small, very light, carriages which contain two persons; but usually one travels alone . . . to which they harness a pair of oxen only. These carriages, which are provided, like ours, with curtains and cushions, are not slung. . . .”—*Tavernier*, ed. *Bull*, i. 41.]

1871.—“The villages in this part of the country are usually superior to those in Poona or Sholapur, and the people appear to be in good circumstances. . . . The custom too, which is common, of driving light Tongas drawn by ponies or oxen points to the same conclusion.”—*Settlement Report of Adik*.

1879.—“A tongha dāk has at last been started between Rajpore and Dehra. The first tongha took only 5½ hours from Rajpore to Saharanpore.”—*Pioneer Mail*.

1880.—“In the (*Times*) of the 19th of April we are told that ‘Syud Mahomed Padsbah has repulsed the attack on his fort instigated by certain moolahs of tonga dāk.’ . . . Is the relentless tonga a region of country or a religious organization! . . . The original telegram appears to have contemplated a full stop after ‘certain moolahs.’ Then came an independent sentence about the tonga dāk working admirably between Peshawar and Jallalabad, but the sub-editor of the *Times*, interpreting the message referred to, made sense of it in the way we have seen, associating the ominous mystery with the moolahs, and helping out the other sentence with some explanatory ideas of his own.”—*Pioneer Mail*, June 10.

1881.—“Bearing in mind Mr. Framji’s extraordinary services, notably those rendered during the mutiny, and . . . that he is crippled for life . . . by wounds received while gallantly defending the mail tonga cart in which he was travelling, when attacked by dacoits. . . .”—Letter from Bombay Govt. to Govt. of India, June 17, 1881.

TONICATCHY, TUNNYKETCH, s. In Madras this is the name of the domestic water-carrier, who is generally a woman, and acts as a kind of under-houmaid. It is a corr. of Tamil *tannir-kāṣṭi*, *tannikkirippi*, an abbreviation of *tannir-kāṣṭi*, ‘water-woman.’

c. 1780.—“‘Voudriez-vous me permettre de faire ce trajet avec mes gens et mes bagages, qui ne consistent qu’en deux malles, quatre caisses de vin, deux ballots de toiles, et deux femmes, dont l’une est ma cuisinière, et l’autre, ma tannie karatche ou portouse d’eau.’”—*Hausner*, i. 212.

1792.—“The Armenian . . . now mounts a bit of blood . . . and . . . dashes the mud about through the streets of the *Black Town*, to the admiration and astonishment of the Tawny-kertches.”—*Madras Courier*, April 26.

TONJON, and vulg. **TOMJOHN**, s. A sort of sedan or portable chair. It is (at least in the Bengal Presidency) carried like a palankin by a single pole and four bearers, whereas a *jompon* (q.v.), for use in a hilly country, has two poles like a European sedan, each pair of bearers bearing it by a stick between the poles, to which the latter are slung. We cannot tell what the origin of this word is, nor explain the etymology given by Williamson below, unless it is intended for *thām-jāṅgh*, which might mean ‘support-thigh.’ Mr. Platts gives as forms in Hind. *tāmjhām* and *thāmjin*. The word is perhaps adopted from some trans-gangetic language. A rude con-

trivance of this kind in Malabar is described by Col. Welsh under the name of a 'Tellicherry chair' (ii. 40).

c. 1801.—"I had a tonjon, or open palanquin, in which I rode."—*Mrs. Sherwood, Autobiog.* 283.

1810.—"About Dacca, Chittagong, Tipperah, and other mountainous parts, a very light kind of conveyance is in use, called a taum-jaung, i.e. 'a support to the feet.'"—*Williamson, V.M.* i. §22-23.

"Some of the party at the tents sent a tonjon, or open chair, carried like a palanquin, to meet me."—*Maria Graham*, 166.

[1827.—"In accordance with Lady D'Oyley's earnest wish I go out every morning in her tonjin."—*Diary of Mrs. Fenton*, 100.]

1829.—"I had been conveyed to the hill in Hanson's tonjon, which differs only from a palanquin in being like the body of a gig with a head to it."—*Mem. of Col. Mountbatten*, 88.

[1832.—". . . I never seat myself in the palanquin or thonjaun without a feeling bordering on self-reproach. . . ."—*Mrs. Meer Hassan Ali, Observations*, i. 320.]

1839.—"He reined up his ragged horse, facing me, and dancing about till I had passed; then he dashed past me at full gallop, wheeled round, and charged my tonjon, bending down to his saddlebow, pretending to throw a lance, showing his teeth, and uttering a loud quack!"—*Liters from Madras*, 200.

[1819.—"We proceeded to Nawabgunge, the minister riding out with me, for some miles, to take leave, as I sat in my tonjohn."—*Seeaman, Journey through Oudh*, i. 2.]

TOOLSY, s. The holy Basil of the Hindus (*Ocimum sanctum*, L.). Skt. *tulsi* or *tulasi*, frequently planted in a vase upon a pedestal of masonry in the vicinity of Hindu temples or dwellings. Sometimes the ashes of deceased relatives are preserved in these domestic shrines. The practice is alluded to by Fr. Odoric as in use at Tana, near Bombay (see *Cathay*, i. 59, c. 1322); and it is accurately described by the later ecclesiastic quoted below. See also *Ward's Hindoos*, ii. 203. The plant has also a kind of sanctity in the Greek Church, and a character for sanitary value at least on the shores of the Mediterranean generally.

[c. 1650.—"They who bear the tulasi round the neck . . . they are Vaishnavas, and sanctify the world."—*Bhakti Mala*, in *H. Wilson's Works*, i. 41.]

1672.—"Almost all the Hindus . . . adore a plant like our *Basilica gentile*, but of more pungent odour. . . . Every one before his house has a little altar, girl with

a wall half an ell high, in the middle of which they erect certain pedestals like little towers, and in these the shrub is grown. They recite their prayers daily before it, with repeated prostrations, sprinklings of water, &c. There are also many of these maintained at the bathing-places, and in the courts of the pagodas."—*P. Vincenzo Murru*, 300.

1673.—"They plaster Cow-dung before their Doors; and so keep themselves clean, having a little place or two built up a Foot Square of Mud, where they plant *Culamuth*, or (by them called) Tulce, which they worship every Morning, and tend with Diligence."—*Fryer*, 199.

1812.—"Veneram a planta chamada Tulosso, por dizem 6 do pateo dos Deoses, e por isso 6 commun no pateo de suas casas, e todas as manhas lho vao tributar veneraço."—*Anuário Maritimo*, iii. 153.

1872.—"At the head of the ghât, on either side, is a sacred tulasi plant . . . placed on a high pedestal of masonry."—*Guedes Samanta*, i. 18.

The following illustrates the esteem attached to Toolsy in S. Europe:

1885.—"I have frequently realised how much prized the basil is in Greece for its mystic properties. The herb, which they say grew on Christ's grave, is almost worshipped in the Eastern Church. On St. Basil's day women take sprigs of this plant to be blessed in church. On returning home they cast some on the floor of the house, to secure luck for the ensuing year. They eat a little with their household, and no sickness, they maintain, will attack them for a year. Another bit they put in their cupboard, and firmly believe that their embroideries and silk or raiment will be free from the visitation of rats, mice, and moths, for the same period."—*J. T. Bent, The Cyclades*, p. 328.

TOOMONGONG, s. A Malay title, especially known as borne by one of the chiefs of Johôr, from whom the Island of Singapore was purchased. The Sultans of Johôr are the representatives of the old Mahomedan dynasty of Malacca, which took refuge in Johôr, and the adjoining islands (including Bintang especially), when expelled by Albuquerque in 1511, whilst the *Tuanangung* was a minister who had in Peshwa fashion appropriated the power of the Sultan, with hereditary tenure: and this chief now lives, we believe, at Singapore. Crawford says: "The word is most probably Javanese; and in Java is the title of a class of nobles, not of an office" (*Malay Dict.* s.v.)

[1774.—"Paid a visit to the Sultan . . . and the Langarua Toomongong. . . ."—*Diary*

of J. Herbert, in *Forrest, Bombay Letters, Home Series*, ii. 433.

[1830.—“This (Dopsti), however, is rather a title of office than of mere rank, as these governors are sometimes Tumunggangs, An'gobais, and of still inferior rank.”—*Raffles, Java*, 2nd ed. i. 293.]

1881.—“Singapore had originally been purchased from two Malay chiefs; the Sultan and Tumangong of Johore. The former, when Sir Stamford Raffles entered into the arrangement with them, was the titular sovereign, whilst the latter, who held an hereditary office, was the real ruler.”—*Cavenagh, Reminis. of an Indian Official*, 273.

TOON, TOON-WOOD, s. The tree and timber of the *Cedrela Toona*, Roxb. N.O. *Meliaceae*. Hind. *tun, tūn*, Skt. *tunna*. The timber is like a poor mahogany, and it is commonly used for furniture and fine joiner's work in many parts of India. It is identified by Benthams with the Red Cedar of N.S. Wales and Queensland (*Cedrela australis*, F. Mueller). See *Brandis, Forest Flora*, 73. A sp. of the same genus (*C. sinensis*) is called in Chinese *ch'un*, which looks like the same word.

[1793.—The tree first described by Sir W. Jones, *As. Res.* iv. 283.]

1810.—“The toon, or country mahogany, which comes from Bengal. . . .”—*Marquand, Grahsm*, 101.

1837.—“Rosellini informs us that there is an Egyptian harp at Florence, of which the wood is what is commonly called E. Indian mahogany (*Athenarum*, July 22, 1837). This may be the *Cedrela Toona*.”—*Royle's Hind. Medicine*, 30.

TOORKEY, s. A Turki horse, i.e. from Turkestan. Marco Polo uses what is practically the same word for a horse from the Turcoman horse-breeders of Asia Minor.

1298.—“... the Turcomans . . . dwell among mountains and downs where they find good pasture, for their occupation is cattle-keeping. Excellent horses, known as Turquans, are reared in their country. . . .”—*Marco Polo*, Bk. i. ch. 2.

[c. 1500.—“The fourth class (Turki) are horses imported from Turin; though strong and well formed, they do not come up to the preceding (Arabs, Persian, Mujannas).”—*Lin.* i. 231.

[1663.—“If they are found to be Turki horses, that is from Turkistan or Tartary, and of a proper size and adequate strength, they are branded on the thigh with the King's mark. . . .”—*Bernier*, ed. *Constable*, 213.]

1678.—“Four horses bought for the Company—*Pagadas*.”

One young Arab at . . .	160
One old Turkey at . . .	40
One old Atchein at . . .	20
One of this country at . . .	20

210.”

Et. St. Geo. Colours, March 6, in *Notes and Extr.*, Madras, 1871.

1782.—“Wanted one or two Tanyans (see TANGUN) rising six years old, Wanted also a Bay Toorkey, or Bay Tazzi (see TAZEE) Horse for a Buggy. . . .”—*India Gazette*, Feb. 9.

“To be disposed of at Ghyratty . . . a Buggy, almost new . . . a pair of uncommonly beautiful spotted Toorkays.”—*Ibid.* March 2.

TOOTNAGUE, s. Port. *tutenaga*. This word appears to have two different applications. a. A Chinese alloy of copper, zinc, and nickel, sometimes called ‘white copper’ (i.e. *peh-tung* of the Chinese). The finest qualities are alleged to contain arsenic.* The best comes from Yunnan, and Mr. Joubert of the Garnier Expedition, came to the conclusion that it was produced by a direct mixture of the ores in the furnace (*Voyage d'Exploration*, ii. 160). b. It is used in Indian trade in the same loose way that *spelter* is used, for either zinc or pewter (*peh-yuen*, or ‘white lead’ of the Chinese). The base of the word is no doubt the Pers. *tūtiya*, Skt. *tuttha*, an oxide of zinc, generally in India applied to blue vitriol or sulphate of copper, but the formation of the word is obscure. Possibly the last syllable is merely an adjective affix, in which way *nak* is used in Persian. Or it may be *naga* in the sense of lead, which is one of the senses given by Shakespeare. In one of the quotations given below, *tutenague* is confounded with *culin* (see *GALAX*). Moodeen Sheriff gives as synonyms for zinc, Tam. *tutundagam* [*tutundagam*], Tel. *tutundgam* [*tutundgamu*], Mahr. and Guz. *tutti-naga*. Sir G. Staunton is curiously wrong in supposing (as his mode of writing seems to imply) that *tutenague* is a Chinese word. [The word has been finally corrupted in

* St. Julien et P. Champion, *Industries Anciennes et Modernes de l'Empire Chinois*, 1869, p. 73. Wells Williams says: “The *peh-tung* argentum, or white copper of the Chinese, is an alloy of copper 40 1/2, zinc 25 1/2, nickel 31 1/2, and iron 2 1/2, and occasionally a little silver; and these proportions are nearly those of German silver.”—*Middle Kingdom*, ed. 1889, li. 19.

England into 'tooth and egg' metal, as in a quotation below.]

1805.—"4500 Pikals (see PECUL) of *Tutenaga* (for *Tutenaga*) or Spelter."—In *Valentin*, v. 329.

1811.—"That which they export (from Cochin to Orissa) is pepper, although it is prohibited, and all the drugs of the south, with Callayn (see CALAY), *Tutenaga*, wares of China and Portugal; jewelled ornaments; but much less nowadays, for the reasons already stated. . . ."—*Docarro*, MS. f. 316.

1875.—" . . from thence with Dollars to China for Sugar, Tea, Porcelaine, Lac-cured Ware, Quicksilver, Tuthinag, and Copper. . . ."—*Fryer*, 86.

[1678-7.—" . . supposing y^e Hon^r may intend to send y^e Sugar, Sugar-candy, and Tutenag for Persia. . . ."—*Forrest*, *Bombay Letters*, *Home Series*, i. 125.]

1879.—Letter from Dacca reporting . . . "that Dacca is not a good market for Gold, Copper, Lead, Tin or Tutenague."—*Fr. St. Geo. Consuls*, Oct. 31, in *Notes and Exts. Madras*, 1871.

[. . "In the list of commodities brought from the East Indies, 1678, I find among the drugs, tincal (see TINCALL) and Toothanag set down. Enquire also what these are. . . ."—Letter of Sir T. Broune, May 29, in *N. & Q.* 2 ser. vii. 520.]

1727.—"Most of the Spunge in China had pernicious Qualities because the Subterraneous Grounds were stored with Minerals, as Copper, Quicksilver, Allom, Tothoenague, &c."—*J. Jamilton*, ii. 223; [ed. 1711, n. 222, for "Spungo" reading "Sprungs").

1750.—"A sort of Cash made of Tothoenague is the only Currency of the Country."—*Some Acc. of Cochin China*, by Mr. Robert Kinsup, in *Dalrymple*, *Or. Rep.* i. 215.

[1757.—Speaking of the freemen enrolled at Nottingham in 1757, Bailly (*Annals of Nottinghamshire*, iii. 1235) mentions as one of them William Tutin, buckle-maker, and then goes on to say: "It was a son of this latter person who was the inventor of that beautiful composite white metal, the introduction of which created such a change in numerous articles of ordinary table service in England. This metal, in honour of the inventor, was called Tutinif, but which word, by one of the most absurd perversions of language ever known, became transferred into 'Tooth and Egg,' the name by which it was almost uniformly recognised in the shops."—Quoted in 2 ser. *N. & Q.* x. 111.]

1780.—"At Quedah, there is a trade for callin (see CALAY) or tutenague . . . to export to different parts of the Indies."—*Dunn*, *New Directory*, 5th ed. 338.

1797.—"Tu-te-nag is, properly speaking, zinc, extracted from a rich ore or calamino; the ore is powdered and mixed with charcoal dust, and placed in earthen jars over a slow fire, by means of which the metal

ries in form of vapour, in a common distilling apparatus, and afterwards is condensed in water."—*Stanton's Acc. of Lord Macartney's Embassy*, 4to ed. ii. 540.

TOPAZ, TOPASS, &c., s. A name used in the 17th and 18th centuries for dark-skinned or half-caste claimants of Portuguese descent, and Christian profession. Its application is generally, though not universally, to soldiers of this class, and it is possible that it was originally a corruption of Pers. (from Turkish) *top-chi*, 'a gunner.' It may be a slight support to this derivation that Italians were employed to cast guns for the Zamorin at Calicut from a very early date in the 16th century, and are frequently mentioned in the annals of Correa between 1503 and 1510. Various other etymologies have however been given. That given by Orme below (and put forward doubtfully by Wilson) from *topi*, 'a hat,' has a good deal of plausibility, and even if the former etymology be the true origin, it is probable that this one was often in the minds of those using the term, as its true connotation. It may have some corroboration not only in the fact that Europeans are to this day often spoken of by natives (with a shade of disparagement) as *Topeswalas* (q.v.) or 'Hat-men,' but also in the pride commonly taken by all persons claiming European blood in wearing a hat; indeed Fra Paolino tells us that this class call themselves *gente de chupco* (see also the quotation below from Orington). Possibly however this was merely a misrendering of *topaz* from the assumed etymology. The same Fra Paolino, with his usual fertility in error, propounds in another passage that *topaz* is a corruption of *do-bhāshiya*, 'two-tongued' (in fact is another form of *Dubash*, q.v.), viz. using Portuguese and a debased vernacular (pp. 50 and 144). [The *Madras Gloss.* assumes *Mal. tōpāshi* to be a corruption of *dubash*.] The *Topaz* on board ship is the sweeper, who is at sea frequently of this class.

1602.—"The 12th ditto we saw to seaward another *Champaigne* (Sampaan) wherein were 20 men, *Mestiços* (see MUSTEES) and *Toupas*."—*Van Spilbergen's Voyage*, p. 31, pub. 1618.

[1672. — "Toepasses." See under MADRAS.]

1673.—"To the Fort then belonged 300 *English*, and 400 *Topazes*, or *Portugal Fire*—

men."—*Fryer*, 66. In his glossarial Index he gives "Topazes, Musketeers."

1680.—"It is resolved and ordered to entertain about 100 Topazes, or Black Portuguese, into pay."—In *Wheeler*, i. 121.

1686.—"It is resolved, as soon as English soldiers can be provided sufficient for the garrison, that all Topazes be disbanded, and no more entertained, since there is little dependence on them."—In *ditto*, 159.

1690.—"A Report spread abroad, that a Rich Moor Ship belonging to one *Abdal Ghaford*, was taken by *Mat-men*, that is, in their (the Moors) Dialect, Europeans."—*Ovington*, 411.

1705.—" . . . Topases, qui sont des gens du pais qu'on élève et qu'on habille à la Française, lesquels ont esté instruits dans la Religion Catholique par quelques uns de nos Missionnaires."—*Luillier*, 45-46.

1711.—"The Garrison consists of about 250 Soldiers, at 81 Fanhams, or 1*l.* 2*s.* 8*d.* per Month, and 200 Topazes, or black Mungrel Portuguese, at 50, or 52 Fanhams per Month."—*Loelcher*, 14.

1727.—"Some Portuguese are called Topazes . . . will be served by none but Portuguese Priests, because they indulge them more and their Villany."—*A. Hamilton*, [ed. 1744, i. 326].

1745.—"Les Portugais et les autres Catholiques qu'on nomme Mestices (see MUSTEES) et Topazes, également comme les naturels du Pays y viennent sans distinction pour assister aux Divins mystères."—*Norbert*, ii. 31.

1747.—"The officers upon coming in report their People in general behaved very well, and could not do more than they did with such a handful of men against the Force the Enemy had, being as they believe at least to be one thousand Europeans, besides Topazes, Coffrees (see CAFFER), and Seapoys (see SEPOY), altogether about Two Thousand (2000)."—*M.S. Consns. at Ft. St. David*, March 1. (In India Office).

1749.—"600 effective Europeans would not have cost more than that Crowd of useless Topazes and Peons of which the Major Part of our Military has of late been composed."—In *A Letter to a Proprietor of the E.I. Co.* p. 67.

"The Topazes of which the major Part of the Garrison consisted, every one that knows *Madras* knows it to be a black, degenerate, wretched Race of the antient Portuguese, as proud and bigotted as their Ancestors, lazy, idle, and vitious withal, and for the most Part as weak and feeble in Body as base in Mind, not one in ten possessed of any of the necessary Requisites of a Soldier."—*Ibid.* App. p. 103.

1756.—" . . . in this plight, from half an hour after eleven till near two in the morning, I sustained the weight of a heavy man, with his knees on my back, and the pressure of his whole body on my head; a Dutch sergeant, who had taken his seat

upon my left shoulder, and a Topaz bearing on my right."—*Holwell's Narr. of the Black Hole*, [ed. 1758, p. 19].

1758.—"There is a distinction said to be made by you . . . which, in our opinion, does no way square with rules of justice and equity, and that is the exclusion of Portuguese topazes, and other Christian natives, from any share of the money granted by the Nawab."—*Court's Letter*, in *Long*, 133.

c. 1785.—"Topazes, black foot soldiers, descended from Portuguese marrying natives, called topazes because they wear hats."—*Curracelli's Olive*, iv. 564. The same explanation in *Orme*, i. 80.

1787.—" . . . Assuredly the mixture of Moormen, Rajahpoots, Gentoos, and Malabars in the same corps is extremely beneficial. . . . I have also recommended the corps of Topazes or descendants of Europeans, who retain the characteristic qualities of their progenitors."—*Col. Fullerton's View of English Interests in India*, 222.

1789.—"Topazes are the sons of Europeans and black women, or low Portuguese, who are trained to arms."—*Munro, Narr.* 321.

1817.—"Topazes, or persons whom we may denominate Indo-Portuguese, either the mixed produce of Portuguese and Indian parents, or converts to the Portuguese, from the Indian, faith."—*J. Mill, Hist.* iii. 19.

TOPE, s. This word is used in three quite distinct senses, from distinct origins.

a. Hind. *top*, 'a cannon.' This is Turkish *töp*, adopted into Persian and Hindustani. We cannot trace it further. [Mr. Platts regards *T. tob*, *top*, as meaning originally 'a round mass,' from Skt. *stāpa*, for which see below.]

b. A grove or orchard, and in Upper India especially a mango-orchard. The word is in universal use by the English, but is quite unknown to the natives of Upper India. It is in fact Tam. *tōppu*, Tel. *tōpu*, [which the *Madras Gloss.* derives from Tam. *togu*, 'to collect,'] and must have been carried to Bengal by foreigners at an early period of European traffic. But Wilson is curiously mistaken in supposing it to be in common use in Hindustan by natives. The word used by them is *bāgh*.

c. An ancient Buddhist monument in the form of a solid dome. The word *tōp* is in local use in the N.W. Punjab, where ancient monuments of this kind occur, and appears to come from Skt. *stūpa* through the Pali or

Prakrit *thāpo*. According to Sir H. Elliot (i. 505), *Stupa* in Icelandic signifies 'a Tower.' We cannot find it in Cleasby. The word was first introduced to European knowledge by Mr. Elphinstone in his account of the Tope of Manikyala in the Rawul Pindi district.

a.—

[1687.—"Tope." See under TOPE-KHANA.

[1831.—"The big gun near the Central Museum of Lahore called the Zam-Zamnah or Bhanjianvali top, seems to have held much the same place with the Sikhs as the Malik-i-Maidan held in Bijapur."—*Bombay Gazetteer*, xliii. 612.]

b.—

1673.—". . . flourish pleasant Tops of Plantains, Cocoes, Guinavas."—*Fryer*, 40.

"The Country is Sandy; yet plentiful in Provisions; in all places, Tops of Trees."—*Ibid.* 41.

1717.—"The Tops and Walks of Trees in and about the Bounds will furnish them with firewood to burn, and Clay for Bricks is almost everywhere."—*Report of a Council of War at Ft. St. David*, in *Couns.* of May 5, MS. in India Office.

1751.—"A multitude of People set to the work finished in a few days an entrenchment, with a stout mud wall, at a place called Facquiro's Tope, or the grove of the Facquire."—*Orme*, i. 273.

1799.—"Upon looking at the Tope as I came in just now, it appeared to me, that when you get possession of the bank of the Nullah, you have the Tope as a matter of course."—*Wellington, Desp.* i. 23.

1809.—". . . behind that a rich country, covered with rice fields and topes."—*Ld. Valentia*, i. 557.

1811.—"It is a general practice when a plantation of mango trees is made, to dig a well on one side of it. The well and the tope are married, a ceremony at which all the village attends, and large sums are often expended."—*Forbes, Or. Mem.* iii. 56.

c.—

[1839.—"Tope is an expression used for a mound or burrow as far west as Peshawar. . . ."—*Elphinstone, Cathal*, 2nd ed. i. 103.]

TOPE-KHANA, s. The Artillery, Artillery Park, or Ordnance Department, Turco-Pers. *top-khāna*, 'cannon-house' or 'cannon-department.' The word is the same that appears so often in reports from Constantinople as the *Tophaneh*. Unless the traditions of Donna Tofana are historical, we are strongly disposed to suspect that *Aqua Tofana* may have had its name from this word.

1687.—"The *Topchi*. These are Gunners, called so from the word *Tope*, which in Turkish signifies a Cannon, and are in number about 1200, distributed in 52 Chambers; their Quarters are at *Tophana*, or the place of Guns in the Suburbs of Constantinople."—*Rycaut's Present State of the Ottoman Empire*, p. 91.

1726.—"Isfandar Chan, chief of the Artillery (called the Daroger (see DAROGA) of the *Topsannan*)."—*Valentin*, iv. (*Sarratie*), 276.

1765.—"Ho and his troops knew that by the treachery of the Tope Khonnah Droger (see DAROGA), the cannon were loaded with powder only."—*Holwell, Hist. Events*, &c. i. 96.

TOPEE, s. A hat, Hind. *topī*. This is sometimes referred to Port. *topo*, 'the top' (also *tope*, 'a top-knot', and *topele*, a 'toupee'), which is probably identical with English and Dutch *top*, L. German *topp*, Fr. *topet*, &c. But there is also a simpler Hind. word *top*, for a helmet or hat, and the quotation from the Roteiro Vocabulary seems to show that the word existed in India when the Portuguese first arrived. With the usual tendency to specialize foreign words, we find this word becomes specialized in application to the sola hat.

1193.—In the vocabulary ("Este he a *linguagem de Cultem*") we have: "barrote (i.e. a cap): tuppy."—*Roteiro*, 118.

The following expression again, in the same work, seems to be Portuguese, and to refer to some mode in which the women's hair was dressed: "Trazen em a moleira huuns topetes por signall que sam Christãos."—*Ibid.* 62.

1819.—"Our good friend Sol came down in right earnest on the waste, and there is need of many a fold of twisted muslin round the white *topi*, to keep off his importunity."—*Dry Leaves from Young Egypt*, 2.

1833.—"Topee, a solar helmet."—*Wille, Modern Persia*, 233.

TOPEEWALA, s. Hind. *topīwālā*, 'one who wears a hat,' generally a European, or one claiming to be so. Formerly by Englishmen it was habitually applied to the dark descendants of the Portuguese. R. Drummond says that in his time (before 1808) *Topeeewala* and *Puggrywala* were used in Guzerat and the Mahratta country for 'Europeans' and 'natives.' [The S. Indian form is *Toppikār*.] The author of the Persian *Life of Hydrur Naik* (Or. Tr. Fund, by Miles) calls

Europeans *Kalah-posh*, i.e. 'hat-wearers' (p. 85).

1803.—"The descendants of the Portuguese . . . unfortunately the ideas of Christianity are so imperfect that the only mode they hit upon of displaying their faith is by wearing hats and breeches."—*Sydney Smith, Works*, 3d. ed. iii. 5.

[1823.—"It was now evident we should have to encounter the Topee wallas."—*Pandurang Hari*, ed. 1873, i. 71.]

1871.—". . . you will see that he will not be able to protect us. All *topiwallas* . . . are brothers to each other. The magistrates and the judge will always decide in favour of their white brethren."—*Gorinda Samanta*, ii. 211.

TORCULL, s. This word occurs only in Castanheda. It is the Malay-*alam tiru-koyil*, [Tam. *tiru*, Skt. *śrī*, 'holy' *koyil*, 'temple']. See i. 253, 254; also the English Trans. of 1682, f. 161. In fact, in the 1st ed. of the 1st book of Castanheda *turoll* occurs where *pagode* is found in subsequent editions. [Tricalore in S. Arcot is in Tam. *Tiruk-koyilār*, with the same meaning.]

TOSHACONNA, s. P.—II. *to-ha-khāna*. The repository of articles received as presents, or intended to be given as presents, attached to a government-office, or great man's establishment. The *toshā-khāna* is a special department attached to the Foreign Secretariat of the Government of India.

[1818.—"Now indeed the *atashkannoo* was become a right stage."—*Sir T. Roe*, Hak. Soc. ii. 300.]

[1742.—". . . the Treasury, Jewels, *tolshik-khanna* . . . that belonged to the Emperor. . . ."—*Fraser, II. of Nadir Shah*, 173.]

1799.—"After the capture of Seringapatam, and before the country was given over to the Raja, some brass swazles (q.v.), which were in the *toshakanah* were given to the brahmins of different pagodas, by order of Macleod and the General. The prize-agents require payment for them."—*Wellington*, i. 56.

[1835.—"When money is presented to the Viceroy, he always 'remits' it, but when presents of jewels, arms, stuffs, horses, or other things of value are given him, they are accepted, and are immediately handed over to the *tosh khana* or Government Treasury. . . ."—*Lady Dufferin, Viceregal Life*, 76.]

TOSTDAUN, s. Military Hind. *tosdān* for a cartouche-box. The word appears to be properly Pers. *toshadn*, 'provision-holder,' a wallet.

[1811.—"This last was, however, merely '*tos-dan* *lee avas*'—a cartouch-box report—as our scops oddly phrase a vague rumour."—*Society in India*, ii. 223.]

TOTY, s. Tam. *totti*, Canar. *lotiga*, from Tam. *tundu*, 'to dig,' properly a low-caste labourer in S. India, and a low-caste man who in villages receives certain allowances for acting as messenger, &c., for the community, like the *gorayt* of N. India.

1730.—"Il y a dans chaque village un homme de service, appelé Totti, qui est chargé des impositions publiques."—*Lett. Edif.* xii. 371.

[1833.—"The name *Toty* being considered objectionable, the same officers in the new arrangements are called *Talaiares* (see **TALIAE**) when assigned to Police, and *Veltans* when employed in Revenue duties."—*Le Fanu, Man. of Salem*, ii. 211.]

TOUCAN, s. This name is very generally misapplied by Europeans to the various species of Hornbill, formerly all styled *Ducerus*, but now subdivided into various genera. Jerdon says: "They (the hornbills) are, indeed, popularly called Toucans throughout India; and this appears to be their name in some of the Malayan isles; the word signifying 'a worker,' from the noise they make." This would imply that the term did originally belong to a species of hornbill, and not to the S. American *Rhamphastes* or *Zygodactyle*. *Tukang* is really in Malay a 'craftsman or artificer'; but the dictionaries show no application to the bird. We have here, in fact, a remarkable instance of the coincidences which often justly perplex etymologists, or would perplex them if it were not so much their habit to seize on one solution and despise the others. Not only is *tukang* in Malay 'an artificer,' but, as Willoughby tells us, the Spaniards called the real S. American toucan '*carpintero*' from the noise he makes. And yet there seems no doubt that *Toucan* is a Brazilian name for a Brazilian bird. See the quotations, and especially Thevet's, with its date.

The Toucan is described by Oviedo (c. 1635), but he mentions only the name by which "the Christians" called it,—in Ramusio's Italian *Picuto* (*Beccuto*; *Sommario*, in Ramusio, iii. f. 60). [Prof. Skeat (*Concise Dict.* s.v.) gives only the Brazilian derivation.

The question is still further discussed, without any very definite result, save that it is probably an imitation of the cry of the bird, in *N. & Q.* 9 ser. vii. 486; viii. 22, 67, 85, 171, 250.]

1550.—“Sur la cote de la marine, la plus fréquente marchandise est le plumage d'un oiseau, qu'ils appellent en leur langue Toucan, lequel deservons sommairement puis qu'il vient à propos. C'est oiseau est de la grandeur d'un pigeon. . . . Au reste c'est oiseau est merveilleusement difforme et monstrueux, ayant le bec plus gros et plus long quasi que le reste du corps.”—*Les Singularitez de la France Antarctique, autrement nommée Amerique*. . . . Par T. Aublet Thevet, *Natf. d'Angoulême*, Paris, 1558, t. 91.

1619.—“Tucana sive Toucan Brasilien-sibus: avis picae aut palumbi magnitudinis. . . . Rostrum habet ingens et nonnunquam palum longum, exterius strum. . . . Mirum est autem videri posset quomodo tantilla avis tam graudo rostrum ferat; sed levissimum est.”—*Georgi Margraef de Lichfeld, Hist. Rerum Natur. Brasiliæ*. Lih. V. cap. xv., in *Hist. Natur. Brasiliæ*. Lugd. Bat. 1618, p. 217.

See also (1559) *Atthro-andus, Ornithology*. lib. xii. cap. 19, where the word is given *toucham*.

Here is an example of misapplication to the Hornbill, though the latter name is also given :

1855.—“Soopah (in N. Canara) is the only region in which I have met with the toucan or great hornbill. . . . I saw the comical looking head with its huge aquiline beak, regarding me through a fork in the branch, and I account it one of the best-hots I ever made, when I sent a bull . . . through the head just at its junction with the band—ono orange-coloured helmet which surmounts it. Down came the toucan with outspread wings, dead apparently; but when my peon Manoel raised him by the thick muscular neck, he fastened his great claws on his hand, and made the wood resound with a succession of roars more like a bull than a bird.”—*Gordon Forbes, Wild Life in Canara*, &c. pp. 37-38.

TOWLEEA, s. Hind. *tauliya*, ‘a towel.’ This is a corruption, however, not of the English form, but rather of the Port. *toulha* (*Panjab N. & Q.*, 1886, ii. 117).

TRAGA, s. [Molesworth gives “*S. tridy*, Guj. *trdyu*”; *trdyu* does not appear in Monier-Williams’s *Skt. Diet.*, and Wilson queries the word as doubtful. Dr. Grierson writes: “I cannot trace its origin back to Skt. One is tempted to connect it with the Skt. root *tra*, or *trā*, ‘to protect,’ but the termination *grā* presents difficulties

which I cannot get over. One would expect it to be derived from some Skt. word like *traka*, but no such word exists.”] The extreme form of *dhurna* (q.v.) among the Rājputs and connected tribes, in which the complainant puts himself, or some member of his family, to torture or death, as a mode for bringing vengeance on the oppressor. The tone adopted by some persons and papers at the time of the death of the great Charles Gordon, tended to imply their view that his death was a kind of *traga* intended to bring vengeance on those who had sacrificed him. [For a case in Greece, see *Paukanas*, X. i. 6. Another name for this self-sacrifice is *Chandi*, which is perhaps Skt. *chanda*, ‘passionate’ (see *Madcatm*, Cent. *Indiā*, 2nd ed. ii. 137). Also compare the *jāhar* of the Rājputs (*Tol. Annals*, Calcutta reprint, i. 74). And for *Kūr*, see *As. Res.* iv. 357 seq.]

1800.—A case of *traga* is recorded in Sir Jasper Nicoll’s *Journal*, at the capture of Gawilgarh, by Sir A. Wellesley. See note to *Wellington*, ed. 1837, i. 387.

1813.—“Every attempt to lory an assassin is succeeded by the Tarakaw, a most horrid mode of murdering themselves and each other.”—*Forbes, Or. Mem.* ii. 91; [2nd ed. i. 378; and see i. 211].

1819.—For an affecting story of *Traga*, see *Macanudo*, in *Bo. Lit. Soc. Trans.* i. 281.

[**TRANKEY**, s. A kind of boat used in the Persian Gulf and adjoining seas. All attempts to connect it with any Indian or Persian word have been unsuccessful. It has been supposed to be connected with the Port. *trincador*, a sort of flat-bottomed coasting vessel with a high stern, and with *trinquart*, a herring-boat used in the English Channel. Smyth (*Sailor’s Word-book*, s.v.) has: “*Trankeh* or *Trankies*, a large boat of the Gulf of Persia.” See *N. & Q.* 8 ser. vii. 167, 376.

[1531.—“He sent certain spies who went in *Terranquins* dressed as fishermen who caught fish inside the straits.”—*Couto*, Dec. VI. Bk. x. ch. 20.

[c. 1760.—“ . . . he remained some years in obscurity, till an Arab *tranky* being driven in there by stress of weather, he made himself known to his countrymen. . . .”—*Grove*, 1st ed. 25.

[1763.—“Taghi Khan . . . soon after embarked a great number of men in small vessels.” In the note *tarranquins*.—*Man-nay*, iv. 181.

[1773.—“Accordingly we resolved to hire one of the common, but uncomfortable vessels of the Gulph, called a *Trankoy*. . .” —*Ibid*, 203.]

TRANQUEBAR, n.p. A report of S. India, which was in the possession of the Danes till 1807, when it was taken by England. It was restored to the Danes in 1814, and purchased from them, along with Serampore, in 1815. The true name is said to be *Tarangumbūdi*, ‘Sea-Town’ or ‘Wave-Town’; [so the *Madras Gloss*.; but in the *Man.* (n. 216) it is interpreted ‘Street of the Telugu people.’]

1610.—“The members of the Company have petitioned me, that inasmuch as they do much service to God in their establishment at Negapatam, both among Portuguese and natives, and that there is a settlement of newly converted Christians who are looked after by the catechumens of the parish (freguesia) of *Trangambar*. . .” —*King’s Letter*, in *Livros das Monções*, p. 235.

[1633-1.—“This Morning the Portuguese ship that came from Vizagapatam sailed hence for *Trangambar*.” —*Pringle’s Diary*, *Ed. St. Geo.* 1st ser. iii. 16.]

TRAVANCORE, n.p. The name of a village south of Trevandrum, from which the ruling dynasty of the kingdom which is known by the name has been called. The true name is said to be *Tiru-cudun-lodu*, shortened to *Tiruvankodu*. [The *Madras Gloss.* gives *Tiruvitankūr*, *tiru*, Skt. *śrī*, ‘the goddess of prosperity,’ *vāḍu*, ‘to reside,’ *lār*, ‘part.’]

[1511.—“As to the money due from the Raja of *Travancor*. . .” —*Albuquerque*, *Curtis*, p. 270.]

1553.—“And at the place called *Travancor*, where this Kingdom of Coulam terminates, there begins another Kingdom, taking its name from this very *Travancor*, the king of which our people call the *Rex Grande*, because he is greater in his dominion, and in the state which he keeps, than those other princes of Malabar; and he is subject to the King of *Narsinga*.” —*Barnes*, I. ix. 1.

1609.—“The said Governor has written to me that most of the kings adjacent to our State, whom he advised of the coming of the rebels, had sent replies in a good spirit, with expressions of friendship, and with promises not to admit the rebels into their ports, all but him of *Travancor*, from whom no answer had yet come.” —*King of Spain’s Letter*, in *Livros das Monções*, p. 257.

TRIBENY, n.p. Skt. *tri-venī*, ‘threefold braid’; a name which properly belongs to Prayāga (Allahā-

bad), where the three holy rivers, Ganges, Jumna, and (unseen) Sarasvati are considered to unite. But local requirements have instituted another Tribeni in the Ganges Delta, by bestowing the name of Jumna and Sarasvati on two streams connected with the Hugli. The Bengal Tribeni gives name to a village, which is a place of great sanctity, and to which the *melas* or religious fairs attract many visitors.

1632.—“ . . . if I refused to stay there he would certainly stop me again at *Trippany* some miles further up the River.” —*Madras Diary*, Oct. 11; [Hak. Soc. I. 35].

1705.—“ . . . pendant la Lune de Mars . . . il arrive la Fête de *Trippigny*, c’est un Dieu enfermé dans une manière de petite Mosquée, qui est dans le milieu d’une très-grande pîcine . . . au bord du Gange.” —*Ludlier*, 69.

1753.—“Au-dessous de Nudia, à *Tripinil*, dont le nom signifie trois eaux, le Gange fait encore sortir du même côté un canal, qui par sa rentrée, forme une seconde île renfermée dans la première.” —*D’Acadie*, 61.

TRICHIES, TRITCHIES, s. The familiar name of the cheroots made at Trichinopoly; long, and rudely made, with a straw inserted at the end for the mouth. They are (or were) cheap and coarse, but much liked by those used to them. Mr. C. P. Brown, referring to his etymology of *Trichinopoly* under the succeeding article, derives the word *cheroot* from the form of the name which he assigns. But this, like his etymology of the place-name, is entirely wrong (see **CHEROOT**). Some excellent practical scholars seem to be entirely without the etymological sense.

1570.—“Between whiles we smoked, generally *Manillas*, now supplanted by *tonl* *Vindiguls* and *fatid* *Trichies*.” —*Burton*, *Sind Revisited*, i. 7.

TRICHINOPOLY, n.p. A district and once famous rock-fort of S. India. The etymology and proper form of the name has been the subject of much difference. Mr. C. P. Brown gives the true name as *Chiruti-palli*, ‘Little-Town.’ But this may be safely rejected as mere guess, inconsistent with facts. The earliest occurrence of the name on an inscription is (about 1520) as *Tiru-śhilla-palli*, apparently ‘Holy-rock-town.’ In the *Tevaram* the place is said to be mentioned under the name

of Sirapalli. Some derive it from *Tri-sira-puram*, 'Three-head-town,' with allusion to a 'three-headed demon.' [The *Madras Gloss.* gives *Tiruffinuppalli*, *tiru*, 'holy'; *shina*, 'the plant *cissampelos pareira*, *L. pulli*, 'village.']

1677.—"Tritchenapali."—*A. Bussing*, in *Valentijn*, v. (Ceylon), 300.

1711.—"The Maratas concluded the campaign by putting this whole Peninsula under contribution as far as C. Cumerim, attacking, conquering, and retaining the city of Tiruxerapali, capital of Madura, and taking prior the Nabab who governed it."—*Report of the Post. Vicroy, in Bosquejo da Possessão, &c., Documentos*, ed. 1853, iii. 19.

1753.—"Ces embouchures sont en grand nombre, & la division de ce fleuve en différents bras ou canaux, à remonter jusqu'à Tirishirapali, et à la pagode de Shirangham."—*D. Arille*, 115.

1761.—"After the battle Mahommed Ali Khan, son of the late nabob, fled to Truchinapoli, a place of great strength."—*Complete Hist. of the War in India*, 1761, p. 3.

TRINCOMALEE, n.p. A well-known harbour on the N.E. coast of Ceylon. The proper name is doubtful. It is alleged to be *Tirukko-natha-malai*, or *Tarangu-malai*. The last ('Sea-Hill') seems conceived to fit our modern pronunciation, but not the older forms. It is perhaps *Tri-kona-malai*, for 'Three-peak Hill.' There is a shrine of Siva on the hill, called *Trikoneswara*; [so the *Madras Man.* (ii. 216)].

1553.—"And then along the coast towards the north, above Baticalon, there is the kingdom of Triguinamale."—*Barros*, II. ii. cap. 1.

1602.—"This Prince having departed, made sail, and was driven by the winds unknowing whither he went. In a few days he came in sight of a desert island (being that of Ceilon), where he made the land at a haven called Preaturé, between Triquillimalé and the point of Jafanapatam."—*Couto*, V. i. 5.

1672.—"Trinquenemale hath a surpassingly fine harbour, as may be seen from the draught thereof, yea one of the best and largest in all Ceylon, and better sheltered from the winds than the harbours of Belligamme, Gale, or Colombo."—*Bulducus*, 113.

1675.—"The Cinghaleso themselves oppose this, saying that they emigrated from another country . . . that some thousand years ago, a Prince of great piety, driven out of the land of Tanassery . . . came to land near the Hill of Trincommale with 1800 or 2000 men. . . ."—*Ryklof van Goens*, in *Valentijn* (Ceylon), 210.

1685.—"Triquinimale. . . ."—*Ribeyro*, Fr. Tr. 6.

1726.—"Trinkenemale, properly Tricoenmale" (i.e. *Trikunmala*).—*Valentijn* (Ceylon), 19.

"Trinkemale. . . ."—*Ibid.* 103.

1727.—". . . that vigilant Dutchman was soon after them with his Fleet, and forced them to fight disadvantageously in Trankamalya Bay, wherein the French lost one half of their Fleet, being either sunk or burnt."—*A. Hamilton*, i. 313, [ed. 1744].

1761.—"We arrived at Trincomale in Ceylono (which is one of the finest, if not the best and most capacious Harbours in the World) the first of November, and employed that and part of the ensuing Month in preparing our Ships for the next Campaign."—*MS. Letter of James Rennell*, Jan. 31.

TRIPANG, s. The sea-slug. This is the Malay name, *tripang*, *teripang*. See SWALLOW, and BECHE-DE-MER.

[1817.—"Bieh do mar is well known to be a dried sea slug used in the dishes of the Chinese; it is known among the Malayan Islands by the name of Tripang. . . ."—*Raffles*, *H. of Java*, 2nd ed. i. 232.]

TRIPLICANE, n.p. A suburb of Fort St. George; the part where the palace of the "Nabob of the Carnatic" is. It has been explained, questionably, as *Tiru-valli-kēdi*, 'sacred-creeper-tank,' Seshagiri Sastri gives it as *Tiru-alli-kēni*, 'sacred lily' (*Nymphaea rubra*) tank, [and so the *Madras Gloss.* giving the word as *Tiruvallikkēni*.]

1671.—"There is an absolute necessity to go on fortifying this place in the best manner we can, our enemies at sea and land being within less than musket shot, and better fortified in their camp at Trivellicane than we are here."—*Ft. St. Geo. Consols*, Feb. 2. In *Notes and Eats*, Madras, 1671, No. I. p. 28.

1679.—"The Didwan (Dewaan) from Conjeveram, who pretends to have come from Court, having sent word from Triplicane that unless the Governor would come to the garden by the river side to receive the Phyrmaund he would carry it back to Court again, answer is returned that it hath not been accustomed for the Governors to go out to receive a bare Phyrmaund except there come therewith a Serpow (see SEEP-PAW) or a Tasheriff" (see TASHREEF).—*Do.*, Dec. 2. *Ibid.* 1679, No. III. p. 40.

[1682-1.—"Triblicane, Treblicane Trivoty."—*Diary Ft. St. Geo.* ed. Pringle, i. 63; iii. 151.]

TRIVANDRUM, n.p. The modern capital of the State now known as Travancore (q.v.). Properly *Tiruvananthapuram*, 'Sacred Vishnu-Town.'

it never paid money, and seldom or ever advanced takāvi to the tenant or owner."—*Minutes of Sir T. Munro*, i. 71. These words are not in Munro's spelling. The Editor has reformed the orthography.

TUCKEED, s. An official reminder. Ar.—H. *tākīd*, 'emphasis, injunction,' and verb *tākūd kurnā*, 'to enjoin stringently, to insist.'

1802.—"I can hardly describe to you my life—work all day, English and Persian, scores of appeals and session cases, and a continual irritation of tuckeeds and offensive remarks . . . these take away all the enjoyment of doing one's duty, and make work a slavery."—Letter from Col. J. R. Becher, in (unpublished) *Memoir*, p. 28.

[TUCKIAH, s. Pers. takya, literally 'a pillow or cushion'; but commonly used in the sense of a hut or hermitage occupied by a fakīr or holy man.

[1800.—"He declared . . . that two of the people charged . . . had been at his tuckiah."—*Wellington, Desp.* i. 78.

[1847.—"In the centre of the wood was a Fakir's Talkiat (*sic*) or Place of Prayer, situated on a little mound."—*Mrs. Mackenzie, Life in the Mission*, &c. ii. 47.]

TULWAUR, s. Hind. *talwār* and *tarwār*, 'a sabre.' Williams gives Skt. *taravāri* and *tarabālika*. [*Talwār* is a general term applied to shorter or more or less curved side-arms, while those that are lighter and shorter still are often styled *nimchas*"] (*Sir IV. Elliot*, in *Ind. Antiq.* xv. 29). Also see *Egerton, Handbook*, 138.]

[1799.—" . . . Ahmood Solly . . . drew his tolwa on one of them."—*Jackson, Journey from India*, 49.

[1829.—" . . . the *panchās huzār turwar Rahtorān*, meaning the 'fifty thousand Rahtore swords,' is the proverbial phrase to denote the muster of Maroo. . . ."—*Tod, Annals*, Calcutta reprint, ii. 179.]

1853.—"The old native officer who carried the royal colour of the regiments was cut down by a blow of a Sikh tulwar."—*Oakfield*, ii. 78.

TUMASHA, s. An entertainment, a spectacle (in the French sense), a popular excitement. It is Ar. *tamāshi*, 'going about to look at anything entertaining.' The word is in use in Turkistan (see *Schuyler*, below).

1610.—"Heere are also the ruines of *Ranichand* (*qu.* Ramechand's?) Castle and Houses which the Indians acknowledge for the great God, saying that he took flesh vpon him to see the *Tamasha* of the World."—*Finch*, in *Purchas*, i. 436.

1631.—"Hic quoque meridiem prospicit, ut spectet *Thamasham* id est pugnas Elephantum Leonum Buffalorum et aliarum ferarum. . . ."—*De Laet, De Imperio Magni Mogolis*, 127. (For this quotation I am indebted to a communication from Mr. Archibald Constable of the Oudh and Rohilkund Railway.—Y.)

1673.—" . . . We were discovered by some that told our Banyan . . . that two Englishmen were come to the *Tomasia*, or *Sight*. . . ."—*Fryer*, 159.

1705.—"Tamachars. Ce sont des réjonissances que les Gentils font en l'honneur de quelquesunes de leurs divinités."—*Luillier, Tab. des Matières*.

1840.—"Runjeet replied, 'Don't go yet; I am going myself in a few days, and then we will have *burra tomacha*.'"—*Osborne, Court and Camp of Runjeet Singh*, 120-121.

1876.—"If you told them that you did not want to buy anything, but had merely come for *tomasha*, or amusement, they were always ready to explain and show you everything you wished to see."—*Schuyler's Turkistan*, i. 176.

TUMLET, s. Domestic Hind. *tūmlet*, being a corruption of *tumbler*.

TUMLOOK, n.p. A town, and anciently a sea-port and seat of Buddhist learning on the west of the Hoogly near its mouth, formerly called *Tāmralipti* or *-lipta*. It occurs in the *Mahābhārata* and many other Sanskrit words. "In the *Dasu Kumdra* and *Vrihat Katha*, collections of tales written in the 9th and 12th centuries, it is always mentioned as a great port of Bengal, and the seat of an active and flourishing commerce with the countries and islands of the Bay of Bengal, and the Indian Ocean" (*Prof. H. H. Wilson*, in *J. R. As. Soc.* v. 135). [Also see *Cunningham, Ant. Geog.* p. 504.]

c. 150.—
" . . . καὶ πρὸς αὐτῷ τῷ ποταμῷ (Γάγγη) * πολεῖς * * *

Παλιμῶδρα βασιλειον
Ταμαλίτης."

—*Ptolemy's Tables*, Bk. VII. i. 78.

c. 410.—"From this, continuing to go eastward nearly 50 *yōjanas*, we arrive at the Kingdom of *Tamralipti*. Here it is the river (Ganges) empties itself into the sea. *Fah Hian* remained here for two years, writing out copies of the *Sacred Books*. . . . He then shipped himself on board a great merchant vessel. . . ."—*Beal, Travels of Fah Hian*, &c. (1899), pp. 147-148.

[c. 1070.—" . . . a merchant named *Harshagupta*, who had arrived from *Tamralipti*, having heard of that event, came

there full of curiosity."—*Turning, Kotlin*
Sint Sijou, i. 329.]

1679.—In going down the Hooghly:

"Before daybreak overtook the *Ganges*
at Barnagar, met the *Arrival* 7 days out
from Balaore, and at night passed the
Lilly at Tumbaleo"—*Fr. St. Geo.* (Council
on Tour). In *Notes & Lists*, No. II, p. 69.

1685.—"January 2.—We fell down
below Tumbaleo River.

"January 3.—We anchored at the Channel
Tree, and lay here 30th and 31st for want
of a gale to carry us over to Kedgema."—*Halper, Diary*, Hak. Soc. i. 175.

[1691.—"The Royal James and Mary . . .
fell on a sand on this side Tumbaleo point.
. . ."—*First vol., Report on Old Branch*, 59.]

1725.—"Tumboll and Bama are two
Portuguese villages, where they have their
churches, and salt business."—*Tab. Syn.*, v.
159.

[1753.—"Tomball." See under KEDGE-
REE.]

TUNTUM, *v.* A dog-eat. We do
not know the origin. [It is almost
certainly a corr. of English *tandem*,
the slang use of which in the sense of
a conveyance (according to the *Slang*
Dict.) dates from 1807. Even now
English-speaking natives often speak
of a dog-eat with a single horse as a
tandem.]

1808.—"We had only 3 cows to go, and
we should have met a pair of tuntuams
which would have taken us out."—*Traveler*,
The Dutch Bungalow, 381.

[1889.—"A G.B.T. cart once married a
bathing machine, and they called the child
Tum-tum."—*R. Kipling, The City of Dread-
ful Night*, 71.]

TUNOA, TUNCAW, &c., *v.* P.—H.
tunkhurdh, prin. *tunkhd*. Properly an
assignment on the revenue of a
particular locality in favour of an
individual; but in its most ordinary
modern sense it is merely a word for
the wages of a monthly servant. For
a full account of the special older uses
of the word see *Hilson*. In the second
quotation the use is obscure; perhaps
it means the villages on which assign-
ments had been granted.

1758.—"Roydooluh . . . has taken the
discharge of the tuncaws and the arrears
of the Nabob's army upon himself."—*Obit.*,
iii.; [ii. 361].

1760.—"You have been under the neces-
sity of writing to Mr. Holwell (who was sent
to collect in the tuncars). . . . The low
men that are employed in the tuncars are
not to be depended on."—*The Nabob in*
the Pres. and Council of Fr. Wm., in *Long*,
233.

1778.—"These receipts are called tun-
caws, and entitle the holder to receive to
the amount from the treasuries . . . as the
revenues come in."—*Oras*, ii. 276.

[1783.—"The Grassah or Rajj or chiefs
. . . were satisfied with a fixed and known
tanka, or tribute from certain territories,
on which they had a real or pretended
claim."—*Mahab. Geog. India*, 2nd. ed.,
i. 335.

[1851.—"The Sikh detachments . . . used
to be paid by tunkhwhas, or assignments
of the provincial collectors of revenue."—*Edwards, A Year on the Punjab Frontier*,
i. 19.]

TURA, *v.* Or. Turk. *tura*. This
word is used in the Autobiography of
Baber, and in other Mahommedan
military narratives of the 16th century.
It is admitted by the translators of
Baber that it is rendered by them quite
conjecturally, and we cannot but think
that they have misread the truth. The
explanation of *tur* which they quote
from Meninski is "*reticulatus*," and
combining this with the manner in
which the quotations show these *turas*
to have been employed, we cannot but
think that the meaning which best
suits is 'a gibbon.' Sir H. Elliot, in
referring to the first passage from
Baber, adopts the reading *tubras*, and
says: "*Tubras* are musk-bags, but . . .
Belauni makes the meaning plain, by
saying that they were filled with earth
(*Türk-i-Badshahi*, i. 136). . . . The
sacks used by Sher Shāh as temporary
fortifications on his march towards
Rajpūtāna were *tubras*" (Elliot, vi. 469).
It is evident, however, that Baber's
tūras were no *tobras*, whilst a
reference to the passage (Elliot, iv. 403)
regarding Sher Shāh shows that the
use of bags filled with sand on that
occasion was regarded as a new con-
trivance. The *tubras* of Belauni may
therefore probably be a misreading;
whilst the use of gibbons implies
necessarily that they would be filled
with earth.

1823.—(At the Battle of Panipat) "I
directed that, according to the custom of
Rām, the gun-carriages should be con-
nected together with twisted bull-hides as
with chains. Between every two gun-
carriages were 6 or 7 *tūras* (or breast-works).
The matchlockmen stood behind these guns
and *tūras*, and discharged their match-
locks. . . . It was settled, that as Panipat
was a considerable city, it would cover one
of our flanks by its buildings and houses
while we might fortify our front by *tūras*.
. . ."—*Baber*, p. 301.

1528.—(At the siege of Chāndert) "over-seers and pioneers were appointed to construct works on which the guns were to be planted. All the men of the army were directed to prepare *tūras* and scaling-ladders, and to serve the *tūras* which are used in attacking forts. . . ."—*Ibid.* p. 376. The editor's note at the former passage is: "The meaning (viz. 'breastwork') assigned to *Tūra* here, and in several other places is merely conjectural, founded on Patis de la Croix's explanation, and on the meaning given by Meninski to *Tūr*, viz. *reticulatus*. The *Tūras* may have been formed by the branches of trees, interwoven like basket-work . . . or they may have been covered defences from arrows and missiles. . . ." Again: "The *o Tūras*, so often mentioned, appear to have been a sort of *estudo*, under cover of which the assailants advanced, and sometimes breached the wall. . . ."

TURAKA, n.p. This word is applied both in Mahratti and in Telugu to the Mahomedans (*Turks*). [The usual form in the inscriptions is *Turushka* (see *Bombay Gazetteer*, i. pt. i. 189).] Like this is *Turāk* (see **TAROUK**) which the Burmese now apply to the Chinese.

TURBAN, s. Some have supposed this well-known English word to be a corruption of the P.—H. *sirkund*, 'head-wrap,' as in the following:

1727.—"I bought a few *seorbunds* and *stances* there (at Cuttack) to know the difference of the prices."—J. Hamilton, i. 391 (see **PIECE-GOODS**).

This, however, is quite inconsistent with the history of the word. Wedgewood's suggestion that the word may be derived from Fr. *turbin*, 'a whelk,' is equally to be rejected. It is really a corruption of one which, though it seems to be out of use in modern Turkish, was evidently used by the Turks when Europe first became familiar with the Ottomans and their ways. This is set forth in the quotation below from Zedler's *Lexicon*, which is corroborated by those from Rycant and from Galland, &c. The proper word was apparently *dulband*. Some modern Persian dictionaries give the only meaning of this as 'a sash.' But Meninski explains it as 'a cloth of fine white muslin; a wrapper for the head'; and Vullers also gives it this meaning, as well as that of a 'sash or belt.'* . In doing so he quotes

Shakespear's Dict., and marks the use as 'Hindustani-Persian.' But a merely Hindustani use of a Persian word could hardly have become habitual in Turkey in the 15th and 16th centuries. The use of *dulband* for a turban was probably genuine Persian, adopted by the Turks. Its etymology is apparently from Arab. *dul*, 'coltrev,' admitting of application to either a girdle or a head-wrap. From the Turks it passed in the forms *Tulipant*, *Tolliban*, *Turbant*, &c., into European languages. And we believe that the flower *tulip* also has its name from its resemblance to the old Ottoman turban, [a view accepted by Prof. Skeat (*Concise Dict.* s.v. *tulip*, *turban*)].*

1187.—" . . . tolo bambagine assai cho loro chiamano *turbaniti*, tolo assai colla silda, cho lor chiamano *sarr* (sash). . . ."—Letter on presents from the Sultan to L. de' Medici, in *Roscoe's Lorenzo*, ed 1823, ii. 371-72.

c 1190.—"Estradiots sont gens comme *Gonetiro*: vestuz, à pied et à cheval, comme les Turcs, sauf la teste, où ils ne portent ceste toillo qu'ils appellent *tolliban*, et sont durs gens, et couchent dehors tout l'an et leurs chevaulx."—Ph. de Commines, Liv. VIII. ch. viii. ed. Dupont (1813), ii. 458. Thus given in Danott's translation (1695): "These Estradiots are soldiers like to the Turkes Janizaries, and attired both on foot and on horse-backe like to the Turkes, save that they weare not upon their head such a great roule of linnen as the Turkes do called (*sic*) *Tolliban*."—p. 325.

1586-8.—" . . . the King's Secretarie, who had upon his head a peece of died linnen cloth folded vp like unto a Turkes *Tulliban*."—*Voyage of Master Thomas Candlish*, in *Hall*, iv. 33.

1588.—"In this canoa was the King's Secretarie, who had on his head a peece of died linnen cloth folded vp like unto a Turkes *Tulliban*."—*Caveadish*, *ibid.* iv. 337.

c. 1610.—" . . . un gros *turban* blanc à la Turquo."—*Peyrand de Larat*, i. 98; [*Hak. Soc.* i. 132 and 165].

1611.—*Cotgrave's French Dict.* has: "*Tolliban*: m. A *Turbant* or Turkish hat."

"*Tolopan*, as *Turbant*. "
"*Turban*: m. A *Turbant*; a Turkish hat, of white and fine linnen wreathed into a rundle; broad at the bottom to enclose the head, and lessening, for ornament, towards the top."

1615.—" . . . so un Cristiano fosse trovato con *turbante* bianco in capo, sarebbe perciò costretto o a riniegare o a morire. Questo *turbante* poi lo portano Turchi, di vario forma."—*P. della Valle*, i. 96.

* Busbecq (1555) says: " . . . ingens ubique horum copla ostenditur, Naxosorum, Hyacinthorum, et eorum quos Turcae Tulipan vocant."—*Epist.* i. *Eleovic* ed. p. 17.

* The Pers. *partaba* is always used for a 'waist-belt' in India, but in Persia also for a turban.

TURBAN.

1615.—"The Sultan of Seetora . . . his clothes are *Surat* Stuffs, after the *Arak* manner . . . a very good Turbant, but bare footed."—*Sir T. Roe*, [Hak. Soc. i. 22]

"Their Attire is after the Turkish fashion, Turbants only excepted, instead whereof they have a kind of Cap, rowled about with a black Turbant."—*Dr. Monfort*, &c.

1619.—"Nel giorno della qual festa tutti Persiani più spensierati, e in gli uomini grandi, o il meche-mo re, si vestono in talito succinto all' uso di Mazanderan; e con certi berrettini, non troppo larghi, in testa, perchè i turbanti si guasterebbono, o sarebbero di troppo impaccio . . ."
P. della Valle, n. 31, [Hak. Soc. comp. i. 13]

1650.—"Some indeed have ashes of silke and gold, tulipanted about their heads."—*Sir T. Herbert*, p. 123

"His way was made by 20 gallant young gentlemen vested in crimson satin, their Tulipants were of silk and silver wreathed about with chevrons of gold."—*Ibid.*, p. 139

1672.—"On the head they wear great Tulbands (Tulbands) which they touch with the hand when they say sala, to any one."—*Bukhara* (Germ. version), 31

"Trois Tulbans viciant de front après lui, et si portoit chascun un beau tulban orné de nœuds d'argent."—*Journ. d'Etat. Gallia*, i. 131

1673.—"The mixture of Colours or Tribes of all India are distinguished by the different Modes of heading their Turbats."—*Fryer*, 115.

1671.—"El Tanadar do un golpe cortio las ropetulas bueltas del turbante a un Turco, y la calaca a la mitad, do quoy cayó muerto."—*Fuero y Leyes, Asia Post.* n. 179-180

"Turbant, a Turkish hat," &c.—*Glossographia*, or a Dictionary interpreting the Hard Words of *Shakspeare* into English, &c., used in our school English Tongue, &c., the 1th ed., by T. F., of the Inner Temple, Esq., In the Savoy, 1671

1670.—"Mahomet Alibey returning into Persia out of India . . . presented Chah-Si the second with a Coco nut about the biggest of an Austrian egg . . . there was taken out of it a Turbant that had 60 cubits of calicut in length to make it, the cloth being so fine that you could hardly feel it."—*Traveller*, E.T. p. 127; [ed. Hall, ii. 71]

1687.—In a detail of the high officers of the Sultan's Court we find:

"5. The Tulbentar Aga, he that makes up his Turbant."

A little below another personage (apparently) is called Tulban-oghlan ("The Turban Page")—*Minut, Present State of the Ottoman Empire*, p. 11.

1711.—"Their common Dress is a piece of blew Callico, wrap'd in a Rolle round their Heads for a Turbat."—*Lockyer*, 57.

1715.—"The Turks hold the Sultan's Turban in Honour to such a degree that they hardly dare touch it . . . but he himself has, among the servants of his privy chamber, one whose special duty it is to adjust his Turban, or head-tire, and who is thence called Tulbentar or Dulbentar Aga, or Dulbentar Aga, also called by some Dulbend, *Oghlan* (Oghlan), or Page of the Turban."—*Zeller, Universal Lexicon*, &c.

c. 1760.—"They (the *Dejays*) are chiefly armed in the country manner, with sword and target, and wear the Indian dress, the turbant, the calava (Calava) or vest, and long drawers."—*Groz*, i. 39.

1773.—"The mutiny of Vellore was caused by a slight shewn to the Malabar turban, the mutiny of Bangalore by disrespect paid to have been shewn to a Malabar in place of worship."—*Maunslay, Speeches on Trials*, &c., an 18th.

TURKEY, s. This fowl is called in Hindustani *pera*, very possibly an indication that it came to India, perhaps first to the Spanish settlements in the Archipelago, across the Pacific, as the red pepper known as *Chili* did. In Tamil the bird is called *chil-lor*, 'great fowl.' Our European names of it involve a complication of mistakes and confusions. We name it as if it came from the Levant. But the name turkey could appear to have been originally applied to another of the Paroquies, the guinea fowl, *Melospiza* of the ancients. Mun-hen's explanation (quoted below) shows strange confusions between the two birds. The French call *d'Inde* or *Dindon* points only ambiguously to India, but the German *Kalkun* (from *Hahn* and the Dutch *Kalkun* (from *Calicut*) are specific in error as indicating the origin of the Turkey in the East. This misnomer may have arisen from the nearly simultaneous discovery of America and of the Cape route to Calicut, by Spain and Portugal respectively. It may also have been connected with the fact that Malabar produced domestic fowls of extraordinary size. Of these Ibn Batuta (quoted below) makes quaint mention. Zeller's great German *Lexicon of Universal Knowledge*, a work published as late as 1715, says that these birds (turkeys) were called *Calicutische* and *Indische* because they were brought by the Portuguese from the Malabar coast. Dr. Caldwell cites a curious disproof of the antiquity of certain Tamil verses from their containing a simile of which the turkey forms the subject. And

native scholars, instead of admitting the anachronism, have boldly maintained that the turkey had always been found in India (*Dracidian Gramin.* 2nd ed. p. 137). Padre Paulino was apparently of the same opinion, for while explaining that the etymology of Calicut is "Castle of the Fowls," he asserts that Turkeys (*Gallus d'India*) came originally from India; being herein, as he often is, positive and wrong. In 1615 we find W. Edward, the E.I. Co.'s agent at Ajmir, writing to send the Mogul "three or four Turkey cocks and hens, for he hath three cocks but no hens" (*Colonial Paper*, E. i. c. 348). Here, however, the ambiguity between the real turkey and the guinea-fowl may possibly arise. In Egypt the bird is called *Itk-Râm*, 'fowl of Râm' (i.e. of Turkey), probably a rendering of the English term.

c. 1317.—"The first time in my life that I saw a China cock was in the city of Kaulum. I had at first taken it for an ostrich, and I was looking at it with great wonder, when the owner said to me, 'Pooh! there are cocks in China much bigger than that!' and when I got there I found that he had said no more than the truth."—*Ilu Batwa*, iv. 257.

c. 1550.—"One is a species of peacock that has been brought to Europe, and commonly called the Indian fowl."—*Hist. Mus. Brit.*, 113.

1627.—"Turkey Cocks, or cocks of India, *avis ra dicta, quæ ex Africa, et ex omnibus venit Asia, ex India et Arabia ad nos affata sit.* H. Endische hæn. T. Endianisch hun. Calcuttisch hun. . . . H. Pavou do las Indias. G. Poulo d'Inde. H. 2. Gallojano. L. Gallojano, *quod de strinquo natura videtur participare* . . . *avis Numidica, à Numidia, Meleagris* . . . *avis pulchra, i. niger, and dyor, nger, quod in Æthiopia præcipuè invenitur.*

"A Turkic, or Ginnie Henne . . . L. *thallia d'India*. H. *Gidma Morica*. G. *Poulo d'Inde*. L. *Pencloje*. *avis Pharusia*. *Meleagris*. . . .

"A Ginnie cock or hen: ex Guinea, *regione India* . . . *avis facient prius ad alias regiones transportati.* vi. Turkic-cocke or hen."—*Mitchell's Guide into Tongues* (2d edition).

1621.—"23. *Gallus Indicus*, aut *Turcicus* (quæ vocant), *gallinæci avum parum superat*; *inacutus ales, et carnalis valde alba.*"—*Bacon, Hist. Vitæ et Mortis*, in *Montague's* ed. x. 110.

1653.—"Les François appellent *cog d'Inde* un oyseau lequel ne se trouve point aux Indes Orientales, les Anglois le nomment

turki-cog qui signifie *cog* de Turquie, quoy qu'il n'y ait point d'autres en Turquie que ceux que l'on y a portez d'Europe. Je croy quoy cet oyseau nous est venu de l'Amérique."—*De la Boullaye-Le-Gouz*, ed. 1657, p. 259.

1750-52.—"Some Germans call the turkeys *Calcutta hens*: for this reason I looked about for them here, and to the best of my remembrance I was told they were foreign."—*Oluf Torren*, 199-200. We do not know whether the mistake of *Calcutta* for *Calicut* belongs to the original author or to the translator—probably to the proverbial *traditor*.

TURNÉE, TUNNEE. s. An English supercargo, Sea-Hind, and probably a corruption of *attorney*. (*Rehuck*).

TURPAUL, s. Sea-Hind. A tarpanin (*ibid*). [The word (*tipail*) has now come into common native use.]

TUSSAH, TUSSER. s. A kind of inferior silk, the tissues of which are now commonly exported to England. Anglo-Indians generally regard the termination of this word in *s* as a vulgarity, like the use of *solar* for *sola* (q.v.); but it is in fact correct. For though it is written by Milburn (1813) *tu-sha*, and *tus-sh* (ii. 158, 214), we find it in the *Tân-i-Akhbari* as *tasar*, and in Dr. Buchanan as *basar* (see below). The term is supposed to be adopted from Skt. *tasara*, *trasar*, Hind. *tasar*, 'a shuttle'; perhaps from the form of the cocoon? The moth whose worm produced this silk is generally identified with *Antheraea paphia*, but Capt. Hutton has shown that there are several species known as *tasar* worms. These are found almost throughout the whole extent of the forest tracts of India. But the chief seat of the manufacture of stuffs, wholly or partly of *tasar* silk, has long been Bhagalpur on the Ganges. [See also Allen, *Mon. on Silk Cloth of Assam*, 1699; *Yunf Ali, Silk Fabrics of N.H.P.*, 1900.] The first mention of *basar* in English reports is said to be that by Michael Atkinson of Jangpūr, as cited below in the *Linnean Transactions* of 1801 by Dr. Roxburgh; (see *Official Report on Sericulture in India*, by J. Geophagan, Calcutta, 1872), and the elaborate article in Watt, *Econ. Dict.* vi. pt. iii. 98 seq.]

c. 1590.—"Tassar, per piece . . . 1 to 2 Rupees."—*Ira*, i. 91.

[1591.—See the account by Rumphius, quoted by Watt, *loc. cit.* p. 99.]

1726.—“Tesserasse . . . 11 ells long and 2 ells broad. . . .”—*Valentyn*, v. 178.

1796.—“ . . . I send you herewith for Dr. Roxburgh a specimen of Bughy Tusseh silk. . . . There are none of the Palma Christi species of Tusseh to be had here. . . . I have heard that there is another variation of the Tusseh silk-worm in the hills near Baughipoor.”—Letter of M. Atkinson, as above, in *Linn. Trans.*, 1801, p. 11.

1802.—“They (the insects) are found in such abundance over many parts of Bengal and the adjoining provinces as to have afforded to the natives, from time immemorial, an abundant supply of a most durable, coarse, dark-coloured silk, commonly called Tusseh silk, which is woven into a cloth called Tusseh *doulhica*, much worn by Bramins and other sects of Hindoos.”—*Roxburgh*, *ibid.* 31.

c. 1809.—“The chief use to which the tree (*Terminalia elata*, or *Asan*) is however applied, is to rear the Tasar silk.”—*Buchanan*, *Eastern India*, ii. 157 *seqq.*

[1817.—“A thick cloth, called *tusuru*, is made from the web of the gotee insect in the district of Veerbhoomee.”—*Ward*, *Hindoos*, 2d ed. i. 85.]

1876.—“The work of the Tussur silk-weavers has so fallen off that the Calcutta merchants no longer do business with them.”—*Sat. Rev.*, 11 Oct., p. 463.

TUTICORIN, n.p. A sea-port of Tinnevely, and long the seat of pearl-fishery, in Tamil *Tittukkudi*, [which the *Madras Gloss.* derives from Tam. *tattu*, ‘to scatter,’ *ludi*, ‘habitation’]. According to Fra Paolino the name is *Tutukodi*, ‘a place where nets are washed,’ but he is not to be trusted. Another etymology alleged is from *turu*, ‘a bush.’ But see Bp. Caldwell below.

1544.—“At this time the King of Cape Comorin, who calls himself the Great King (see TRAVANGORE), went to war with a neighbour of his who was king of the places beyond the Cape, called Manap, and Tutucury, inhabited by the Christians that were made there by Miguel Vaz, Vicar General of India at the time.”—*Correa*, iv. 403.

1610.—“And the said Captain and Auditor shall go into residence every three years, and to him shall pertain all the temporal government, without any intromedding therein of the members of the Company . . . nor shall the said members (*religious*) compel any of the Christians to remain in the island unless it is their voluntary choice to do so, and such as wish it may live at Tutucorim.”—*King's Letter*, in *L. das Monções*, 386.

1611.—“The other direction in which the residents of Cochim usually go for their trading purchases is to Tutocorim, on the Fishery Coast (Costa da Pescaria), which gets that name from the pearl which is fished there.”—*Bocarro*, MS.

[c. 1660.—“ . . . musk and porcelain from China, and pearls from Beharon (Bahrein), and Tutucoury, near Ceylon. . . .”—*Bernier*, ed. *Constable*, 201.]

1672.—“The pearls are publicly sold in the market at Tutecoryn and at Calpatnam. . . . The Tutecorinish and Mannarish pearls are not so good as those of Perria and Ormus, because they are not so free from water or so white.”—*Dalduca* (Germ., ed.), 145.

1673.—“ . . . Tutticaree, a Portugal Town in time of Yore.”—*Fryer*, 49.

[1682.—“The Agent having notice of an Interloper lying in Titticorin Bay, immediately sent for y^e Council to consult about it.”—*Pingle*, *Diary Ft. St. Geo.* 1st ser. i. 69.]

1727.—“Tutecareen has a good safe harbour. . . . This colony superintends a Pearl-Fishery . . . which brings the Dutch Company 20,000*L.* yearly Tribute.”—*J. Hamilton*, i. 331; [ed. 1714, i. 336].

1831.—“The final *n* in Tuticorin was added for some such euphonic reason as turned Kochchi into Cochim and Kumari into Comorin. The meaning of the name Tittulludi is said to be ‘the town where the walls get filled up’; from *tattu* (properly *tattu*), ‘to fill up a well,’ and *ludi*, ‘a place of habitation, a town.’ This derivation, whether the true one or not, has at least the merit of being appropriate. . . .”—Bp. Caldwell, *Hist. of Tinnevely*, 75.

TYCONNA, TYEKANA, s. A room in the basement or cellarage, or dug in the ground, in which it has in some parts of India been the practice to pass the hottest part of the day during the hottest season of the year. Pers. *tah-khana*, ‘nether-house,’ i.e. ‘subterraneous apartment.’ [“In the centre of the court is an elevated platform, the roof of a subterraneous chamber called a *zeera zameen*, whither travellers retire during the great heats of the summer” (*Morier, Journey through Persia*, &c., 81). Another name for such a place is *sardabeh* (Burton, *Ar. Nights*, i. 314).]

1663.—“ . . . in these hot Countries, to entitle an House to the name of Good and Fair it is required it should be . . . furnish’d also with good Cellars with great Flaps to stir the Air, for reposing in the fresh Air from 12 till 4 or 5 of the Clock, when the Air of these Cellars begins to be hot and stuffy. . . .”—*Bernier*, E.T. 79; [ed. *Constable*, 247].

c. 1763.—“The throng that accompanied that minister proved so very great that the floor of the house, which happened to have a *Tah-Qhana*, and possibly was at that moment under a secret influence, gave way, and the body, the Vizir, and all his company fell into the apartment underneath.”—*Seir Mutagherin*, iii. 19.

1812.—“The heat at Jellalabad from the end of April was tremendous, 105° to 110° in the shade. Everybody who could do so lived in underground chambers called *ty-khanas*. Broadfoot dates a letter ‘from my den six feet under ground.’”—*Mrs. Maclean, Storms and Sunshine of a Soldier's Life*, i. 293. [The same author in her *Life in the Mission* (i. 330) writes *talkhana*.]

TUXALL, TAKSAUL, s. The Mint. Hind. *tok āl*, from Skt. *ṭankaśāla*, ‘coin-hall.’

[1757.—“Our provisions were regularly sent us from the Dutch Tankal. . . .”—*Hobbes's Narr. of Attack on Calcutta*, p. 31; in *Whaler, Early Records*, 213.

[1811.—“The Ticksall, or superintendent of the mint. . . .”—*Kirkpatrick, Nepal*, 201.]

TYPHOON, s. A tornado or cyclone-wind; a sudden storm, a ‘nor-wester’ (n.v.). Sir John Barrow (see *Autobiog.* 57) ridicules “learned antiquarians” for fancying that the Chinese took *typhoon* from the Egyptian *Typhon*, the word being, according to him, simply the Chinese syllables, *ta-fung*, ‘Great Wind.’ His ridicule is misplaced. With a mono-syllabic language like the Chinese (as we have remarked elsewhere) you may construct a plausible etymology, to meet the requirements of the sound alone, from anything and for anything. And as there is no evidence that the word is in Chinese use at all, it would perhaps be as fair a suggestion to derive it from the English “tough ‘un.” Mr. Giles, who seems to think that the balance of evidence is in favour of this (Barrow’s) etymology, admits a serious objection to be that the Chinese have special names for the *typhoon*, and rarely, if ever, speak of it vaguely as a ‘great wind.’ The fact is that very few words of the class used by seafaring and trading people, even when they refer to Chinese objects, are directly taken from the Chinese language. *E.g.* *Man-darin*, *pagoda*, *chop*, *coolie*, *tulengue*;—none of these are Chinese. And the probability is that Vasco and his followers got the *taifo*, which our sailors made into *typhoon* and then into

typhoon, as they got the *monfao* which our sailors made into *monsoon*, direct from the Arab pilots.

The Arabic word is *tāfān*, which is used habitually in India for a sudden and violent storm. Lane defines it as meaning ‘an overpowering rain, . . . Noah’s flood,’ etc. And there can be little doubt of its identity with the Greek *τεφάν* or *τεφών*. [But Burton (*Ar. Nights*, iii. 237) alleges that it is pure Arabic, and comes from the root *tafa*, ‘going round.’] This word *τεφών* (the etymologists say, from *τιφώ*, ‘I raise smoke’) was applied to a demon-giant or ‘Titan, and either directly from the etym. meaning or from the name of the Titan (as in India a whirlwind is called ‘a Devil or Pisachoo’) to a ‘water-spout,’ and thence to analogous stormy phenomena. ‘Water-spout’ seems evidently the meaning of *τεφών* in the *Meteorologia* of Aristotle (*ὑπεραιπνὸν ὅτι τεφών* . . . κ.τ.λ.) iii. 1; the passage is exceedingly difficult to render clearly; and also in the quotation which we give from Julius Gellius. The word may have come to the Arabs either in maritime intercourse, or through the translations of Aristotle. It occurs (*al-tāfān*) several times in the Koran; thus in *sura*, vii. 131, for a flood or storm, one of the plagues of Egypt, and in s. xxix. 14 for the Deluge.

Dr. F. Hirth, again (*Journ. R. Geog. Soc.* i. 260), advocates the quasi-Chinese origin of the word. Dr. Hirth has found the word *Tai* (and also with the addition of *fung*, ‘wind’) to be really applied to a certain class of cyclonic winds, in a Chinese work on Formosa, which is a re-issue of a book originally published in 1691. Dr. Hirth thinks *tai* as here used (which is not the Chinese word *ta* or *tai*, ‘great,’ and is expressed by a different character) to be a local Formosan term; and is of opinion that the combination *tai-fung* is “a sound so near that of *typhoon* as almost to exclude all other conjectures, if we consider that the writers using the term in European languages were travellers distinctly applying it to storms encountered in that part of the China Sea.” Dr. Hirth also refers to F. Mendes Pinto and the passages (quoted below) in which he says *taifo* is the Chinese name for such storms. Dr. Hirth’s paper is certainly worthy of much more attention than the

scornful assertion of Sir John Barrow, but it does not induce us to change our view as to the origin of *typhoon*.

Observe that the Port. *tufão* distinctly represents *tāfān* and not *tai-fung*, and the oldest English form '*tuffon*' does the same, whilst it is not by any means unquestionable that these Portuguese and English forms were first applied in the China Sea, and not in the Indian Ocean. Observe also Lord Bacon's use of the word *typhoons* in his Latin below; also that *tāfān* is an Arabic word, at least as old as the Koran, and closely allied in sound and meaning to *τὸ ψῶν*, whilst it is habitually used for a storm in Hindustani. This is shown by the quotations below (1810-1836); and Platts defines *tāfān* as "a violent storm of wind and rain, a tempest, a *typhoon*; a flood, deluge, inundation, the universal deluge" etc.; also *tāfānī*, "stormy, tempestuous . . . boisterous, quarrelsome, violent, noisy, riotous."

Little importance is to be attached to Pinto's linguistic remarks such as that quoted, or even to the like dropt by Couto. We apprehend that Pinto made exactly the same mistake that Sir John Barrow did; and we need not wonder at it, when so many of our countrymen in India have supposed *hackery* to be a Hindustani word, and when we find even the learned H. H. Wilson assuming *tope* (in the sense of 'grove') to be in native Hindustani use. Many instances of such mistakes might be quoted. It is just possible, though not we think very probable, that some contact with the Formosan term may have influenced the modification of the old English form *tuffon* into *typhoon*. It is much more likely to have been influenced by the analogies of *monsoon*, *simoom*; and it is quite possible that the Formosan mariners took up their (unexplained) *tai-fung* from the Dutch or Portuguese.

On the origin of the Ar. word the late Prof. Robertson-Smith forwarded the following note:

"The question of the origin of *Tāfān* appears to be somewhat tangled.

"*Τὸ ψῶν*, 'whirlwind, waterspout,' connected with *ψῶν* seems pure Greek; the combination in *Baal-Zephon*, Exod. xiv. 2, and *Σεφὼν*, the northern one, in Joel, ii. 20, suggested by Hitzig, appears to break down, for there is no proof of any Egyptian name for Set corresponding to Typhoon.

"On the other hand *Tāfān*, the deluge, is plainly borrowed from the Aramaic. *Tāfān*, for Noah's flood, is both Jewish, Aramaic and Syriac, and this form is not borrowed from the Greek, but comes from a true Semitic root *tāf* 'to overflow.'

"But again, the sense of *whirlwind* is not recognised in classical Arabic. Even Dozy in his dictionary of later Arabic only cites a modern French-Arabic dictionary (Boethor's) for the sense, *Tourbillon, tourbe*. Bistakī in the *Mohit el Mohit* does not give this sense, though he is pretty full in giving modern as well as old words and senses. In Arabic the root *tāf* means 'to go round,' and a combination of this idea with the sense of sudden disaster might conceivably have given the new meaning to the word. On the other hand it seems simpler to regard this sense as a late loan from some modern form of *τὸ ψῶν*, *typho*, or *tifone*. But in order finally to settle the matter one wants examples of this sense of *tāfān*."

[Prof. Skeat (*Concise Diet.* s.v.) gives: "Sometimes claimed as a Chinese word meaning 'a great wind' . . . but this seems to be a late mystification. In old authors the forms are *tuffon*, *tuffoon*, *typhon*, &c.—Arab. *tāfān*, a hurricane, storm. Gk. *τὸ ψῶν*, better *τὸ ψῶν*, a whirlwind. The close accidental coincidence of these words in sense and form is very remarkable, as Whitney notes."]

c. A.D. 160.—" . . . dies quidem tandem illuxit: sed nihil de periculo, de scissura remis-um, quia turbines etiam crebriores, et coelum atrum et fumigantes globi, et figurae quaedam nubium metendae, quas *τὸ ψῶν* vocabant, impendere, imminere, et deprecurnae navem videbantur."—*Jul. Cellius*, xix. 2.

1510.—"Now having . . . continued our Navigation within this Bay of *Chuchin-chin* . . . upon the day of the nativity of our Lady, being the eight of *September*, for the fear that we were in of the new Moon, during the which there oftentimes happens in this Climate such a terrible storm of wind and rain, as it is not possible for ships to withstand it, which by the Chineses is named *Tufan*" (so qual tormenta os Chins chamando tuffão).—Pinto (orig. cap. I.) in *Cogun*, p. 60.

" . . . in the height of forty and one degrees, there arose so terrible a South-wind, called by the Chineses *Tufaan* (na tempo do Sul, a q Chins chamdo tuffão)."—*Ibid.* (cap. lxix.), in *Cogun*, p. 97.

1551.—"Não se ouve por pequena maravilha cozarom os tufões na paragem da ilha do Sicilio."—Letter in *Sousa, Oriente Conquist.* i. 680.

[c. 1551.—" . . . suddenly from the west arose a great storm known as *el Tofani* (literally 'Elephant's flood, comp. ELEPHANTA, b.)."—*Travels of Sidi Ali, Reis*, ed. Fambéry, p. 17.]

1567.—“I went aboarde a shippe of Bengala, at which time it was the yeare of Touffon, concerning which Touffon ye are to vnderstand that in the East Indies often times, there are not stormes as in other countreys; but every 10 or 12 yeares there are such tempests and stormes that it is a thing incredible . . . neither do they know certainly what yeare they will come.”—*Master Cuesar Frederike*, in *Hall*, ii. 370 [369].

1575.—“But when we approach'd unto it (Cyprus), a Hurricane arose suddenly, and blow so furiously upon us, that it wound our great Sail round about our main Mast. . . . These Winds arise from a Wind that is called by the Greeks Typhon; and *Pliny* calleth it *Vortex* and *Vortex*; but as dangerous as they are, as they arise suddenly, so quickly are they laid again also.”—*Ramcoll's Travels*, in *Ray's Collection*, ed. 1705, p. 320. Here the traveller seems to intimate (though we are not certain) that Typhon was then applied in the Levant to such winds; in any case it was exactly the *fijūn* of India.

1602.—“This Junk seeking to make the port of Chincheo met with a tremendous storm such as the natives call *Tufūn*, a thing so overpowering and terrible, and bringing such violence, such earthquake as it were, that it appears as if all the spirits of the infernal world had got into the waves and seas, driving them in a whirl till their fury seems to raise a scud of flame, whilst in the space of one turning of the sand-glass the wind shall veer round to every point of the compass, seeming to blow more furiously from each in succession.

“Such is this phenomenon that the very birds of heaven, by some natural instinct, know of its coming 8 days beforehand, and are seen to take their nests down from the tree-tops and hide them in crevices of rock. Eight days before, the clouds also are seen to float so low as almost to graze men's heads, whilst in these days the seas seem beaten down as it were, and of a deep blue colour. And before the storm breaks forth, the sky exhibits a token well-known to all, a great object which seamen call the Ox-Eye (*Olo de Boi*) all of different colours, but so gloomy and appalling that it strikes fear in all who see it. And as the Bow of Heaven, when it appears, is the token of fair weather, and calm, so this seems to portend the Wrath of God, as we may well call such a storm. . . .” &c.—*Couto*, V. viii. 12.

1610.—“But at the breaking vp, cometh alway a cruell Storme, which they call the *Tuffon*, fearful even to men on land; which is not alike extreme euery yeare.”—*Finch*, in *Purchas*, i. 423.

1613.—“E porque a terra he salitrosa e ventosa, he muy sogeita a tempestades, ora menor aquella chamada Enephía (*Ekephias*), ora maior chamada Tiphon (*Tufon*), aquelle do ordinario chamamos Tufhão ou Tormenta desfeita . . . o corre com tanta furia o impeto que desfas os tectos das casas e arranca arvores, o as vezes do mar lança as embarcações em terra nos campos do sertão.”—*Godinho de Eredia*, i. 36r.

1615.—“And about midnight Capt. Adams went out in a bark aboard the *Hozander* with many other barks to tow her in, we fearing a tuffon.”—*Cock's Diary*, i. 50.

1621.—“3. Typhones majores, qui per latitudinem aliquam corripunt, et corrupti sorbent in sursum, raro hunt; at vorices, sive turbines exigui et quasi ludieri, frequentior.

“4. Omnes procellae et typhones, et turbines majores, habent manifestum motum praecipiti, aut vibrationis deorsum magis quam alii venti.”—*Baron, Hist. Ventorum*, in *B. Montagu's* ed. of *Works*, x. 49. In the translation by R. G. (1671) the words are rendered “the greater typhones.”—*Ibid.* xiv. 268.

1623.—“*Francis Fernandez* writeth, that in the way from Malacca to Japan they are encountered with great stormes which they call *Tuffons*, that blow foue and twentie houres, beginning from the North to the East, and so about the Compass.”—*Purchas, Pilgrimage*, 600.

1688.—“*Tuffoons* are a particular kind of violent Storms blowing on the Coast of Tonquin . . . it comes on fierce and blows very violent, at N.E. twelve hours more or less. . . . When the Wind begins to abate it dies away suddenly, and falling flat calm it continues so an hour, more or less; then the Wind comes round about to the S.W. and it blows and rains as fierce from thence, as it did before at N.E. and as long.”—*Dampier*, ii. 3d.

1712.—“Non v'è spavento paragonabile a quello de' naviganti, quali in mezzo all' oceano assallati d'ogni intorno da turbini o da tifoni.”—*P. Paolo Sgriveri, Mann. dell' Anima*, Ottobre 11. (Borrowed from Della Crusca Voc.).

1721.—“I told them they were all strangers to the nature of the Moussoons and Tuffoons on the coast of India and China.”—*Shellock's Voyage*, 383.

1727.—“ . . . by the Beginning of September, they reacht the Coast of China, where meeting with a Tuffoon, or a North East Storm, that often blows violently about that Season, they were forced to bear away for Johore.”—*J. Hamilton*, ii. 69; [ed. 1711, ii. 88].

1737.—
“In the dread Ocean, undulating wide,
Beneath the radiant line that girds the globe,
The circling Typhon, whirl'd from point to point,
Exhausting all the rage of all the Sky. . . .”
Thomson, Summer.

1780.—Appended to Dunn's New Directory, 5th ed. is:—

“PROGNOSTIC of a Tuffoon on the Coast of China. By ANTONIO PASCAL DE ROSA, a Portuguese Pilot of MACAO.”

c. 1810.—(Mr. Martyn) “was with us during a most tremendous touffan, and no one who has not been in a tropical region can, I think, imagine what these storms are.”—*Mrs. Sherwood's Autobiog.* 382.

1826.—“A most terrific toofaun . . . came on that seemed likely to tear the very trees up by the roots.”—*John Shipp*, ii. 235.

“I thanked him, and enquired how this toofaun or storm had arisen.”—*Pandurang Hari*, [ed. 1873, i. 59].

1830.—“A hurricane has blown over since gunfire; clouds of dust are borne along upon the rushing wind; not a drop of rain; nothing is to be seen but the whirling clouds of the tifaun. The old peepul-tree moans, and the wind roars in it as if the storm would tear it up by the roots.”—*Wanderings of a Pilgrim*, ii. 53.

1840.—“Slavers throwing overboard the Dead and Dying—Typhoon coming on.”

“‘Aloft all hands, strike the topmasts and below;
Yon angry setting sun, and fierce-edged clouds
Declare the Typhoon’s coming’ &c.
(*Fallacies of Hope*).”

J. M. W. Turner, in the R.A. Catalogue.

Mr. Ruskin appears to have had no doubt as to the etymology of Typhoon, for the rain-cloud from this meteor is engraved in *Modern Painters*, vol. iv. as “The Locks of Typhon.” See Mr. Hamerton’s *Life of Turner*, pp. 258, 291, 315.

Punch parodied Turner in the following imaginary entry from the R.A. Catalogue:

“34.—A Typhoon bursting in a Simoon over the Whirlpool of Maelstrom, Norway, with a ship on fire, an eclipse and the effect of a lunar rainbow.”

1853.—“. . . pointing as he spoke to a dark dirty line which was becoming more and more visible in the horizon:

“‘By Jove, yes!’ cried Stanton, ‘that’s a typhaun coming up, sure enough.’”—*Oakfield*, i. 122.

1859.—“The weather was sultry and unsettled, and my Jemadar, Ramdeen Tewarry . . . opined that we ought to make ready for the coming tufhaun or tempest. . . . A darkness that might be felt, and that no lamp could illumine, shrouded our camp. The wind roared and yelled. It was a hurricane.”—*Lt. Col. Lewin, A Fly on the Wheel*, p. 62.

Compare the next quotation, from the same writer, with that given above from Couto respecting the *Olho de Boi*:

1885.—“The district was subject to cyclonic storms of incredible violence, fortunately lasting for a very short time, but which often caused much destruction. These storms were heralded by the appearance above the horizon of clouds known to the natives by the name of ‘lady’s eyebrows,’ so called from their being curbed in a narrow black-arched wisp, and these most surely foretold the approach of the tornado.”—*Ibid.*, 176.

TYRE, s. Tamil and Malayāl, *tayir*. The common term in S. India for curdled milk. It is the Skt. *dadhi*, Hind. *dahi* of Upper India, and probably the name is a corruption of that word.

1629.—“Many reasoned with the Jesuits, and some held vain Discourses of the Creation, as that there were seven seas; one of Salt water, the second of Fresh, the third of Honey, the fourth of Milk, the fifth of Tair (which is Cream beginning to sour). . . .”—*Purchas, Pilgrimage*, 561.

1651.—“Tayer, dat is dieke Meleh, die wie *Sien* nommen.”—*Rogierius*, 138.

1672.—“Curdled milk, Tayer, or what we call *Sanne*, is a thing very grateful to them, for it is very cooling, and used by them as a remedy, especially in hot fevers and smallpox, which is very prevalent in the country.”—*Baldacus, Zeylon*, 403.

1776.—“If a Bramin applies himself to commerce, he shall not sell . . . Camphire and other aromatics, or Honey, or Water, or Poison, or Flesh, or Milk, or Tyer (Sour Cream) or Ghee, or bitter Oil. . . .”—*Haklud, Code*, 41.

1782.—“Les uns en furent affligés pour avoir passé les nuits et dormi en plein air; d’autres pour avoir mangé du riz froid avec du Tair.”—*Sonnarut*, i. 201.

c. 1781.—“The Sanissi (*Sunayasee*), who lived near the *chaudrie* (see **CHOUTRY**), took charge of preparing my meal, which consisted of rice, vegetables, *tayar* (*lait caillé*), and a little *molegonir*” (*eau poirée*—see **MULLIGATAWNY**).—*Haefner*, i. 117.

[1800.—“The boiled milk, that the family has not used, is allowed to cool in the same vessel; and a little of the former day’s tyre, or curdled milk, is added to promote its coagulation. . . .”—*Duchanan, Mysore*, ii. 14.]

1822.—“He was indeed poor, but he was charitable; so he spread before them a repast, in which there was no lack of ghee, or milk, or tyer.”—*The Gooroo Paramarian*, E.T. by Babinpton, p. 80.

U

UJUNG TANAH, n.p. This is the Malay name (nearly answering to ‘Land’s End,’ from *Ujung*, ‘point or promontory,’ and *tanah*, ‘land’) of the extreme end of the Malay Peninsula terminating in what the maps call Pt. Romania. In Godinho de Eredia’s *Declaração de Malaca* the term is applied to the whole Peninsula, but owing to the interchangeable use of *u*,

r, and of j, i, it appears there throughout as *Viontana*. The name is often applied by the Portuguese writers to the Kingdom of Johor, in which the Malay dynasty of Malacca established itself when expelled by Albuquerque in 1511; and it is even applied (as in the quotation from Barros) to their capital.

c. 1539.—"After that the King of Jantana had taken that oath before a great Caes (Casia) of his, called *Ram Marhana*, upon a festival day when as they solemnized their Ramadan (Ramdam) . . ."—*Janbo* in *Cyclopædia*, p. 59.

1553.—"And that you may understand the position of the city of *Ujantana*, which Don Stephen went to attack, you must know that *Ujantana* is the most southerly and the most easterly point of the mainland of the Malacca coast, which from this Point (distant from the equator about a degree, and from Malacca something more than 10 leagues) turns north in the direction of the Kingdom of Siam. . . . On the western side of this Point a river runs into the sea, so deep that ships can run up it 1 league beyond the bar, and along its banks, well inland, King *Akudin* had established a big town. . . ."—*Barros*, IV. xi. 13.

1551.—" . . . en Muar, in *Ojantana* . . ."—*Batula*, *Tarika*, 105.

UMBRELLA, s. This word is of course not Indian or Anglo-Indian, but the thing is very prominent in India, and some interest attaches to the history of the word and thing in Europe. We shall collect here a few quotations bearing upon this. The knowledge and use of this serviceable instrument seems to have gone through extraordinary eclipses. It is frequent as an accompaniment of royalty in the Nineveh sculptures; it was in general Indian use in the time of Alexander; it occurs in old Indian inscriptions, on Greek vases, and in Greek and Latin literature; it was in use at the court of Byzantium, and at that of the Great Khan in Mongolia, in medieval Venice, and more recently in the semi-savage courts of Madagascar and Ashantee. Yet it was evidently a strange object, needing particular description, to John Marignolli (c. 1350), Ituy Clavijo (c. 1401), Barbosa (1516), John de Barros (1553), and Minshew (1617). See also CHATTA, and SOMBRERO.

c. n.c. 325.—"Τοις δὲ παρωγὰς λέγει Νάραχοι ὅτι βάπτονται Ἰνδοὶ . . . καὶ σκεῖδα ὅτι προβάλλονται, τοῦ θύρεος, ὅσοι

οἱ ἡμετέροισι Ἰνδοῖν."—*Arrian*, *Indica*, xvi.

c. n.c. 2.

"Ipse tene distenta suis umbracula virgis; Ipse face in turba, qua venit illa, locum."

Orat., *Art. Amat.* ii. 209-210.

c. A.D. 6.

"Aurea pelloleant rapulos umbracula soles Quis tamen Herculeas sustinuerat manus."—*Ibid.* *Tusti*, n. 311-312.

c. A.D. 100.

"En, cui tu viridem umbellam, cui succina mittas Grandis natalis quoties redit, . . ."

Juvenal., iv. 50-51.

c. 200.—" . . . ἑταίρῳ δὲ καὶ ἄλλῳ ἀνδρὶ ἀργυροπῶδα, καὶ στρογγυλῇ, καὶ σὺν ἡνὶν οὐρανῶσιν ἁπλοῦν, καὶ ὁρθὸν ἀργυροῖς, καὶ ἐπιπλοῦς σκεῦδον . . ."—*Athenaeus*, lib. ii. 134. § 31.

c. 340.—"Ubi si inter aurata stabella lacinus series insiderint muscae, vel per foramen umbraculi penobis radiolus irruerit solis, queruntur quod non sunt apud Crumenos nati."—*Ammianus Marcellinus*, XXVIII. iv.

1218.—"Ubi etiam quoddam Solium (v. Sottolum), sive tentorium, quod portatur super caput Imperatoris, fuit praesentatum eadem, quod totum erat praeparatum cum gemmis."—*Joan. de Plano Carpini*, in *Re. de F.*, iv. 759-760.

c. 1292.—"Et a haute festes porte Monsignor le Dus une corone d'or . . . et la on il vait a hautes festes et vait apres lui un damoiseau qui porte une umbrele de dras k or sur son chief . . ."

and again :

"Et apres s'en ret Monsignor li Dus de son ombrele que li dona Monsignor l'Apostallo, et cele ombrele est d'un dras (s) or, que la porte un damoiseau entre ses mains, que s'en ret toles voies apres Monsignor li Dus."—*Venetian Chronicle of Martino da Canal*, *Archiv. Stor. Ital.*, I. Ser. viii. 214, 560.

1295.—"Et tout cels . . . ont par commandement que toutes fois que li chevau-chent doivent avoir sus lo chief un palieque que on dit ombrel, que on porte sur uno lancee en senellence de grant seigneurie."—*Marco Polo*, *Text of Pavthier*, I. 25-7.

c. 1332.—(At Constantinople) "the inhabitants, military men or others, great and small, winter and summer, carry over their heads huge umbrellas (una hullat)."—*Ibn Batuta*, ii. 410.

c. 1335.—"Whenever the Sultan [of Delhi] mounts his horse, they carry an umbrella over his head. But when he starts on a march to war, or on a long journey, you see carried over his head seven umbrellas, two of which are covered with jewels of inestimable value."—*Al-i-Ibuddin Dinwidi*, in *Not. et Extr.* xiii. 190.

1401.—"And over her head they bore a shado (sombra) carried by a man, on a

shaft like that of a lance; and it was of white silk, made like the roof of a round tent, and stretched by a hoop of wood, and this shade they carry over the head to protect them from the sun."—*Clarijo*, § cxvii.

1541.—"Then next to them marches twelve men on horseback, called Perotandas, each of them carrying an Umbrello of carnation Sattin, and other twelve that follow with banners of white damask."—*Pinto*, in *Cogan's E.T.*, p. 135.

In the original this runs :

"Vão doze homes a cavallo, que se chamão perotandas, cõ sombreyras do citim cramesin nas mãos a modo de esparavels postos em caxetas muyto compridas (like tents upon very long staves) et outros doze cõ bândeyras de damasco branco."

[c. 1590.—"*The Ensigns of Royalty*. . . 2. The Chattr, or umbrella, is adorned with the most precious jewels, of which there are never less than seven. 3. The Sâibân is of an oval form, a yard in length, and its handle, like that of the umbrella, is covered with brocade, and ornamented with precious stones. One of the attendants holds it, to keep off the rays of the sun. It is also called *Aftâbgar*."—*Âin*, i. 50.]

1617.—"An Elmbrell, a fashion of round and broade fanne, wherewith the Indians, and from them our great ones preserve themselves from the heats of the scorching sunne. G. Ombrare, m. Ombrelle, f. I. Ombrëlla. L. Vmbella, ad vmbra, the shadow, est enim instrumentum quo solem à facie arcens ¶ Iuven. Gr. εκκλιδιον, diminut. a εκκλ, i. vmbra. T. Schabhtut, q. schathtut, à schatten, i. vmbra, et hut, i. pileus, à quo, et B. Schinhorcht. Br. Teggidel, à teg. i. pulchrum forma, et gidd, pro ridido, i. protegere; hæc enim vmbellæ finis."—*Minshen* (1st ed. s.v.).

1644.—"Here (at Marseilles) we bought umbrellas against the heats."—*Erdyn's Diary*, 7th Oct.

1677.—(In this passage the word is applied to an awning before a shop. "The Streets are generally narrow . . . the better to receive the advantages of Umbrello's extended from side to side to keep the sun's violence from their customers."—*Flyer*, 222.

1681.—"After these comes an Elephant with two Priests on his back; one whereof is the Priest before spoken of, carrying the painted Stick on his shoulder. . . The other sits behind him, holding a round thing like an Vmbrello over his head, to keep off Sun or Rain."—*Knox's Ceylon*, 79.

1709.—" . . . The Young Gentleman belonging to the Custom-house that for fear of rain borrowed the Umbrella at Will's Coffee-house in Cornhill of the Mistress, is hereby advertised that to be dry from head to foot in the like occasion he shall be welcome to the Maid's patters."—*The Female Tatler*, Dec. 12, quoted in *Malcolm's Anecdotes*, 1803, p. 426.

1712.

"The tuck'd up semstress walks with hasty strides
While streams run down her oil'd umbrella's sides."

Scarf, A City Shower.

1715.

"Good housewives all the winter's rage despise,
Defended by the riding hood's disguise;
Or underneath the Umbrella's oily shade
Safe through the wet on clinking patters tread."

"Let Persian dames the Umbrella's ribs display
To guard their beauties from the sunny ray;
Or sweating slaves support the shady load
When Eastern monarchs show their state abroad;
Britain in winter only knows its aid
To guard from chilly showers the walking maid."

Gay, Trivia, i.

1850.—*Advertisement posted at the door of one of the Sections of the British Association meeting at Edinburgh.*

"The gentleman, who carried away a brown silk umbrella from the — Section yesterday, may have the cover belonging to it, which is of no further use to the Owner, by applying to the Porter at the Royal Hotel."—(From *Personal Recollection*.)—It is a curious parallel to the advertisement above from the *Female Tatler*.

UPAS, s. This word is now, like *Juggernaut*, chiefly used in English as a customary metaphor, and to indicate some institution that the speaker wishes to condemn in a compendious manner. The word *upas* is Javanese for poison; [Mr. Scott writes: "The Malay word *upas*, means simply 'poison.' It is Javanese *hupas*, Sundanese *upas*, Balinese *hupas*, 'poison.' It commonly refers to vegetable poison, because such are more common. In the Lampong language *upas* means 'sickness.'"] It became familiar in Europe in connection with exaggerated and fabulous stories regarding the extraordinary and deadly character of a tree in Java, alleged to be so called. There are several trees in the Malay Islands producing deadly poisons, but the particular tree to which such stories were attached is one which has in the last century been described under the name of *Antiaris toxicaria*, from the name given to the poison by the Javanese proper, viz. *Antjar*, or *Anchar* (the name of the tree all over Java), whilst it is known to the Malays and people of Western Java as *Upas*, and in Celebes and the Philippine Islands as *Ipo* or *Hipo*.

[According to Mr. Scott "the Malay name for the 'poison-tree,' or any poison-tree, is *pohun upas*; *pohun upas*, represented in English by *bohon-upas*. The names of two poison-trees, the Javanese *anchar* (Malay also *anchar*) and *chetik*, appear occasionally in English books. . . The Sundanese name for the poison tree is *bulo ompla*."] It was the poison commonly used by the natives of Celebes and other islands for poisoning the small bamboo darts which they used (and in some islands still use) to shoot from the blow-tube (see **SUMPITAN, SARBATANE**).

The story of some deadly poison in these islands is very old, and we find it in the *Travels of Friar Odoric*, accompanied by the mention of the disgusting antidote which was believed to be efficacious, a genuine Malay belief, and told by a variety of later and independent writers, such as Nieuhof, Saar, Tavernier, Cleyer, and Knempfer.

The subject of this poison came especially to the notice of the Dutch in connection with its use to poison the arrows just alluded to, and some interesting particulars are given on the subject by Bontius, from whom a quotation is given below, with others. There is a notice of the poison in De Bry, in Sir T. Herbert (whence-soever he borrowed it), and in somewhat later authors about the middle of the 17th century. In March 1666 the subject came before the young Royal Society, and among a long list of subjects for inquiry in the East occur two questions pertaining to this matter.

The illustrious Rumphius in his *Herbarium Amboinense* goes into a good deal of detail on the subject, but the tree does not grow in Amboyna where he wrote, and his account thus contains some ill-sounded statements, which afterwards lent themselves to the fabulous history of which we shall have to speak presently. Rumphius however procured from Macassar specimens of the plant, and it was he who first gave the native name (*Ipo*, the Macassar form) and assigned a scientific name, *Arbor toxicaria*.* Passing over with simple

mention the notices in the appendix to John Ray's *Hist. Plantarum*, and in Valentijn (from both of which extracts will be found below), we come to the curious compound of the loose statements of former writers magnified, of the popular stories current among Europeans in the Dutch colonies, and of pure romantic invention, which first appeared in 1783, in the *London Magazine*. The professed author of this account was one Foersch, who had served as a junior surgeon in the Dutch East Indies.† This person describes the tree, called *bohon-upas*, as situated "about 27 leagues† from Batavia, 11 from Soura Kartia, the seat of the Emperor, and between 18 and 20 leagues from Tinkjoe" (probably for *Tinjoe*, i.e. Djokjo-Karta), "the present residence of the Sultan of Java." Within a radius of 15 to 18 miles round the tree no human creature, no living thing could exist. Condemned malefactors were employed to fetch the poison; they were protected by special arrangements, yet not more than 1 in 10 of them survived the adventure. Foersch also describes executions by means of the Upas poison, which he says he witnessed at Soura Kartia in February 1776.

The whole paper is a very clever piece of sensational romance, and has impressed itself indelibly, it would seem, on the English language; for to it is undoubtedly due the adoption of that standing metaphor to which we have alluded at the beginning of this article. This effort may, however, have been due not so much directly to the article in the *London Magazine* as to the adoption of the fable by the famous ancestor of a man still more famous, Erasmus Darwin, in his poem of the *Loves of the Plants*. In that work not only is the essence of Foersch's story embodied in the verse, but the story itself is quoted at length in the notes. It is said that Darwin was warned of the worthlessness of the narrative, but was unwilling to rob his poem of so sensational an episode.

Nothing appears to be known of Foersch except that there was really a person of that name in the medical

* It must be kept in mind that though Rumphius (George E. and Rumphius) died in 1693, his great work was not printed till nearly fifty years afterwards (1711).

† Foersch was a surgeon of the third class at Samarang in the year 1773.—*Horsfield*, in *Pat. Trans.*, as quoted below.

† This distance is probably a clerical error. It is quite inconsistent with the other two assigned.

service in Java at the time indicated. In our article *ANACONDA* we have adduced some curious particulars of analogy between the Anaconda-myth and the Upas-myth, and intimated a suspicion that the same hand may have had to do with the spinning of both yarns.

The extraordinary *clat* produced by the Foerschian fables led to the appointment of a committee of the Batavian Society to investigate the true facts, whose report was published in 1789. This we have not yet been able to see, for the report is not contained in the regular series of the *Transactions* of that Society; nor have we found a refutation of the fables by M. Charles Coquebert referred to by Leschenault in the paper which we are about to mention. The poison tree was observed in Java by Deschamps, naturalist with the expedition of D'Entrecasteaux, and is the subject of a notice by him in the *Annales de Voyages*, vol. i., which goes into little detail, but appears to be correct as far as it goes, except in the statement that the Anchar was confined to Eastern Java. But the first thorough identification of the plant, and scientific account of the facts was that of M. Leschenault de la Tour. This French savant, when about to join a voyage of discovery to the South Seas, was recommended by Jussieu to take up the investigation of the Upas. On first enquiring at Batavia and Samarang, M. Leschenault heard only fables akin to Foersch's romance, and it was at Surakarta that he first got genuine information, which eventually enabled him to describe the tree from actual examination.

The tree from which he took his specimens was more than 100 ft. in height, with a girth of 18 ft. at the base. A Javanese who climbed it to procure the flowers had to make cuts in the stem in order to mount. After ascending some 25 feet the man felt so ill that he had to come down, and for some days he continued to suffer from nausea, vomiting, and vertigo. But another man climbed to the top of the tree without suffering at all. On another occasion Leschenault, having had a tree of 4 feet girth cut down, walked among its broken branches, and had face and hands besprinkled with the gum-resin, yet neither did he suffer; he adds, however, that he

had washed immediately after. Lizards and insects were numerous on the trunk, and birds perched upon the branches. M. Leschenault gives details of the preparation of the poison as practised by the natives, and also particulars of its action, on which experiment was made in Paris with the material which he brought to Europe. He gave it the scientific name by which it continues to be known, viz. *Antiaris toxicaria* (N.O. *Artocarpaceae*)*.

M. Leschenault also drew the attention of Dr. Horsfield, who had been engaged in the botanical exploration of Java some years before the British occupation, and continued it during that period, to the subject of the Upas, and he published a paper on it in the *Batavian Transactions* for 1813 (vol. vii.). His account seems entirely in accordance with that of Leschenault, but is more detailed and complete, with the result of numerous observations and experiments of his own. He saw the *Antiaris* first in the Province of Poegar, on his way to Banyuwangi. In Blambangan (eastern extremity of Java) he visited four or five trees; he afterwards found a very tall specimen growing at Passaruwang, on the borders of Malang, and again several young trees in the forests of Japara, and one near Onarang. In all these cases, scattered over the length of Java, the people knew the tree as *anchar*.

Full articles on the subject are to be found (by Mr. J. J. Bennet) in Horsfield's *Plantae Javanicae Rariorae*, 1838-52, pp. 52 *seqq.*, together with a figure of a flowering branch pl. xiii.; and in Blume's *Rumphia* (Brussel, 1830), pp. 46 *seqq.*, and pls. xxii., xxiii.; to both of which works we have been much indebted for guidance. Blume gives a drawing, for the truth of which he vouches, of a tall specimen of the trees. These he describes as "*rustas, arduas, et a ceteris segregatas*,"—solitary.

* Leschenault also gives the description of another and still more powerful poison, used in a similar way to that of the *Antiaris*, viz. the *kleu*, called sometimes *Upas Kofa*, the plant producing which is a *Strychnos*, and a creeper. Though, as we have said, the name *Upas* is generic, and is applied to this, it is not the *Upas* of English metaphor, and we are not concerned with it here. Both kinds are produced and prepared in Java. The *Ipo* (a form of *Upas*) of Macassar is the *Antiaris*; the *Ipo* of the Borneo Dayaks is the *Tritu*.

and eminent, on account of their great longevity, (possibly on account of their being spared by the axe &c. but not for any such reason as the fables allege. There is no lack of adjoining vegetation; the spreading branches are clothed abundantly with parasitical plants, and numerous birds and squirrels frequent them. The stem throws out 'wings' or buttresses (see Horsfield in the *Lat. Trans.*, and Blume's Pl.) like many of the forest trees of Further India. Blume refers, in connection with the origin of the prevalent fables, to the real existence of exhalations of carbonic acid gas in the volcanic tracts of Java, dangerous to animal life and producing sterility around, alluding particularly to a paper by M. Loudoun (a Dutch official of Scotch descent), in the *Edinburgh New Phil. Journal* for 1832, p. 102, containing a formidable description of the Guwo Upar or Poison Valley on the frontier of the Pekalongan and Banyumas provinces. We may observe, however, that, if we remember rightly, the exaggerations of Mr. Loudoun have been exposed and ridiculed by Dr. Junguhn, the author of "*Java*." And if the Foersch legend be compared with some of the particulars alleged by several of the older writers, e.g. Camell (in Ray), Valentijn, Spichman, Kaempfer, and Rumphius, it will be seen that the *basis* for a great part of that *putrida commentatio*, as Blume calls it, is to be found in them.

[For some details as to the use of the Upas poison, and an analysis of the Arrow-poisons of Borneo by Dr. L. Lewin (from Virchow's *Archiv. für Pathol. Anat.* 1891, pp. 317-25) see Ling Roth, *Natives of Sarawak*, ii. 189 *seqq.* and for superstitions connected with these poisons, Skat, *Malay Magic*, 426.]

c. 1339. — "En questo role sono molte cose maravigliose e strane. Onde alcuni arbori li sono . . . che fanno veleno pe' uomini . . . Quelli nominali sono quasi tutti corali, e quando vanno a battaglia portano ciascuno uno canna in mano, di lunghezza d'un braccio e porgono in capo de la canna uno ago di ferro attizzato in quel veleno, e rodano quella canna e l'ago vola e percuotelo dove vogliono, e incontramento quelli che perco' o muore. Na egli hanno la tira piena di sterco d'huomo e una colla di sterco gurrice l'huomo da queste cotale pontura." *Scritta di Frate Odorico, from Palatina MS., in Cuthary, etc., App., p. xlix.*

c. 1630. — "And (in Makaveer) which is no less infernal, the men use long canes or truncheons" (said Semipalmians see SEMIPALMIAN, out of which they can (and use it) blow a little pecking quill, which if it draw the last drop of blood from any part of the body, it kills him (though the strongest man living) the immediately, some venoms operate in an hour, other, in a moment, the veins and body (by the virulence of the poison) corrupting and rotting presently, to any man's terror and amazement, and serve to live where such abominations predominate." — *Sir T. Herbert*, ed. 1634, p. 220.

c. 1631 "I will now conclude; but I first must say something of the poison used by the King of Macassar in the Island of Celebes to envenom those little arrows which they shoot through blowing-tubes, a poison so deadly that it causes death more rapidly than a dagger. For one wounded ever so lightly, be it but a scratch bringing blood, or a prick in the heel, immediately begins to nod like a drunken man, and falls dead to the ground. And within half an hour of death this pernicious poison so corrupts the flesh that it can be plucked from the bones like so much mucus. And what seems still more marvellous, if a man (e.g.) be scratched in the thigh, or bicher in the body, by another point which is not poisoned, and the still warm blood as it flows down to the feet be merely touched by one of these poisoned little arrows, swift as wind the pestilential influence ascends to the wound, and with the same swiftness and other effects snatches the man from among the living.

"There are no idle tales, but the experience of eye-witnesses, not only among our countrymen, but among Danes and Englishmen,"—*Jac. Bontii*, lib. v. cap. xxxiii.

George Colman the Younger founded on the Foerschian Uprisynth, a kind of melodrama, called the *Lair of Jara*, first acted at Covent Garden May 11, 1892. We give some quotations below.*

* I remember when a boy reading the whole of Tyndal's story in a fascinating book, called *Wood's Zoography*, which I have not seen for half a century, and which, I should suppose from my recollection, was more sensational than scientific. — J.

1646.—“Es wachst ein Baum auf *Macassar*, einer Ost auf der Insel *Celebes*, der ist trefflich vergiftet, dass wann einer nur an einem Glied damit verletzt wird, und man solches nit alsbald wegschlägt, der Gift geschwind zum Herzen silet, und den Garaus machet” (then the antidote as before is mentioned). . . . “Mit solchem Gift schmieren die *Bandanese* Ihre lange Pfeil, die Sie von grossen Bögen, einer Mannslang hoch, hurtig schiessen; in *Banda* aber tahten Ihre Weiber grossen Schaden damit. Denn Sie sich auf die Baume setzten, und kleine Fischgeraht damit schmierten, und durch ein gehblert Rohrlein, von einem Baum, auf unser Volk schoossen, nit grossen nachtragen Schaden.” —*Saar, Ost-Indische Fünfzehn-Jährige Krieger-Dienste* . . . 1672, pp. 46-47.

1667.—“*Enquires for Suratt, and other parts of the East Indies.*”

“19. Whether it be true, that the only Antidote hitherto known, against the famous and fatal *macassar-poison*, is *human ordure*, taken inwardly? And what substance that poison is made of?”—*Phil. Trans.* vol. ii. Anno 1667 (Proceedings for March 11, 1666, i.e. N.S. 1667), d. 417.

1682.—“The especial weapons of the *Makassar* soldiers, which they use against their enemies, are certain pointed arrowlets about a foot in length. At the foremost end these are fitted with a sharp and pointed fish-tooth, and at the butt with a knob of spongy wood.

“The points of these arrows, long before they are to be used, are dypt in poison and then dried.

“This poison is a sap that drips from the bark of the branches of a certain tree, like resin, from pine-trees.

“The tree grows on the Island *Makassar*, in the interior, and on three or four islands of the *Bugis*es (see *BUGIS*), round about *Makassar*. It is about the height of the clove-tree, and has leaves very similar.

“The fresh sap of this tree is a very deadly poison; indeed its virulence is incurable.

“The arrowlets prepared with this poison are not, by the *Makassar* soldiers, shot with a bow, but blown from certain blow-pipes (mit *zekere spatien gepat*); just as here, in the country, people shoot birds by blowing round pellets of clay.

“They can with these in still weather hit their mark at a distance of 4 rods.

“They say the *Makassers* themselves know no remedy against this poison . . . for the poison presses swiftly into the blood and vital spirits, and causes a violent inflammation. They hold (however) that the surest remedy for this poison is . . .” (and so on, repeating the antidote already mentioned).—*Joan Nieuhof's Zee en Land Reize*, &c., pp. 217-218.

c. 1681.—“*Arbor Toxicaria*, Ipo.

“I have never yet met with any poison more horrible and hateful, produced by any vegetable growth, than that which is derived from this lactescent tree.

Moreover beneath this tree, and in its whole circumference to the distance of a stone-cast, no plant, no shrub, or herbage will grow; the soil beneath it is barren, blackened, and burnt as it were . . . and the atmosphere about it is so polluted and poisoned that the birds which alight upon its branches become giddy and fall dead * * * all things perish which are touched by its emanations, insomuch that every animal shuns it and keeps away from it, and even the birds eschew flying by it.

“No man dares to approach the tree without having his arms, feet, and head wrapped round with linen . . . for Death seems to have planted his foot and his throne beside this tree. . . .” (He then tells of a venomous basilisk with two feet in front and fiery eyes, a crest, and a horn, that dwelt under this tree). * * *

“The Malays call it *Cayu Upas*, but in *Macassar* and the rest of *Celebes* it is called *Ipo*.

“It grows in desert places, and amid bare hills, and is easily discerned from afar, there being no other tree near it.”

—*Rumphii, Herbarium Amboinense*, ii. 263-268.

1685.—“I cannot omit to set forth here an account of the poisoned missiles of the Kingdom of *Macassar*, which the natives of that kingdom have used against our soldiers, bringing them to sudden death. It is extracted from the Journal of the illustrious and gallant admiral, II. Cornelius Spielman. . . . The natives of the kingdom in question possess a singular art of shooting arrows by blowing through canes, and wounding with these, insomuch that if the skin be but slightly scratched the wounded die in a twinkling.”

(Then the old story of the only antidote).

The account follows extracted from the Journal.

“There are but few among the *Macassars* and *Bugis* who possess the real knowledge needful for selecting the poison, so as to distinguish between what is worthless and what is highest quality. . . . From the princes (or *Rajas*) I have understood that the soil in which the trees affording the poison grow, for a great space round about produces no grass nor any other vegetable growth, and that the poison is properly a water or liquid, flowing from a bruise or cut made in the bark of those trees, oozing out as sap does from plants that afford milky juices. . . . When the liquid is being drawn from the wounded tree, no one should carelessly approach it so as to let the liquid touch his hands, for by such contact all the joints become stiffened and contracted. For this reason the collectors make use of long bamboos, armed with sharp iron points. With these they stab the tree with great force, and so get the sap to flow into the canes, in which it

speedily hardens."—Du. Corn. Spielman . . . *de Telis dethario Veneno infectis in Macassar, et aliis Regnis Insular Celebes; ex ejus Diario extracta. Hinc præmittitur brevis narratio de hac materia in Du. Andreæ Cloyeri. In Miscellanea Curiosa, sic Ephemeridum. . . . Academiæ Naturæ Curiosorum, Dec. II. Annus Tertius. Anni MDCLXXIV., Norimbergæ (1685), pp. 127 seqq.*

1701.—"Ipo ou Hypo arbor est mediocris, folio parvo, et obscure virienti, quæ tam malignæ et nocivæ qualitatis, ut omni vivens umbrâ suâ interimat, unde narrant in circintu, et umbræ distinctæ, plurima ossium mortuorum hominum animaliumque videri. Circumvicinas etiam plantas enecat, et aves incidentes interficere ferunt, si Nucis Vomucæ Igavæ, plantam non invenciant, qua reperta vitæ quidem donantur et servantur, sed defluviū patiuntur pluvium. . . . Hypo luo Indi Camucou et Samoul, Hispanis menseisimi, longis, exsurgunt arundines portici, sagittis intoxicandis deorsuturum irremediabile venenum, omnibus aliis alexipharmacis superius, præterquam stercore humano propinatio. An Argensolæ arbor comosa, quam Insulæ Celebes ferunt, ejus umbra occidentalis mortifera, orientalis antidotum! . . ."—*De quibusdam Arboribus Venenatis, in Herbarum altiarumque Stirpem in Insula Luzone . . . a Roddo Patre Georgio Camello, S.J. Syllabus ad Joannem Raim transmissus. In Appendix, p. 87, of Joan. Ruif Hist. Plantarum. Vol. III. (London 1701).*

1712.—"Maxima autem celebritas radiculæ enata est, ab eximia illa virtute, quam adversus toxicum Macassarionso præstat, exitiale illud, et vix alio remedio vincibile. Est venenum hoc succus lacteus et pinguis, qui colligitur ex recens sauciata arbore quadam, indigenes Ipu, Malajis Javanisquo Upâ dictâ, in abditiis locis sylvarum Insulæ Celebes . . . crescento . . . ejus gemunum et in solâ Macassarâ gorminantis succum, qui colligero suscipiunt, præsentissimis vitæ periculis so exponant necesse est. Nam ad quærendam arborem loca dumvis beluisque infesta penetranda sunt, inventa vero, nisi ominis vulnoretur, et ab eâ parte, a qua ventus adspicit, vel aura incumbit, aggressores erumpente halitu subito suffocabit. Quam sortem etiam experiri dicuntur volucres, arborem recens vulneratam transvolantes. Collectio exitiosi liquoris, mortis ob patrata maleficia damnatis committitur, eo pacto, ut poena remittatur, si liquorem reportaverint. . . . Sylvam ingrediuntur longâ instructi arundine . . . quam altera extremitate . . . ex asso acunt, ut ad pertundendam arboris corticem valeat. . . . Quam longo possunt, ab arbore constituti, arundinis aciem arbori valide intrudunt, et liquoris, ex vulnere effluentis, tantum excipiunt, quantum arundinis cavo ad proximum usque internodium capi potest. . . . Reduces, supplicio et omni discrimine defuncti, hoc vitæ suæ λυττον Regi offerunt. Ita narrarunt mihi populares Celebani, hodie Macassari dicti. Quis autem veri quicquam ex Asiaticorum oro referat, quod ingentis

non implicatur . . . ?"—*Kaempfer, Amoen. Esot., 575-576.*

1726.—"But among all sorts of trees, that occur here, or hereabouts, I know of none more pernicious than the sap of the Macassar Poison tree * * * They say that there are only a few trees of this kind, occurring in the district of *Tuaitte* on Celebes, and that none are employed except, at a certain time of the year when it is procurable, those who are condemned to death, to approach the trees and bring away the poison. . . . The poison must be taken with the greatest care in Bamboos, into which it drips slowly from the bark of the trees, and the persons collected for this purpose must first have their hands, heads, and all exposed parts, well wound round with cloths. . . ."—*Valentin, iii. 218.*

1783.—"The following description of the *BOHON UPAS*, or *POISON TREE*, which grows in the Island of Java, and renders it unwholesome by its noxious vapours, has been procured for the *London Magazine*, from Mr. Heydinger, who was employed to translate it from the original Dutch, by the author, Mr. Foersch, who, we are informed, is at present abroad, in the capacity of surgeon on board an English vessel. . . .

"In the year 1774, I was stationed at Batavia, as a surgeon, in the service of the Dutch East India Company. During my residence there I received several different accounts of the *Bohon-Upas*, and the violent effects of its poison. They all then seemed incredible to me, but raised my curiosity in so high a degree, that I resolved to investigate this subject thoroughly. . . . I had procured a recommendation from an old Malayan priest to another priest, who lives on the nearest habitable spot to the tree, which is about fifteen or sixteen miles distant. The latter proved of great service to me on my undertaking, as that priest is employed by the Emperor to reside there, in order to prepare for eternity the souls of those who, for different crimes, are sentenced to approach the tree, and to procure the poison. . . . Malefactors, who, for their crimes, are sentenced to die, are the only persons to fetch the poison; and this is the only chance they have of saving their lives. . . . They are then provided with a silver or tortoise-shell box, in which they are to put the poisonous gum, and are properly instructed how to proceed, while they are upon their dangerous expedition. Among other particulars, they are always told to attend to the direction of the winds; as they are to go towards the tree before the wind, so that the alluvia from the tree are always blown from them. . . . They are afterwards sent to the house of the old priest, to which place they are commonly attended by their friends and relations. Here they generally remain some days, in expectation of a favourable breeze. During that time the ecclesiastic prepares them for their future fate by prayers and admonitions. When the hour of their departure arrives the priest puts them on a long

leather cap with two glasses before their eyes, which comes down as far as their breast, and also provides them with a pair of leather gloves. . . .

"The worthy old ecclesiastic has assured me, that during his residence there, for upwards of thirty years, he had dismissed above seven hundred criminals in the manner which I have described; and that scarcely two out of twenty returned." . . . &c &c — *London Magazine*, Dec. 1783, pp. 512-517.

The paper concludes :

"[We shall be happy to communicate any authentic papers of Mr. Foersch to the public through the *London Magazine*.]"

1789.—

"No spicy nutmeg scents the vernal gales,
Nor towering plantain shades the midday
vales,

No step retreating, on the sand impress'd,
Invites the visit of a second guest;

Fierce in drowd silence on the blasted
heath

Fell Upas sits, the Hydra Tree of death;
Lo! from one root, the onvenom'd soil
below,

A thousand vegetative serpents grow
. . . etc.

Darwin, Loves of the Plants; in The Botanic Garden, Pt. II.

1805. — "Notice sur le Pohon Upas ou Arbre à Poison; Extrait d'un Voyage inédit dans l'Intérieur de l'Île de Java, par L. A. Deschamps, D.M.P., l'un des compagnons du Voyage du Général d'Entrecasteaux.

"C'est au fond des sombres forêts de l'île de Java que la nature a caché le pohon upas, l'arbre le plus dangereux du règne végétal, pour le poison mortel qu'il renferme, et plus célèbre encore par les fables dont on l'a rendu le sujet. . . ." — *Annales des Voyages*, i. 69.

1810. — "Le poison fameux dont se servent les Indiens de l'Archipel des Moluques, et des îles de la Sonde, connu sous le nom d'ipo et upas, a intéressé plus que tous les autres la curiosité des Européens, parce que les relations qu'on en a donné ont été exagérées et accompagnées de ce merveilleux dont les peuples de l'Inde aiment à orner leurs narrations. . . ." — *Leschenault de la Tour, in Mémoire sur le Strychnos Tiouto et l'Antiaris toxicaria, plantes renommees de l'Île de Java*. . . . In *Annales du Muséum d'Histoire Naturelle*, Tom. XVIIème, p. 459.

1813. — "The literary and scientific world has in few instances been more grossly imposed upon than in the account of the Pohon Upas, published in Holland about the year 1780. The history and origin of this forgery still remains a mystery. Foersch, who put his name to the publication, certainly was . . . a surgeon in the Dutch East India Company's service about the time. . . . I have been led to suppose that his literary abilities were as mean as his contempt for truth was consummate.

Having hastily picked up some vague information regarding the Opas, he carried it to Europe, where his notes were arranged, doubtless by a different hand, in such a form as by their plausibility and appearance of truth, to be generally credited. . . . But though the account just mentioned . . . has been demonstrated to be an extravagant forgery, the existence of a tree in Java, from whose sap a poison is prepared, equal in fatality, when thrown into the circulation, to the strongest animal poisons hitherto known, is a fact." — *Horsfield, in Balarinn Trans.* vol. vii. art. x. pp. 2-4.

1822. — "The Law of Java," a Play . . . Scene. Kérta-Sara, and a desolate Tract in the Island of Java.

* * * * *

"Act I. Sc. 2.

Emperor. The haram's laws, which cannot
be repealed,
Had not enforced me to pronounce your
death,

* * * * *

One chance, indeed, a slender one, for life,
All criminals may claim.

Parbaya. Aye, I have heard
Of this your cruel mercy; — 'tis to seek
That tree of Java, which, for many a mile,
Sheds pestilence; — for where the Upas grows
It blasts all vegetation with its own;
And, from its desert confines, 'e'en those
brutes

That haunt the desert must shrink off, and
tremble.

Thence if, by miracle, a man condemned
Bring you the poison that the tree exudes,
In which you dip your arrows for the war,
He gains a pardon, — and the pained wretch
Who escaped the Upas, has escaped the
tyrant."

* * * * *

"Act II. Sc. 4.

Pengoose. Finely dismal and romantic,
they say, for many miles round the Upas;
nothing but poisoned air, mountains, and
melancholy. A charming country for
making *Mems* and *Nota benes*!"

* * * * *

"Act III. Sc. 1.

Pengoose. . . . That's the Divine, I suppose, who starts the poor prisoners, for the last stage to the Upas tree; an Indian Ordinary of Nowgate.

Servant, your brown Reverence! There's no people in the parish, but, I believe, you are the rector?

(Writing). "The reverend Mister Orzinga U.C.J.—The Upas Clergyman of Java."

George Colman the Younger.

[1844. — "We landed in the Rajah's boat at the watering place, near the Upas tree. . . ." — Here follows an interesting account by Mr Adams, in which he describes how "the mate, a powerful person and of strong constitution, felt so much stupified as to be compelled to withdraw from his position on the tree." — *Capt. Sir E. Belcher, Narr. of the Voyage of H.M.S. Samarang*, i. 180 sqq.]

1868.—"The Church of Ireland offers to us, indeed, a great question, but even that question is but one of a group of questions. There is the Church of Ireland, there is the land of Ireland, there is the education of Ireland . . . they are all so many branches from one trunk, and that trunk is the Tree of what is called Protestant ascendancy. . . . We therefore aim at the destruction of that system of ascendancy, which, though it has been crippled and curtailed by former measures, yet still must be allowed to exist; it is still there like a tall tree of noxious growth, lifting its head to heaven, and darkening and poisoning the land as far as its shadow can extend; it is still there, gentlemen, and now at length the day has come when, as we hope, the axe has been laid to the root of that tree, and it nods and quivers from its top to its base. . . ."—MR. GLADSTONE'S *Speech at Wigton*, Oct. 23. In this quotation the orator indicates the Upas tree without naming it. The name was supplied by some commentators referring to this indication at a later date:

1873.—"It was perfectly certain that a man who possessed a great deal of imagination might, if he stayed out sufficiently long at night, staring at a small star, persuade himself next morning that he had seen a great comet; and it was equally certain that such a man, if he stared long enough at a bush, might persuade himself that he had seen a branch of the Upas Tree."—*Speech of Lord LUDWIG FITZMAURICE on the 2nd reading of the University Education (Ireland) Bill*, March 3.

"It was to regain office, to satisfy the Irish irreconcilables, to secure the Pope's brass band, and not to pursue 'the glorious traditions of English Liberalism,' that Mr. Gladstone struck his two blows at the Upas tree."—MR. JOSEPH CHAMBERLAIN, in *Fort. Rev.* Sept. pp. 289-90.

1876.—". . . the Upas-tree super-tition."—*Contemp. Rev.* May.

1880.—"Lord Orichton, M.P. . . . last night 'aid . . . there was one topic which was holding all their minds at present . . . what was this conspiracy which, like the Upas tree of fable, was spreading over the land, and poisoning it? . . ."—In *St. James's Gazette*, Nov. 11, p. 7.

1885.—"The dread Upas dropped its fruits."

"Beneath the shady canopy of this tall fig no native will, if he knows it, dare to rest, nor will he pass between its stem and the wind, so strong is his belief in its evil influence."

"In the centre of a tea estate, not far off from my encampment, stood, because no one could be found daring enough to cut it down, an immense specimen, which had long been a nuisance to the proprietor on account of the lightning every now and then striking off, to the damage of the shrubs below, large branches, which none of his servants could be induced to remove. One day, having been pitchforked together

and burned, they were considered disposed of: but next morning the whole of his labourers awoke, to their intense alarm, afflicted with a painful eruption. . . . It was then remembered that the smoke of the burning branches had been blown by the wind through the village. . . ." (Two Chinamen were engaged to cut down and remove the tree, and did not suffer; it was ascertained that they had smeared their bodies with coco-nut oil.)—H. O. FORBES, *A Naturalist's Wanderings*, 112-113.

[Mr. Bent (*Southern Arabian*, 72, 89) tells a similar story about the collection of frankincense, and suggests that it was based on the custom of employing slaves in this work, and on an interpretation of the name Hadri-maut, said to mean 'valley of death.']

UPPER ROGER, s. This happy example of the Hobson-Jobson dialect occurs in a letter dated 1755, from Capt. JACKSON at Syrian in Burma, which is given in DALYMPLE'S *Oriental Repository*, i. 192. It is a corruption of the Skt. *yuvra-nija*, 'young King,' the Cae-ar or Heir-Apparent, a title borrowed from ancient India by most of the Indo-Chinese monarchies, and which we generally render in Siam as the 'Second King.'

URZ, URZEE, and vulgarly URJEE, s. P.—H. 'arz and 'arzī, from Ar. 'arz, the latter a word having an extraordinary variety of uses even for Arabic. A petition or humble representation either oral or in writing; the technical term for a request from an inferior to a superior; 'a supplication' as one of Sir Walter Scott's characters calls it. A more elaborate form is 'arz-dāstī, 'memorializing.' This is used in a very barbarous form of Hobson-Jobson below.

1606.—"Every day I went to the Court, and in every eighteen or twenty days I put up Ars or Petitions, and still he put me off with good words. . . ."—*John Mildenhall*, in *Purchas*, i. (Bk. iii.) 116.

[1611.—"Until Moerob Chan's erzzedach or letter came to that purpose it would not be granted."—*Foster, Letters*, ii. 178. In p. 179 "By whom I erzzed unto the King again."

[1657.—"The arzdest with the Estimauze (*Himits*, 'humble representation') concerning your twelve articles. . . ."—In *Yule, Hedys's Diary*, Hak. Soc. II. lxx.

[1688.—"Capt. Haddock desired the Agent would write his arzdest in answer to the Nabob's Perwanna (*Parwanna*)."—*Ibid.* II. lxxxii.]

1690.—"We think you should Urzdaast the Nabob to writt purposely for y^e re-

leamt of Charles King, it may induce him to put a great Value on him."—Letter from Factory at Chuttanitto to Mr. Charles Lyre at Ballasore, d. November 5 (MS. in India Office).

1782.—"Monr, do Chemant refuses to write to Hyder by *arzousht* (read *arzdasht*), and wants to correspond with him in the same manner as Monr. Duplex did with Chanda Sahib; but the Nabob refuses to receive any letter that is not in the stilo of an arzee or polition."—*India Gazette*, June 22.

c. 1785.—". . . they (the troops) constantly applied to our colonel, who for preventing an arzee to the King, and getting him to sign it for the paying of an account of 50 lacks, is said to have received six lacks as a reward. . . ."—*Caraccioli, Life of Clive*, iii. 155.

1809.—"In the morning . . . I was met by a minister of the Rajah of Benares, bearing an arjee from his master to me. . . ."—*Lal. Valentin*, i. 101.

1817.—"The Governor said the Nabob's Yakeel in the Arzee already quoted, directed me to forward to the presence that it was his wish, that your Highness would write a letter to him."—*Mills's Hist.* iv. 436.

USHRUFEE. See **ASHRAFEE**.

USPUK, s. Hind. *aspak*. 'A hand-spike,' corr. of the English. This was the form in use in the Canal Department, N.W.P. Roebuck gives the Sen form as *hanspeak*.

[UZBEG, n.p.] One of the modern tribes of the Turkish race. "Uzbek is a political not an ethnological denomination, originating from Uzbek Khān of the Golden Horde (1312-1340). It was used to distinguish the followers of Shaibāni Khān (16th century) from his antagonists, and became finally the name of the ruling Turks in the khanates as opposed to the Sarts, Tajiks, and such Turks as entered those regions at a later date. . . ." (*Encycl. Brit.* 9th ed. xxiii. 661). Others give the derivation from *uz*, 'self,' *bek*, 'a ruler,' in the sense of independent. (*Schuyler, Turkistan*, i. 106, *Vambery, Sketches of C. Asia*, 301).

[c. 1330.—"But other two empires of the Tartars . . . that which was formerly of Cathay, but now is Oshet, which is called Gatzara. . . ."—*Friar Jordanus*, 54.

[1616.—"He . . . intendeth the conquest of the Ysbiques, a nation between Samarcand and here."—*Sir T. Roe*, i. 113, Hak. Soc.

[c. 1660.—"There are probably no people more narrow-minded, sordid or uncleanly,

than the Usbec Tartars."—*Bernier*, ed. *Constable*, 120.

[1727.—"The Uspecks entered the Provinces *Murhot* and *Yed*. . . ."—*A. Hamilton*, ed. 1741, i. 103.

[1800.—"Uz-beg cavalry ('them House-bugs,' as the British soldiers at Rawal Pindi called them)."—*Sir R. Warburton, Lighted Years in the Khyber*, 135.]

V

[VACCA, VAKKA-NEVIS, s. Ar. *wāḥ'idh*, 'an event, news': *wāḥ'idh-nawis*, 'a news-writer.' These among the Moghuls were a sort of registrars or remembrancers. Later they became spies who were sent into the provinces to supply information to the central Government.

[c. 1590.—"*Regulations regarding the Waq'ahnawis*. Keeping records is an excellent thing for a government. . . . His Majesty has appointed fourteen zealous, experienced, and impartial clerks. . . ."—*Alin*, i. 253.

[c. 1662.—"It is true that the Great Mogul sends a Vakea-nevis to the various provinces; that is persons whose business it is to communicate every event that takes place."—*Bernier*, ed. *Constable*, 231.

[1673.—". . . Pota Gi Pandit Vovanovice, or Publick Intelligencer. . . ."—*Fryer*, 80.

[1697.—"Nothing appearing in the Vacca or any other Letters untill of late concerning these broils."—In *Fule, Hedges Diary*, II. lxiii.]

VACCINATION. Vaccine was first imported into Bombay via Busora in 1802. "Since then," says R. Drummond, "the British Governments in Asia have taken great pains to preserve and diffuse this mild instrument of salvation." [Also see *Forbes, Or. Mem.* 2nd ed. ii. 374.]

VAISHNAVA, adj. Relating to Vishnu; applied to the sectaries who especially worship him. In Bengālī the term is converted into *Boishnab*.

1672.—". . . also some hold *Wistnou* for the supreme god, and therefore are termed *Wistnouwas*."—*Baldarus*.

[1815.—"Many choose Vishnoo for their guardian deity. These persons are called *Voishnavus*."—*Ward, Hindoos*, 2nd ed. ii. 13.

ledge came through the Arabs. Though thus we do not trace back any direct allusion to the Vedas in European books, beyond the year 1600 or thereabouts, there seems good reason to believe that the Jesuit missionaries had information on the subject at a much earlier date. St. Francis Xavier had frequent discussions with Brahmans, and one went so far as to communicate to him the *mantra* "*Om śrīndriyapūṣṭmah.*" In 1559 a learned Brahman at Goa was converted by Father Belchior Carneiro, and baptized by the name of Manuel. He afterwards (with the Viceroy's sanction) went by night and robbed a Brahman on the mainland who had collected many MSS., and presented the spoil to the Fathers, with great satisfaction to himself and them (*Souza, Orient. Conquist.* i. 161-2).

It is probable that the information concerning the Hindu religion and sacred books which was attained even in Europe by the end of the 16th century was greater than is commonly supposed, and greater than what we find in print would warrant us to assume. A quotation from San Roman below illustrates this in a general way. And in a constitution of Gregory XV. dated January 31, 1623, there is mention of rites called *Haiteres* and *Tundis*, which doubtless represent the Vedic names *Aitareya* and *Tandya* (see *Norbert*, i. 39). Lucena's allusion below to the "four parts" of Hindu doctrine must have reference to the Vedas, and his information must have come from reports and letters, as he never was in India. In course of time, however, what had been known seems to have been forgotten, and even Halhed (1776) could write about 'Beids of the Shaster' (see *Code*, p. xiii.). This shows that though he speaks also of the 'Four Beids' (p. xxxi.) he had no precise knowledge.

In several of the earlier quotations of the word it will be seen that the form used is *Vedam* or *Veidam*. This is the Tamil form. And it became prevalent during the 18th century in France from Voltaire's having con-

stituted himself the advocate of a Sanskrit Poem, called by him *l'Ezour Vedam*, and which had its origin in S. India. This was in reality an imitation of an Indian *Purāna*, composed by some missionary in the 17th century (probably by R. de Nobili), to introduce Christian doctrines; but Voltaire supposed it to be really an ancient Indian book. Its real character was first explained by Sonnerat (see the Essay by F. W. Ellis, in *As. Res.* xi.). The first information regarding the real Vedas was given by Colebrooke in 1805 (*As. Res.* viii.). Orme and some authors of the 18th and early part of the 19th century write *Beds*, which represents the N. Indian vernacular form *Bal*. Both forms, *Bal* and *Vedam*, are known to Fleury, as we see below.

On the subject of the Vedas, see *Hickes's Hist. of Indian Lit.*, *Max Muller's Ancient Sanskrit Lit.*, *Whitney's Oriental and Linguistic Studies*, vol. i. [and *Macdonell's Hist. of Sanskrit Lit.*, pp. 29 *supp.*].

c. 1590.—"The Brahmins. These have properly six duties. 1. The study of the Bedes."—*Ayren*, by *Glodwin*, ii. 533; [ed. *Jarrett*, iii. 116].

"Philologists are constantly engaged in translating Hind. Greek, Arabic, and Persian books . . . Hāji Ibrahim of Surhind translated into Persian the *Atharvan* (i.e. *Atharva Veda*) which, according to the Hindūs is one of the four divine books."—*Ibid.* by *Mochmann*, i. 101-105.

1600.—" . . . Consta esta doutrina de quatro partes. . . ."—*Lucena V. de P. Franc. Xavier*, 95.

1602.—"Theſe books are divided into bodies, limbs, and joints; and their foundations are certain books which they call Veddas, which are divided into four parts."—*Conto*, V. vi. 3.

1603.—"Tienen muchos libros, de mucha coſta y eſcriptura, todos llenos de agueros y ſuperſticiones, y de mil fabulas ridiculas que ſon ſus evangelios. . . . Todo eſto es tan ſin fundamento, que algunos libros han llegado a Portugal, que ſe han traydo de la India, y han venido algunos loques que ſe convirtieron a la Fd."—*San Roman, Hist. de la India Oriental*, 17.

1631.—"The Vedam, or the Heathen's book of the Law, hath brought great Esteem unto this Tribe (the Bramines)."—*Rogers*, 3.

c. 1667.—"They ſay then that God, whom they call *Ieha*, that is to ſay, Immovable or Immutable, hath ſent them four Books which they call *Beths*, a word ſignifying *Science*, becauſe they pretend that in theſe Books all Sciences are comprehended. The firſt of theſe Books is called *Athenba* (*Atharva*)

negan. Et quid non miraculorum apparet ad convincendos orbis incolās, ſi mundum ex Scorpionis ora conditum et progenitum terminis Tauri capiti impoſitam, et rerum prima fundamentis ex prioribus III. Vedas libris conſtarent, niſi invidus aliquis Deorum illius hæc III. prima volumina ſurtus eſſet!"

bed, the second *Zagur-bed*, the third *Rik-bed*, the fourth *Sama-bed*.—*Dernier*, E.T. 101; [ed. *Constable*, 323].

1672.—"Comanda primariamente il Veda (cho è tutto il fondamento della loro fede) l'adoratione degli Idoli."—*P. Vincenzo*, 813.

"Dieso vier Theile ihres Vedam oder Gesetzbuchs werden genant *Hogyo Vedam*, *Sadura Vedam*, *Sama Vedam*, und *Taravana Vedam*. . ."—*Baldern*, 556.

1689.—"Il resto maintenant à examiner sur quelles preuves les Siamois ajoutent foi à leur Bâh, les Indiens à leur Beth ou Vedam, les Musulmans à leur Alcoran."—*Fleury*, in *Lett. Edif.* xxv. 65.

1726.—"Above all it would be a matter of general utility to the Coast that some more chaplains should be maintained there for the sole purpose of studying the Sanskrit tongue (*de Sanskrit taal*), the head and mother tongue of most eastern languages, and once for all to make a translation of the Vedam, or Lawbook of the Heathen (which is followed not only by the Heathen on this Coast, but also, in whole or in part, in Ceylon, Malabar, Bengal, Sumt, and other neighbouring Kingdoms), and thereby to give such preachers further facilities for the more powerful conviction of the Heathen here and elsewhere, on their own ground, and for the disclosure of many mysteries and other matters, with which we are now unacquainted. . . . This Lawbook of the Heathen, called the Vedam, had in the very old times 4 parts, though one of these is now lost. . . . The 3 parts were named *Hogyo Vedam*, *Sadura* or *Isaure Vedam*, *Sama Vedam*, and *Taravana* or *Adaravana Vedam*."—*Valentijn*, *Koninklyk Beschryving van Choromandel*, in his *East India*, v. pp. 72-73.

1735.—"Je commençais à douter si nous n'avions point été trompés par ceux qui nous avoient donné l'explication de ces cérémonies qu'ils nous avoient assurés être très-conformes à leur Vedam, c'est à dire au Livre de leur loi."—*Nobert*, iii. 132.

c. 1760.—"Vedam—s.m. *Hist. Suprat.* C'est un livre pour qui les Brames ou Nations idolâtres de l'Indostan ont la plus grande vénération. . . . en effet, on assure que le Vedam est écrit dans une langue beaucoup plus ancienne que le *Sanskrit*, qui est la langue savante, connue des Bramines. Le mot Vedam signifie science."—*Encyclopédie*, xxx. 32. This information was taken from a letter by Pero Calmette, S.J. (see *Lett. Edif.*), who anticipated Max Müller's chronological system of Vedic literature, in his statement that some parts of the *Veda* are at least 500 years later than others.

1765.—"If we compare the great purity and chaste manners of the Shastah (Shaster), with the great absurdities and impurities of the Vedam, we need not hesitate to pronounce the latter a corruption of the former."—*J. Z. Holwell*, *Interesting Hist. Events*, &c., 2nd ed. i. 12. This gentleman also talks of the Bhades and the Vediam in the same line without a notion that the word was the same (see *ibid.* Pt. ii. 16, 1767).

c. 1770.—"The Bramin, bursting into tears, promised to pardon him on condition that he should swear never to translate the Bedas or sacred volumes. . . . From the Ganges to the Indus the Vedam is universally received as the book that contains the principles of religion."—*Rajnal*, tr. 1771, i. 11-12.

c. 1774.—"Si crede poi como infallibile che dai quattro suddetto Bed, che in Malabar chiamano Vedam, Bramah medesimo ne ritirasse sei *Sastah*, cioè scienze."—*Della Tomba*, 102.

1777.—"The word Vêd, or Vêddâ, signifies Knowledge or Science. The sacred writings of the Hindoos are so distinguished, of which there are four books."—*O. Wilkins*, in his *Hicetopides*, 298.

1778.—"The natives of Bengal derive their religion from a Code called the Shaster, which they assert to be the genuine scripture of Bramah, in preference to the Vedam."—*Orme*, ed. 1803, ii. 6.

1778.—"Ein indischer Brahman, geboren auf der Flur, Der nichts gelesen als den Weda der Natur."

Rückert, *Weisheit der Bramanen*, i. 1.

1782.—". . . pour les rendre (les *Pouanons*) plus authentiques, ils ajoutèrent qu'ils étoient tirés du Védam; ce que n'étoit pas facile à vérifier, puisque depuis très longtemps les Védams ne sont plus connus."—*Sonnrat*, ii. 21.

1789.—"Then Edmund begg'd his Reverend Master T'instruct him in the *Holy Shaster*. No sooner does the Scholar ask, Than *Goonisham* begins the task, Without a book he glibly reads Four of his own invented Bedes."

Simplin in the *Second*, 145.

1791.—"Toute vérité . . . est renfermée dans les quatre beths."—*St. Pierre*, *Chau-mire Indienne*.

1791-97.—". . . of Hindoo Vedas taught." *Pursuits of Literature*, 6th ed. 350.

VEDDAS, n.p. An aboriginal—or at least a forest—people of Ceylon. The word is said to mean 'hunters,' [Tam. *vidu*, 'hunting'].

1675.—"The Veddass (who call themselves Beddass) are all original inhabitants from old time, whose descent no one is able to tell."—*Ryckhof van Goens*, in *Valentijn*, *Ceylon*, 208.

1681.—"In this Land are many of these wild men they call Vaddahs, dwelling near no other Inhabitants. They speak the *Chingalaya* Language. They kill Deer, and dry the Flesh over the Fire . . . their Food being only Flesh. They are very expert with their Bows. . . . They have no Towns nor Houses, only live by the waters under a Tree."—*Linax*, 61-62.

1770.—"The Bedas who were settled in the northern part of the island (Ceylon)

... go almost naked, and, upon the whole, their manners and government are the same with that of the Highlanders of Scotland." (1) —*Raynal* (tr. 1777), i. 80.

VELLARD, s. This is a word apparently peculiar to the Island of Bombay, used in the sense which the quotation shows. We have failed to get any elucidation of it from local experience; but there can be little doubt that it is a corruption of the Port. *vallado*, 'a mound or embankment.' [It is generally known as 'Hornby's Vellard,' after the Governor of that name; but it seems to have been built about 1752, some 20 years before Hornby's time (see *Douglas, Bombay and W. India*, i. 140).]

1809.—"At the foot of the little hill of Sion is a causeway or vellard, which was built by Mr. Duncan, the present Governor, across a small arm of the sea, which separates Bombay from Salsette. . . . The vellard was begun A.D. 1797, and finished in 1803, at an expense of 50,575 rupees."—*Maria Graham*, 8.

VELLORE, n.p. A town, and formerly a famous fortress in the district of N. Arcot, 80 m. W. of Madras. It often figures in the wars of the 18th century, but is best known in Europe for the mutiny of the Sepoys there in 1800. The etym. of the name *Vellūr* is unknown to us. *Fra Paolino* gives it as *Velur*, 'the Town of the Lance'; and *Col. Braufl* as *Vēlūr*, from *Vēl*, a benefit, benefaction.' [*Cox-Stuart (Man. N. Arcot*, ii. 417) and the writer of the *Madras Gloss.* agree in deriving it from *Tam. vel*, 'the babool tree, *Acacia arabica*,' and *ūr*, 'village.']

VENDU-MASTER, s. We know this word only from the notifications which we quote. It was probably taken from the name of some Portuguese office of the same kind. [In the quotation given below from *Owen* it seems that the word was in familiar use at Johanna, and the context shows that his duty was somewhat like that of the chowdry, as he provided fowls, cattle, fruit, &c., for the expedition.]

1781.—"From an advertisement in the *India Gazette* of May 17th it appears to have been an euphemism for *Auctioneer*; [also see *Buteed, Echoes of Old Calcutta*, 3rd ed. p. 109].

"Mr. Donald . . . begs leave to acquaint them that the *Vendu* business will in future be carried on by Robert Donald, and W. Williams."—*India Gazette*, July 28.

1793.—"The Governor-General is pleased to notify that Mr. Williamson as the Company's *Vendu Master* is to have the superintendence and management of all Sales at the Presidency."—In *Saton-Karr*, ii. 99. At pp. 107, 114, also are notifications of sales by "G. Williamson, *Vendu Master*."

[1823.—"One of the chiefs, a crafty old rogue, commonly known by the name of 'Lord Rodney' . . . acted as captain of the port, interpreter, *Vendue-Master* and master of the ceremonies. . . ."—*Owen, Narrative of Voyages to explore the shores of Africa*, &c., i. 179.)]

VENETIAN, s. This is sometimes in books of the 18th and preceding century used for *Sequina*. See under **CHICK**.

1512.—"At the bottom of the cargo (*leifa*), among the ballast, she carried 4 big guns (*lurs*), and others of smaller size, and 60,000 venetians in gold, which were destined for Coje Qafar, in order that with this money he should in all speed provide necessaries for the fleet which was coming."—*Correa*, iv. 250.

1675.—Fryer gives among coins and weights at Goa:

"The Venetian . . . 18 Tangees, 30 Rees." —p. 206.

1752.—"At this juncture a gold mohar is found to be worth 14 Arcot Rupees, and a Venetian 4½ Arcot Rupees."—In *Long*, p. 32.

VERANDA, s. An open pillared gallery round a house. This is one of the very perplexing words for which at least two origins may be maintained, on grounds equally plausible. Besides these two, which we shall immediately mention, a third has sometimes been alleged, which is thus put forward by a well-known French scholar:

"Ce mot (*vérande*) n'est lui-même qu'une transcription inexacte du Persan *beramada*, *perche*, *terrasse*, *balcon*."—*C. Desfrétre*, in *Revue Critique*, 1869, 1st Sem. p. 61.

Plausible as this is, it may be rejected. Is it not, however, possible that *beramada*, the literal meaning of which is 'coming forward, projecting,' may be a Persian 'striving after meaning,' in explanation of the foreign word which they may have borrowed?

Williams, again, in his *Skt. Diet.* (1872) gives '*varanda* . . . a veranda, a portico. . . . Moreover Beames in his *Comparative Grammar of Modern Aryan Languages*, gives Sansk. *baranda*, 'portico,' Bengali *barāṇḍā*, Hind. *varāṇḍā*, adding: "Most of our wise-acre literateurs (qu. *littérateurs*?) in Hindustan now-a-days consider this

word to be derived from Pers. *bar-madakh*, and write it accordingly. It is, however, good Sanskrit" (i. 163). Fortunately we have in Bishop Caldwell a proof that comparative grammar does not preclude good manners. Mr. Rennes was evidently in entire ignorance of the facts which render the origin of the Anglo-Indian word so curiously ambiguous; but we shall not call him the "wise-acre grammarian."

Varanda, with the meaning in question, does not, it may be observed, belong to the older Sanskrit, but is only found in comparatively modern works.*

Littre also gives as follows (1874): "ETYM. *Verandah*, mot rapporté de l'Inde par les Anglais, est la simple dégrénérescence, dans les langues modernes de l'Inde, du Sansc. *veranda*, colonnade, de *var*, couvrir."

That the word as used in England and in France was brought by the English from India need not be doubted. But either in the same sense, or in one closely analogous, it appears to have existed, quite independently, in Portuguese and Spanish; and the manner in which it occurs without explanation in the very earliest narrative of the adventure of the Portuguese in India, as quoted below, seems almost to preclude the possibility of their having learned it in that country for the first time; whilst its occurrence in P. de Alcala can leave no doubt on the subject. [Prof. Skeat says: "If of native Span. origin, it may be Span. *vana* a rod, rail. Cf. L. *varus*, crooked" (*Concise Dict.* s.v.).]

1498.—"E vto ter comnosco onde estavam lançados, em huma varanda onde estava hum grande castiçal d'acanto que nos alumeara."—*Notário da Viagem de Vasco da Gama*, 2nd ed., 1861, p. 62, i. c. "... and came to join us where we had been put in a varanda, where there was a great candlestick of brass that gave us light. ... And Correa, speaking of the same historical passage, though writing at a later date, says: "When the Captain-Major arrived, he was conducted through many courts and verandas (muitos pátios e varandas) to a dwelling opposite that in which the king was. ..."—*Correa*, by Stanley, 193, compared with original *Lendas*, I. i. 98.

1605.—In Pedro de Alcala's Spanish-Arabic Vocabulary we have:

"Varandas—*Tārḥuq*."

Varandas assi *ṣārgaba*, *ṣārgab*,"

Interpreting these Arabic words, with the assistance of Prof. Robertson Smith, we find that *tārḥuq* is, according to Dozy (*Suppl.* I. 430), *darbāz*, itself taken from *darḍāzin* (*ṣarḥ* for *ṣar*), 'a stair-railing, fireguard, balcony, &c.'; whilst *ṣārgab* stands for *ṣarjāb*, a variant (*Abul W.*, p. 735, i.) of the commoner *sharjāb*, 'a lattice, or anything latticed,' such as a window,—'a balcony, a balustrade.'

1510.—"This said, we entred with her into an outward court, all about invironed with Galleries (*cercado a roda de duas ordens de varandas*) as if it had been a Cloister of Religious persons. . . ."—*Pinto* (orig. cap. lxxiii.), in *Cogan*, 102.

1553 (but relating events of 1511).

"... assentou Alfonso d'Albuquerque com elles, que primeiro que sahissem em terra, irrom no seguinte dia, quando aguns estivesse estofa, dez bateis a quemar alguns bailes, que são como varandas sobre o mar."—*Barros*, II. vi. 3.

1563.—"R. . . . nevertheless tell me what the tree is like. O. From this varanda you can see the trees in my garden: those little ones have been planted two years, and in four they give excellent fruit. . . ."—*Garcia*, I. 112.

1602.—"De maneira, que quando ja Il Rey (de Pegu) chegava, tinha hums formosos Paços de muitas camaras, varandas, retrates, cozinhas, em que se recolhia com suas mulheres. . . ."—*Couto*, Dec. vi. Lav. vii., cap. viii.

1611.—"Varanda. Lo entreado de los corredores, por ser como varas, por otro nombre varasates quasi varasufes."—*Colloquium*.

1631.—In Haax, Malay-Latin Vocabulary, we have as a Malay word, "Baranda, Contignatio vel Solarium."

1611.—"The fort (at Cochin) has not now the form of a fortress, consisting all of houses; that in which the captain lives has a Varanda fronting the river, 15 paces long and 7 wide. . . ."—*Bocarro*, MS. f. 313.

1710.—"There are not wanting in Cambraya great buildings with their courts, varandas, and chambers."—*De Souza*, *Oriente Conquist.* ii. 152.

1711.—"The Building is very ancient. . . and has a paved Court, two large Varandas or Piazzas."—*Larkyer*, 20.

c. 1714.—"Varanda. Outra sacada do corpo do edificio, cuberta o descuberta, na qual se costuma passear, tomar o sol, o fre-co, &c. Pergula."—*Bluteau*, s.v.

1720.—"Baranda. Espécie de corredor o balaustrada que ordinariamente se collocá debaixo de los altares o e-salças, compuesta de balaustrés de hierro, bronce, maderá, o otra materia, de la altura de un medio cuerpo, y su uso es para adorno y reparo. Algunos e-criben esta voce con b. Lat. Peribolus, Iorica clathrata."—*Góis*, *Hist. de Nueva España*, lib. 3, cap. 15. "Alajá-base la pieza por la mitad con un baranda o bionibo que sin impedir la vista señalava

* This last remark is due to A. B.

termino al concorso."—*Dioc. de la Ling. Cast. por la R. Acad.*

1751.—Ives, in describing the Cave of Elephanta, speaks twice of "the veranda or open gallery."—p. 43.

1756.—". . . as soon as it was dark, we were all, without distinction, directed by the guard not over us to collect ourselves into one body, and sit down quietly under the arched Veranda, or Piazza, to the west of the Black-hole prison. . . ."—*Holwell's Narr. of the Black-hole prison* [p. 3]; [in *Wheeler, Early Records*, 229].

c. 1760.—". . . Small ranges of pillars that support a pent-house or shed, forming what is called, in the Portuguese language, Verandas."—*Grave*, i. 53.

1781.—"On met sur le devant une petite galerie appellée varangue, et formée par le toit."—*Sauvart*, i. 51 There is a French nautical term, *varangue*, 'the ribs or floor-timbers of a ship,' which seems to have led this writer astray here.

1783.—"You are conducted by a pretty steep ascent up the side of a rock, to the door of the cave, which enters from the North. By it you are led first of all into a *ferandah* (?) or piazza which extends from East to West 60 feet."—*Acct. of some Artificial Caves in the Neighbourhood of Bombay* (Elephanta), by Mr. W. Hunter, Surgeon in the E. Indies. In *Archæologia*, vii. 237.

"The other gate leads to what in this country is called a *veranda* or *feranda* (printed *varanda*), which is a kind of piazza or landing-place before you enter the hall."—*Letter* [on Caves of Elephanta, &c.] from Hector Macneil, Esq., *ibid.* vii. 231.

1796.—". . . Before the lowest (storey) there is generally a small hall supported by pillars of teka (Teak) wood, which is of a yellow colour and exceedingly hard. This hall is called *veranda*, and supplies the place of a parlour."—*Fra Polino*, L.T.

1809.—"In the same *verandah* are figures of natives of every cast and profession."—*Id.* Valentia, i. 421.

1810.—"The *viranda* keeps off the too great glare of the sun, and affords a dry walk during the rainy season."—*Maria Graham*, 21.

c. 1816.—". . . and when Sorecaunt Browne bethought himself of Mary, and looked to see where she was, she was conversing up and down the *verandah*, though it was Sunday, with most of the rude boys and girls of the barracks."—*Mrs. Sherwood's Stories*, p. 47, ed. 1873.

VERDURE, s. This word appears to have been used in the 18th century for vegetables, adapted from the Port. *verduras*.

1752.—Among minor items of revenue from duties in Calcutta we find:

Rs. A. P.
"Verdure, fish pots, firewood 216 10 6."
—In *Long*, 35.

[**VERGE**, s. A term used in S. India for rice lands. It is the Port. *Várzea*, *Varzia*, *Vargem*, which Veyra defines as 'a plain field, or a piece of level ground, that is sowed and cultivated.'

[1749.—". . . as well as *vargems* lands as *hortas*" (see **OART**).—*Treaty*, in *Logan, Malabar*, iii. 48.

[1772.—"The estates and verges not yet assessed must be taxed at 10 per cent."—*Gort. Order*, *ibid.* i. 421.]

VETTYVER, s. This is the name generally used by the French for the fragrant grass which we call *cuscus* (q.v.). The word is Tamil *vetiver*, [from *vetu*, 'digging'; *ver*, 'root'].

1809.—"Europeans cool their apartments by means of wetted tatts (see **TATTY**) made of straw or grass, and sometimes of the roots of the wattle *waeroo*, which, when wetted, exhale a pleasant but faint smell."—*Heyne's Tracts*, p. 11.

VIDANA, s. In Ceylon, the title of a village head man. "The person who conveys the orders of Government to the people" (*Clough*, s.v. *vidān*). It is apparently from the Skt. *vidāna*, ". . . the act of speaking . . . the mouth, face, countenance . . . the front, point" &c. In Javanese *vidana* (or *radono*, in Jav. pronunciation) is "the face, front, van; a chief of high rank: a Javanese title" (*Crawford*, s.v.). The Javanese title is, we imagine, now only traditional; the Ceylonese one has followed the usual downward track of high titles; we can hardly doubt the common Sanskrit origin of both (see *Athenæum*, April 1, 1852, p. 413, and May 13, *ibid.* p. 602). The derivation given by Alwis is probably not inconsistent with this.

1681.—"The *Dissauvas* (see **DISSAVE**) by these *Courli vidani* their officers do oppress and squeeze the people, by laying Mulets upon them. . . . In fine this officer is the *Dissauva's* chief Substitute, who orders and manages all affairs incumbent upon his master."—*Linæus*, 51.

1726.—"Vidanes, the overseers of villages, who are charged to see that no inhabitant suffers any injury, and that the Land is sown betimes. . . ."—*Valentijn* (Ceylon), *Names of Officers*, &c., 11.

1766.—"Under each (chief) were placed different subordinate headmen, called *Vidāna-tratchies* and *Vidāns*. The last is derived from the word (*vidāna*), 'commanding,' or 'ordering,' and means, as *Clough* (p. 647) defines it, the person who conveys the orders of the Government to the People."—*J. de Alwis*, in *Ceylon Journal*, 8, p. 237.

VIHARA, WIHARE, &c., s. In Ceylon a Buddhist temple. Skt. *vihāra*, a Buddhist convent, originally the hall where the monks met, and thence extended to the buildings generally of such an institution, and to the shrine which was attached to them, much as *minster* has come from *monasterium*. Though there are now no Buddhist *vihāras* in India Proper, the former wide diffusion of such establishments has left its trace in the names of many noted places: e.g. *Bihār*, and the great province which takes its name; *Kuch Behar*; the *Vihar* water-works at Bombay; and most probably the City of *Lokhatra* itself. [Numerous ruins of such buildings have been unearthed in N. India, as, for instance, that at Sarnāth near Benares, of which an account is given by Gen. Cunningham (*Arch. Rep.* i. 121). An early use of the word (probably in the sense of a monastery) is found in the Mathura Jain inscription of the 2nd century, A.D. in the reign of Huvī-līka (*ibid.* iii. 33).]

1651.—“The first and highest order of priests are the *Tirinnars*,* who are the priests of the *Dubblut* God. Their temples are styled *Vohars*. . . . These . . . only live in the *Vihar*, and enjoy great Revenues.”—*Knor, Ceylon*, 71.

[1821.—“The Malwatto and Asgirie *wihares* . . . are the two heads of the Buddhistical establishment in Ceylon.”—*Jory, An Account of the Interior of Ceylon*, 369.]

1877.—“Twice a month, when the rules of the order are read, a monk who had broken them is to confess his crime; if it be slight, some slight penance is laid upon him, to sweep the court-yard of the *wihāra*, sprinkle the dust round the sacred bo-tree.”—*Itihās Darśat, Buddhism*, 169.

VISS, s. A weight used in S. India and in Burma; Tam. *viṣai*, ‘division,’ Skt. *viṣṭa*, ‘distributed.’ In Madras it was $\frac{1}{2}$ of a Madras maund, and = 3lb. 2oz. avoirdupois. The old scale ran, 10 pagoda weights = 1 *pollam*, 40 *pollams* = 1 *viss*, 8 *viss* = 1 maund (of 25lb.), 20 *maunds* = 1 *candy*. In Burma the *viss* = 100 *tikals* = 3lb. 5 61. *Viss* is used in Burma by foreigners, but the Burmese call the weight *peik-thu*, probably a corruption of *viṣai*.

* [The first part of this word is *theru*, Skt. *śrāvaka*. Harely (*G. Monachery*, p. 11) says the superior priests were called *therunnars*, from *Pali theru*, ‘an elder.’]

1554.—“The *baar* (see **BAHAR**) of Pegu contains 120 *bīcas*; each *bīca* weighs 40 ounces; the *bīca* contains 100 *ticals*; the *tical* weighs 31 *ultracs*.”—*J. Vives*, 33.

1663.—“This *Ganza* goeth by weight of *Byzo* . . . and commonly a *Byza* of *Ganza* is worth (after our account) half a ducat.”—*César Frederike*, in *Hall*, ii. 367.

1626.—“In anno 1622 the *Myro* was shut up . . . the coming of the Mogull’s Embassadeur to this King’s Court, with his peremptory demand of a *Vyse* of the fairest diamonds, caused the cessation.”—*Purchas, Pilgrimage*, 1003.

[1727.—“*Vieca*.” See under **TICAL**.]

[1807.—“*Visay*.” See under **GARGE**.]

1855.—“The King last year purchased 800,000 *vias* of lead, at 5 *tikals* (see **TICAL**) for 100 *vies*, and sold it at twenty *tikals*.”—*Fule, Mission to Ava*, 256.

VIZIER, WUZEER, s. Ar. — *H. wazīr*, ‘a minister,’ and usually the principal minister, under a (Mahomedan) prince. [In the Koran (cap. xx. 30) Mo-es says: “Give a *wazīr* of my family, *Harim* (Aaron) my brother.” In the *Ain* we have a distinction drawn between the *Vakil*, or prime minister, and the *Vazīr*, or minister of finance (ed. *Blockmann*, i. 527).] In India the Nawāb of Oudh was long known as the Nawāb Wazīr, the founder of the quasi-independent dynasty having been Sa’ūdāt ‘Alī Khān, who became Subādār of Oudh, c. 1732, and was also Wazīr of the Empire, a title which became hereditary in his family. The title of Nawāb Wazīr merged in that of *pādshāh*, or King, assumed by Ghāzi-ud-din Haidar in 1820, and up to his death still borne or claimed by the ex-King Wājid ‘Alī Shāh, under surveillance in Calcutta. As most titles degenerate, *Wazīr* has in Spain become *alguazil*, ‘a constable,’ in Port. *alcazil*, ‘an alderman.’

[1612.—“*Jeffer Basha Vizier and Viceroy of the Province*.”—*Danvers, Letters*, i. 173.]

1614.—“Il primo *visir*, sopra ogni altro, che era allora Nasuh ba-chi, genero del Gran Signore, venne ultimo di tutti, con grandissima o ben allora cavalcata, enfin della quale andava egli solo con molta gravita.”—*P. della Valle* (from Constantinople), i. 13.

W

[WACADASH, s. Japanese *waki-zashi*, ‘a short sword.’]

[1613.—“The Captain (Chinese) is fallen at square with his new wife and hath given her his wacdash bidding her cut off her little finger.”—*Peter, Letters*, ii. 15.

[“His wacdash or little catlan.”—*Ibid.*, ii. 20.

[1808.—“There is also the wakizashi, or dirk of about nine and a half inches, with which harikari was committed.”—*Chambers, Things Japanese*, 3rd ed. 377.]

WALEE, s. A horse imported from N. South Wales, or Australia in general.

1860.—“Well, young chaver, have you seen the horse? How is the Waler's off foreleg?”—*Traveller, Darl. Bungalow*, 223.

1873.—“Foreale, a brown Walergolding,” &c.—*Madras Mail*, June 25.

WALI, s. Two distinct words are occasionally written in the same way.

(a). Ar. wālī. A Mahomedan title corresponding to Governor; [“the term still in use for the Governor-General of a Province as opposed to the Muḥalla, or district-governor. In E. Arabia the Wali is the Civil Governor as opposed to the Amir or Military Commandant. Under the Caliphate the Wali acted also as Prefect of Police (the Indian *Panjdar*—see **FOUJDAR**), who is now called Zābit” (*Burton, Ar. Nights*, i. 238)]. It became familiar some years ago in connection with Kandahar. It stands properly for a governor of the highest class, in the Turkish system superior to a Pasha. Thus, to the common people in Egypt, the Khedive is still the *Wālī*.

1298.—“Whenever he know of anyone who had a pretty daughter, certain ruffians of his would go to the father and say: ‘What say you! Here is this pretty daughter of yours; give her in marriage to the Ballo Achmath’ (for they call him the *Ballo*, or, as we should say, ‘the Viceroy’).”—*Marco Polo*, i. 402.

1498.—“... e mandon hum homem que so chama Bale, o qual he como alquaido.”—*Roteiro de V. da Gama*, 54.

1727.—“As I was one morning walking in the Streets, I met accidentally the Governor of the City (Muscato), by them called the *Wally*.”—*A. Hamilton*, i. 70; *ed.* 1744, i. 71.]

[1763.—In Georgia. “Wali, a viceroy descended immediately from the sovereigns of the country over which he presides.”—*Hamilton*, iii. 23.]

b. Ar. walī. This is much used in some Mahomedan countries (e.g.

Egypt and Syria) for a saint, and by a transfer for the shrine of such a saint. [“This would be a separate building like our family tomb and probably domed. . . . Europeans usually call it ‘a little Wali’; or, as they write it, ‘Wily’; the contained for the container; the ‘Santon’ for the ‘Santon’s tomb’” (*Burton, Ar. Nights*, i. 97).] See under **PEER**.

[c. 1590.—“The ascetics who are their repositories of learning, they style Wali, whose teaching they implicitly follow.”—*Alm*, *ed. Jarrett*, ii. 119.]

1869.—“Quant au titre de pir (see **PEER**) . . . il signifie proprement ricillard, mais il est pris dans cette circonstance pour désigner une dignité spirituelle équivalente à celle des Gurā Hindous . . . Beaucoup de ces pirs sont à leur mort *Wālī* comme saints; de là le mot pir est synonyme de Wali, et signifie Saint au-*i* bien que ce dernier mot.”—*Marcin de Turg*, *Rel. Mus. dans l'Inde*, 23.

WALLA, s. This is a popular abridgment of **Competition-walla**, under which will be found remarks on the termination *wālī*, and illustrations of its use.

WANDEROO, s. In Ceylon a large kind of monkey, originally described under this name by Knox (*Presbyter urinus*). The name is, however, the generic Singhalese word for ‘a monkey’ (*wandaru, vandura*), and the same with the Hind. *bāndar*, Skt. *vānara*. Remarks on the disputed identity of Knox's *wandaroo*, and the different species to which the name has been applied, popularly, or by naturalists, will be found in Emerson Tennent, i. 129-130.

1681.—“*Monkey*. . . . Some so large as our *English Spaniel Dogs*, of a darkish gray colour, and black faces, with great white beards round from ear to ear, which makes them show just like old men. There is another sort just of the same bigness, but differ in colour, being milk white both in body and face, having great beards like the others . . . both these sorts do but little mischief. . . . This sort they call in their language *Wanderow*.”—*Knox, Hist. Rel. of the I. of Ceylon*, 26.

[1803.—“The *wanderow* is remarkable for its great white beard, which stretches quite from ear to ear across its black face, while the body is of a dark grey.”—*Percival, Acc. of the I. of Ceylon*, 290.]

1810.—“I saw one of the large baboons, called here *Wanderows*, on the top of a coco-nut tree, where he was gathering nuts. . . .”—*Maria Graham*, 97.

1874.—“There are just now some very remarkable monkeys. One is a Macaque . . . Another is the Wanderoo, a fellow with a great mass of hair round his face, and the most awful teeth ever seen in a monkey's mouth. This monkey has been credited with having killed two niggers before he was caught; he comes from Malabar.”—*F. Buelland, in Life*, 289.

WANGHEE, WHANGEE, s. The trade name for a slender yellow bamboo with beautifully regular and short joints, imported from Japan. We cannot give the origin of the term with any conviction. The two following suggestions may embrace or indicate the origin. (1). Rumphius mentions a kind of bamboo called by him *Arundinarbor fera*, the native name of which is *Bulu swangi* (see in vol. iv. cap. vii. *et seqq.*). As *buluh* is Malay for bamboo, we presume that *swangi* is also Malay, but we do not know its meaning. (2). Our friend Professor Terrien de la Couperie notes: “In the *K'ang-hi tse-tien*, 118, 119, the *Huang-tchu* is described as follows: ‘A species of bamboo, very hard, with the joints close together; the skin is as white as snow; the larger kind can be used for boats, and the smaller used for pipes, &c.’ See also *Wells Williams, Syllabic Dict. of the Chinese Lang.* p. 251.

[On this Professor Giles writes: “*Whang*” clearly stands for ‘yellow,’ as in *Whangpoo* and like combinations. The difficulty is with *ee*, which should stand for some word of that sound in the Cantonese dialect. There is such a word in ‘clothes, skin, sheath’; and ‘yellow skin (or sheath)’ would form just such a combination as the Chinese would be likely to employ. The suggestion of Terrien de la Couperie is not to the purpose.” So Mr. C. M. Gardner writes: “The word *hwang* has many meanings in Chinese according to the tone in which it is said. *Hwang-chi t'ung* or *hwang-tee-tung* might be ‘yellow-corticed cane.’ The word *chuh* means ‘bamboo,’ and *hwang-chuh* might be ‘yellow or Imperial bamboo.’ *Wan* means a ‘myriad,’ *chi* ‘utensil’; *wan-chi t'ung* might mean a kind of cane ‘good for all kinds of uses.’ *Wan-chuh* is a particular kind of bamboo from which paper is made in W. Hapei.”

Mr. Skeat writes: “‘*Buluh swangi*’ is correct Malay. Favre in his *Malay-Fr. Dict.* has ‘*swangi*, esprit, spectre,

esprit mauvais’ ‘*Buluh swangi*’ does not appear in Ridley’s list as the name of a bamboo, but he does not profess to give all the Malay plant names.”]

WATER-CHESTNUT. The *trapa bispinosa* of Roxb.; Hind. *singhāra*, ‘the horned fruit.’ See **SINGARA**.

WEAVER-BIRD, s. See **BAYA**.

WEST-COAST, n.p. This expression in Dutch India means the west coast of Sumatra. This seems also to have been the recognised meaning of the term at Madras in former days. See **SLAVE**.

[1685.—“Order’d that the following goods be laden aboard the Syam Merchant for the West Coast of Sumatra. . . .”—*Pringle, Diary Pt. St. Geo.* 1st ser. iv. 130; also see 130, 138, 163, &c.]

1747.—“The Revd. Mr. Francis Fordyce being entered on the E-establishment . . . and having several months’ allowance due to him for the West Coast, amounting to Page. 371. 9. . . .”—*Pt. St. David’s Consn.*, April 30, MS. in India Office. The letter appended shows that the chaplain had been attached to Benecoolen. See also *Wheeler*, i. 148.

WHAMPOA, n.p. In former days the anchorage of European ships in the river of Canton, some distance below that city. [The name is pronounced *H'angpo* (*Bull, Things Chinese*, 3rd ed. 631).]

1770.—“Now all European ships are obliged to anchor at *Houang-poa*, three leagues from the city” (Canton).—*Kaynal*, tr. 1777, ii. 258.

WHISTLING TEAL, s. This in Jerdon is given as *Dendrocygna Arcsuror* of Sykes. Latin names given to birds and beasts might at least fulfil one object of Latin names, in being intelligible and pronounceable by foreign nations. We have seldom met with a more barbarous combination of impossible words than this. A numerous flock of these whistlers is sometimes seen in Bengal sitting in a tree, a curious habit for ducks.

WHITE ANTS. See **ANTS, WHITE**.

WHITE JACKET, s. The old custom in the hot weather, in the family or at bachelor parties, was to wear this at dinner; and one or more dozens of white jackets were a regular

item in an Indian outfit. They are now, we believe, altogether, and for many years obsolete. [They certainly came again into common use some 20 years ago.] But though one reads under every generation of British India that they had gone out of use, they did actually survive to the middle of the last century, for I can remember a white-jacket dinner in Fort William in 1849. [The late Mr. Bridgman of Gorakhpur, whose recollection of India dated from the earlier part of the last century told me that in his younger days the rule at Calcutta was that the guest always arrived at his host's house in the full evening-dress of the time, on which his host meeting him at the door expressed his regret that he had not chosen a cooler dress; on which the guest's Bearer always, as if by accident, appeared from round the corner with a white-jacket, which was then and there put on. But it would have been opposed to etiquette for the guest to appear in such a dress without express invitation.]

1603.—"It was formerly the fashion for gentlemen to dress in white jackets on all occasions, which were well suited to the country, but being thought too much an undress for public occasions, they are now laid aside for English cloth."—*Id. Valentia*, i. 240.

[c. 1818.—" . . . a white jacket being evening dress for a dinner-party. . . ."—*Berncastle, Voyage to China, including a Visit to the Bombay Pres.* i. 93.]

WINTER, s. This term is constantly applied by the old writers to the rainy season, a usage now quite unknown to Anglo-Indians. It may have originated in the fact that winter is in many parts of the Mediterranean coast so frequently a season of rain, whilst rain is rare in summer. Compare the fact that *shita* in Arabic is indifferently 'winter,' or 'rain'; the winter season being the rainy season. *Shita* is the same word that appears in *Canticles* ii. 11: "The winter (*selthar*) is past, the rain is over and gone."

1513.—"And so they set out, and they arrived at Surat (*Currate*) in May, when the winter had already begun, so they went into winter-quarters (*pola que envernarito*), and in September, when the winter was over, they went to Goa in two boats and other vessels, and in one of these was the gauda (rhinoceros), the sight of which made a great commotion when landed at Goa. . . ."—*Correa*, ii. 373.

1563.—"*R.* . . . In what time of the year does this disease (*morri, Mort-de-chien*) mostly occur?

"*O.* . . . It occurs mostly in June and July (which is the winter-time in this country). . . ."—*Garcia*, i. 76y.

c. 1567.—"Da Beneger a Goa sono d'estate otto giornate di viaggio: ma noi lo facevamo di mezzo l'inverno, il mese de Luglio."—*Croce l'Adricci*, in *Ramaria*, in. 329.

1583.—"Il uerno in questo paese è il Maggio, Giugno, Luglio o Agosto, e il resto dell' anno è estate. Ma bene si da notare che qui la stagione non si può chiamar uerno rispetto al freddo, che non vi regna mai, ma solo per cagione de' venti, e delle gran pioggie. . . ."—*Gaspard Halbi*, i. 67r.

1584.—"Note that the City of Goa is the principal place of all the Oriental India, and the winter thus beguneth the 15 of May, with very great rains."—*Barret*, in *Hall*, ii. 413.

[1592.—See under **PENANG**.]

1610.—"The Winter here beganeth about the first of June and dureth till the twentieth of September, but not with continuall raines as at Goa, but for some six or seven dayes every change and fall, with much wind, thunder and rains."—*Finch*, in *Purchas*, i. 423.

c. 1610.—"L'hyver commence au mois d'Avril, et dure six mois."—*L'uyard de Laval*, i. 78: [Hak. Soc. i. 101, and see i. 61, ii. 31].

1613.—" . . . des Galliottes (qui sortent tous les ans pour faire la guerre aux Malabars . . . et celi est enuiron la May-Septembre, lors que leur hyver est passé. . . ."—*Moeyne*, 317.

1653.—"Dans les Indes il y a deux Latex et deux Hyuers, ou pour mieus dire vn Printemps perpetuel, parce que les arbres y sont toujours veris: Le premier Esté commence au mois de Mars, et finit au mois de May, que est la commencement de l'hyver du playe, qui continue iusques en Septembre pleuant incessament ces quatre mois, en sorte que les Karuauans, ny les Patmars (see **PATTAMAR**, a) ne vont ne viennent: l'ay esté quarante iours sans pouoir sortir de la maison. . . . Le second Esté est depuis Octobre iusques en Decembre, au quel mois il commence à faire froid . . . ce froid est le second Hyver qui finit au mois de Mars."—*De la Boullaye-le-Gonz*, ed. 1657, p. 244-245.

1665.—"L'Hyver se sait sentir. El comença en Juin per quantitat de pluies et de tonnerres."—*Therriot*, v. 311.

1678.—" . . . In Winter (when they rarely stir) they have a *Mumjama*, or Wax Cloth to throw over it. . . ."—*Fryer*, 410.

1691.—"In ora Occidentali, quae Malabarorum est, hyems à menso Aprilii in Septembrem usque dominatur: in littore vero Orientali, quod Hollandi de Flasi van Choromandel, Orani *Coromandelae* vocant trans illos montes, in eodem latitudinis gradibus, contrariò planè modò à Septembri

usque ad Aprilum hyemem habent."—*Jobi Ludolfi, ad suam Historiam Commentarius*, 101.

1770. — "The mere breadth of these mountains divides summer from winter, that is to say, the season of fine weather from the rainy . . . all that is meant by winter in India is the time of the year when the clouds . . . are driven violently by the winds against the mountains," &c.—*Raynal*, tr. 1777, i. 34.

WOOD-APPLE, s. [According to the *Madras Gloss*, also known as *Urd Fruit*, *Monkey Fruit*, and *Elephant Apple*, because it is like an elephant's skin.] A wild fruit of the N.O. *Aurantaceae* growing in all the drier parts of India (*Feronia elephantum*, Correa). It is somewhat like the bel (see **BAEL**) but with a still harder shell, and possesses some of its medicinal virtue. In the native pharmacopœia it is sometimes substituted (*Moodeen Sherif*, [Watt, *Econ. Dict.* iii. 324 seqq.]. Buchanan-Hamilton calls it the *Kot-bel* (*Kathbel*), (*Eastern India*, ii. 787)).

1875. — "Once upon a time it was announced that the *Pādshāh* was about to pass through a certain remote village of Upper India. And the village heads gathered in pancheayat to consider what offering they could present on such an unexampled occasion. Two products only of the village lands were deemed fit to serve as nazāra. One was the custard-apple, the other was the wood-apple . . . a wild fruit with a very hard shelly rind, something like a large lemon or small citron converted into wood. After many *prās* and *cras*, the custard-apple carried the day, and the village elders accordingly, when the king appeared, made salām, and presented a large basket of custard-apples. His Majesty did not accept the offering graciously, but with much abusive language at being stopped to receive such trash, pelted the simpatons with their offering, till the whole basketful had been squashed upon their venerable heads. They retired, abashed indeed, but devoutly thanking heaven that the offering had not been of wood-apples!"—*Some Unscientific Notes on the History of Plants* (by H. Y.) in *Geog. Mag.*, 1875, pp. 49-50. The story was heard many years ago from Major William Yule, for whom see under **TOBACCO**.

WOOD-OIL, or **GURJUN OIL**, s. Beng.—H. garjan. A thin balsam oil drawn from a great forest tree (N.O. *Dipterocarpeae*) *Dipterocarpus turbinatus*, Gaertn., and from several other species of *Dipt.*, which are among the finest trees of Transgangetic India. Trees of this N.O. abound also in the

Malay Archipelago, whilst almost unknown in other parts of the world. The celebrated Borneo camphor is the product of one such tree, and the sand-wood of India of another. Much wood-oil is exported from the Burmese provinces, the Malay Peninsula, and Siam. It is much used in the East as a natural varnish and preservative of timber; and in Indian hospitals it is employed as a substitute for copaiva, and as a remedy for leprosy (*Hanbury & Fluckiger*, Watt, *Econ. Dict.* iii. 167 seqq.). The first mention we know of is c. 1759 in Dalrymple's *Or. Repertory* in a list of Burma products (i. 109).

WOOLLOCK, OOLOCK, s. [Platts in his *Hind. Dict.* gives *ulāḡ*, *ulāk*, as Turkish, meaning "a kind of small boat." Mr. Grierson (*Bihar Peasant Life*, 42), among the larger kinds of boats, gives *ulāk*, "which has a long narrow bow overhanging the water in front." Both he and Mr. Grant (*Rural Life in Bengal*, 25) give drawings of this boat, and the latter writes: "First we have the bulky *Oolāk*, or baggage boat of Bengal, sometimes as gigantic as the *Putelee* (see **PATTELO**), and used for much the same purposes. This last-named vessel is a clinker-built boat—that is having the planks overlapping each other, like those in a London wherry; whereas in the round smooth-sided *oolak* and most country boats, they are laid edge to edge, and fastened with iron clamps, having the appearance of being stitched."]

1679. — "Messrs. Vincent" (&c.) . . . "met the Agent (on the Hoogly R.) in Budgeroes and Oolankes."—*Fort St. Geo. Consols.*, Sept. 14. In *Notes and Exts.*, Madras, 1871.

[1683. — ". . . 10 Woollocks for Soldiers, etc."—*Hedges, Diary*, Hak. Soc. i. 76.

[1760. — "20 Woollocks 6 Oars at 28 Rs. per month."—In *Long*, 227.]

1761. — "Then the Manjees went after him in a woollock to look after him."—*Jbid.* 353.

1781. — "The same day will be sold a twenty-oar'd Woollock-built Budgerow. . . ."—*India Gazette*, April 14.

1799. — "We saw not less than 200 large boats at the different quays, which on an average might be reckoned each at 60 tons burthen, all provided with good roofs, and masted after the country manner. They seemed much better constructed than the unwieldy woollocks of Bengal."—*Symes, Ara*, 235.

WOON, s. Barn. *wun*, 'a governor or officer of administration'; literally 'a burden,' hence presumably the 'Bearer of the Burden.' Of this there are various well-known compounds, e.g.:

Woon-gyee, i.e. 'Wun-gui' or Great Minister, a member of the High Council of State or Cabinet, called the *Mot-dau* (see **LOTOO**).

Woon-donk, i.e. *Wun-dauk*, lit. 'the prop of the Wun'; a sort of Adlatus, or Minister of an inferior class. We have recently seen a Burmese envoy to the French Government designated as "M. Woon-donk."

Atwon-wun, Minister of the Interior (of the Court) or Household.

Myo-wun, Provincial Governor (*May-roon* of Symes).

Yo-wun, 'Water-Governor,' formerly Deputy of the Myo-wun of the Pr. of Pegu (*Ray-roon* of Symes).

Akaak-wun, Collector of Customs (*Akacoon* of Symes).

WOORDY-MAJOR, s. The title of a native adjutant in regiments of Indian Irregular Cavalry. Both the rationale of the compound title, and the etymology of *wardi*, are obscure. Platts gives Hind. *wardi* or *urdi*, 'uniform of a soldier, badge or dress of office,' as the first part of the compound, with a questionable Skt. etymology, *virula*, 'crying, proclaiming, a panegyric.' But there is also Ar. *ward*, 'a flight of birds,' and then also 'a troop or squadron,' which is perhaps as probable. [Others, again, as many military titles have come from S. India, connect it with Can. *waradi*, 'news, an order.']

[1781.—" . . . We made the *wurdee* *wallah* acquainted with the circumstance. . . ."—*Forrest, Bombay Letters*, ii. 323.

[1861.—"The senior Ressaldar (native captain) and the Woordie Major (native adjutant) . . . reported that the sepoys were trying to tamper with his men."—*Care-Brown, Punjab and Delhi*, i. 120.]

WOOTZ, s. This is an odd name which has attached itself in books to the so-called 'natural steel' of S. India, made especially in Salem, and in some parts of Mysore. It is prepared from small bits of malleable iron (made from magnetic ore) which are packed in crucibles with pieces of a particular wood (*Cassia auriculata*), and covered with leaves and clay. The word first appears in a paper read before the Royal Society, June 11, 1795, called: "Experiments and observations to in-

vestigate the nature of a kind of Steel, manufactured at Bombay, and there called **Wootz** . . . by George Pearson, M.D." This paper is quoted below.

The word has never since been recognised as the name of steel in any language, and it would seem to have originated in some clerical error, or misreading, very possibly for *wook*, representing the Canarese *ukku* (pron. *urukku*) 'steel.' Another suggestion has been made by Dr. Edward Balfour. He states that *uchcha* and *nicha* (Hind. *uchha-nicha*, in reality for 'high' and 'low') are used in Canarese speaking districts to denote *superior* and *inferior* descriptions of an article, and supposes that **wootz** may have been a misunderstanding of *uchchu*, 'of superior quality.' The former suggestion seems to us preferable. [The *Madras Gloss.* gives as local names of steel, Can. *ukku*, Tel. *ukku*, Tam. and Malayāl. *urukku*, and derives **wootz** from Skt. *uśā*, whence comes H. *uchha*.]

The article was no doubt the famous 'Indian Steel,' the *σίδερος Ἰνδικός καὶ σόφωμα* of the *Periplus*, the material of the Indian swords celebrated in many an Arabic poem, the *alhinde* of old Spanish, the *hundirini* of the Persian traders, *ondanique* of Marco Polo, the iron exported by the Portuguese in the 16th century from Balcāh (see **BATCUL**) in Canara and other parts (see *Correa passim*). In a letter of the King to the Goa Government in 1591 he animadverts on the great amount of iron and steel permitted to be exported from Chaul, for sale on the African coast and to the Turks in the Red Sea (*Archiv. Port. Orient.*, Fasc. 3, 318).

1705.—"Dr. Scott, of Bombay, in a letter to the President, acquainted him that he had sent over specimens of a substance known by the name of **Wootz**; which is considered to be a kind of steel, and is in high esteem among the Indians."—*Phil. Trans.* for 1705, Pt. ii. p. 322.

[1814.—See an account of **wootz**, in *Hryn's Tracts*, 362 seq.]

1811.—"The cakes of steel are called **Wootz**; they differ materially in quality, according to the nature of the ore, but are generally very good steel, and are sent into Persia and Turkey. . . . It may be rendered self-evident that the figure or pattern (of Damascus steel) so long sought after exists in the cakes of **Wootz**, and only requires to be produced by the action of diluted acids . . . it is therefore highly probable that the ancient blades (of Da-

muscus) were made of this steel."—*Williamson, Engines of War*, pp. 203-206.

1861.—"Damascus was long celebrated for the manufacture of its sword blades, which it has been conjectured were made from the wootz of India."—*Percy's Metallurgy, Iron and Steel*, 860.

WRITER, s.

(a). The rank and style of the junior grade of covenanted civil servants of the E.I. Company. Technically it has been obsolete since the abolition of the old grades in 1833. The term no doubt originally described the duty of these young men; they were the clerks of the factories.

(b). A copying clerk in an office, native or European.

a.—

1673.—"The whole Mass of the Company's Servants may be comprehended in these Classes, viz., Merchants, Factors, and Writers."—*Trivet*, 81.

[1675-6.—See under FACTOR.]

1676.—"There are some of the Writers who by their lives are not a little scandalous."—*Letter from a Chaplain*, in *Wheeler*, i. 61.

1683.—"Mr. Richard More, one that came out a Writer on y^e Herbert, left this World for a better. Y^e Lord prepare us all to follow him!"—*Melges, Diary*, Aug. 22; [Hak. Soc. i. 105].

1747.—"82. Mr. ROBERT CLIVE, Writer in the Service, being of a Martial Disposition, and having acted as a Volunteer in our late Engagements, We have granted him an Ensign's Commission, upon his Application for the same."—*Letter from the Council at Ft. St. David to the Honble. Court of Directors*, dd. 23. May, 1747 (MS. in India Office).

1758.—"As we are sensible that our junior servants of the rank of Writers at Bengal are not upon the whole on so good a footing as elsewhere, we do hereby direct that the future appointments to a Writer for salary, diet money, and all allowances whatever, be 400 Rupees per annum, which mark of our favour and attention, properly attended to, must prevent their reflections on what we shall further order in regard to them as having any other object or foundation than their particular interest and happiness."—*Court's Letter*, March 3, in *Long*, 129. (The 'further order' is the prohibition of *paltanins*, &c.—see PALANKEEN.)

c. 1760.—"It was in the station of a covenant servant and writer, to the East India Company, that in the month of March, 1750, I embarked."—*Grose*, i. 1.

1762.—"We are well assured that one great reason of the Writers neglecting the Company's business is engaging too soon in

trade. . . . We therefore positively order that none of the Writers on your establishment have the benefit or liberty of Dusticks (see DUSTUCK) until the times of their respective writer-ships are expired, and they commence Factors, with this exception. . . ."—*Court's Letter*, Dec. 17, in *Long*, 237.

1765.—"Having obtained the appointment of a Writer in the East India Company's service at Bombay, I embarked with 14 other passengers . . . before I had attained my sixteenth year."—*Forbes, Or. Mem.* i. 6; [2nd ed. i. 1].

1769.—"The Writers of Madras are exceedingly proud, and have the knack of forgetting their old acquaintances."—*Ld. Trigonmouth, Mem.* i. 20.

1788.—"In the first place all the persons who go abroad in the Company's civil service, enter as clerks in the counting-house, and are called by a name to correspond with it, Writers. In that condition they are obliged to serve five years."—*Burke, Speech on Hastings' Impeachment*, Feb. 1788. In *Works*, vii. 292.

b.—

1761.—"*Resolutions and orders*.—That no *Moonshee*, *Linguist*, *Baman* (see BAN-YAN), or Writer be allowed to any officer except the Commander-in-Chief and the commanders of detachments. . . ."—*Ft. William's Consus*. In *Long*, 352.

[1860.—"Following him are the *krancees* (see CRANNY), or writers, on salaries varying, according to their duties and abilities, from five to thirty rupees."—*Grant, Rural L. in Bengal*, 133-5.]

WUG, s. We give this Belûch word for loot on the high authority quoted. [On this Mr. M. L. Dames writes: "This is not, strictly speaking, a Balochi word, but Sindhi, in the form *wag* or *waqu*. The Balochi word is *bag*, but I cannot say for certain whether it is borrowed from Sindhi by Balochi, or vice versa. The meaning, however, is not loot, but 'a herd of camels.' It is probable that on the occasion referred to the loot consisted of a herd of camels, and this would easily give rise to the idea that the word meant loot. It is one of the commonest forms of plunder in those regions, and I have often heard Balochis, when narrating their raids, describe how they had carried off a 'bag.'"]

1815.—"In one hunt after wug, as the Beloochees call plunder, 200 of that beautiful regiment, the 2nd Europeans, marched incessantly for 15 hours over such ground as I suppose the world cannot match for ravines, except in places, where it is impossible to march at all."—*Letter of Sir C. Napier*, in *Life*, iii. 298.

X

XERAFINE, XERAFIM, &c., s. The word in this form represents a silver coin formerly current at Goa and several other Eastern ports, in value somewhat less than 1s. 6d. It varied in Portuguese currency from 300 to 360 reis. But in this case as in so many others the term is a corruption applied to a degenerated value. The original is the Arabic *ashrafī* (see **ASHRAFEE**) (or *sharifī*, 'noble'—compare the medieval coin so called), which was applied properly to the gold *dīnār*, but was also in India, and still is occasionally by natives, applied to the gold *mohur*. *Ashrafī* for a gold *dīnār* (value in gold about 11s. 6d.) occurs frequently in the '1001 Nights,' as Dozy states, and he gives various other quotations of the word in different forms (pp. 333-354; [Burton, *Ar. Night*, v. 160, 376]). *Ashrafīn*, the name of a coin once known in France, is according to Littré also a corruption of *ashrafī*.

1498.—"And (the King of Calicut) said that they should tell the Captain that if he wished to go he must give him 600 xarifes, and that soon, and that this was the custom of that country, and of those who came thither."—*Relatório de V. da G. 79*.

1510.—"When a new Sultan succeeds to the throne, one of his lords, who are called Amirra (Amier), says to him: 'Lord, I have been for so long a time your slave, give me Damascus, and I will give you 100,000 or 200,000 teraphim of gold.'"—*Varthema*, 10.

"Every Mameluke, great or little, has for his pay six saráphi per month."—*Ibid.* 13.

"Our captain sent for the superior of the said mosque, to whom he said: that he should show him the body of *Nabi*—this *Nabi* means the Prophet Mahomet—that he would give him 3000 seraphim of gold."—*Ibid.* 29. This one eccentric traveller gives thus three different forms.

1513.—"... hunc regem Affonsus idem, urbe opulētissima et principuo emporio Armusso vi capto, quindecim milia Seraphimorū, ea est aurea moneta ducatus equivalent annuū nobis tributariū effecerat."—*Epistola Emmanuelis Regis*, 2b. In the preceding the word seems to apply to the gold *dīnār*.

1523.—"And by certain information of persons who knew the facts . . . Antonio de Saldanha . . . agreed with the said King Turuxa (Türin Shāh), . . . that the said King . . . should pay to the King Our

lord 10,000 xarafins more yearly . . . in all 25,000 xarafins"—*Tombo da Índia, Subsídio*, 79. This is the gold *mohur*.

1510.—"This year there was such a famine in Choromandel, that it left nearly the whole land depopulated with the mortality, and people ate their fellow men. Such a thing never was heard of on that Coast, where formerly there was such an abundance of rice, that in the port of Negapitam I have often seen more than 700 sail take cargoes amounting to more than 20,000 *moyas* (the *moyo* = 29.30 bushels) of rice. . . . This year of famine the Portuguese of the town of St. Thomé did much good to the people, helping them with quantities of rice and millet, and coco-nuts and *jagra* (see **JAGGEEY**), which they imported in their vessels from other parts, and sold in retail to the people at far lower prices than they could have got if they wished it; and some rich people caused quantities of rice to be boiled down in the water to the people to drink, all for the love of God. . . . This famine lasted a whole year, and it spread to other parts, but was not so bad as in Choromandel. The King of Bimagar, who was sovereign of that territory, heard of the humanity and beneficence of the Portuguese to the people of the country, and he was greatly pleased thereat, and sent an *ala* (—*la* **OLLAH**) of thanks to the residents of St. Thomé. And this same year there was such a scarcity of provisions in the harbours of the Strait, that in Aden a load (*fadó*) of rice fetched forty xarafins, each worth a *crúzado*. . . ."—*Correa*, iv. 131-132.

1593.—"The chief and most common money (at Goa) is called Pardauo (Pardao) Xeraphin. It is of silver, but of small value. They strike it at Goa, and it is marked on one side with the image of St. Sebastian, on the other with 3 or 4 arrows in a sheaf. It is worth 3 testoons or 300 Reys (Reas) of Portugal, more or less."—*Lincolten* (from French ed. 71); [Hak. Soc. i. 211, and compare i. 190: and see another version of the same passage under **PARD-DAO**].

1610.—"Inprimis de Serafins Echeri, which be ten Rupias (Rupees) a piece, there are sixtie Leches (Lacks)."—*Hackins*, in *Purchas*, i. 217. Here the gold *mohur* is meant.

c. 1610.—"Les pièces d'or sont cherafins à vingt-cinq sols pièce."—*Pyramide de Lalul*, ii. 40; [Hak. Soc. ii. 63, reading *cherufins*].

1653.—"*Monnoyes courantes d Goa*. Sequin de Venise . 21 tangues (Tanga)

Reale d'Espagne . 12 tangues.

Abassos de Perso . 3 tangues.

Pardaux (Pardao) . 5 tangues.

Scherephi . 6 tangues.

Roupies (Rupees) du

Mogol . . . 6 tangues.

Tanguo . . . 20 bousserouquo

(Budgrock)."

De la Boullaye-le-Gouz, 1657, 530.

c. 1675. — "Coins . . . of Rajaporo. Imaginary Coins. The Pagod (Pagoda) is 5½ Rupees. 48 Juttals (see JEETUL) is one Pagod. 10 and 1 Larees (Larin) is 1 Pagod. Zeraphins 25, 1 Old Dollar.

"Coins and weights of Bombaim. 3 Larees is 1 Zeraphin. 80 Raies (Reas) 1 Laree. 1 Pice is 10 Raies. The Raies are imaginary.

"Coins and weights in Goa. . . . The *Cruzado* of gold, 12 Zeraphins. The *Zeraphin*, 5 *Tungo*. The *Tungo* (Tanga), 5 *Vintens*. The *Vinten*, 15 *Nasrools* (Budrools), whereof 75 make a *Tungo*. And 60 *Rees* make a *Tungo*.—Fryer, 266.

1690.—	dw.	gr.
"The Gold St. Thoma . . .	2	5½
The Silv. Sherepheno . . .	7	4.

Table of Coins, in Orington.

1727.—"Their Soldiers Pay (at Goa) is very small and ill paid. They have but six Xerapheens per Month, and two Suits of Calico, striped or chequered, in a Year . . . and a Xerapheen is worth about sixteen Pence half Penny *Str.*—A. Hamilton, i. 219; [ed. 1741, i. 222].

1760.—"You shall coin Gold and silver of equal weight and fineness with the Ashreefces (Ashrafee) and Rupees of Moorshedabad, in the name of Calcutta."—*Nawab's Pericannal for Establishment of a Mint in Calcutta*, in Long, 227.

c. 1811.—"Sahibs now are very different from what they once were. When I was a young man with an officer in the camp of Lüt Lük Sähib (Lord Lake) the sahibs would give an *ashrah* (Ashrafee), when now they think twice before taking out a rupee."—*Personal Reminiscences of an old Khurram's Conversation*. Here the gold *mohur* is meant.

XERCANSOR, n.p. This is a curious example of the manner in which the Portuguese historians represent Mahomedan names. Xereausor does really very fairly represent phonetically the name of *Sher Khān Sūr*, the famous rival and displacer of Humāyūn, under the title of Sher Shāh.

c. 1538.—"But the King of Bengal, seeing himself very powerful in the kingdom of the Patans, seized the king and took his kingdom from him . . . and made Governor of the kingdom a great lord, a vassal of his, called Cotoxa, and then leaving everything in good order, returned to Bengal. The administrator Cotoxa took the field with a great array, having with him a Patan Captain called Xercansor, a valiant cavalier, much esteemed by all."—Correa, ii. 719.

The kingdom of the Patans appears to be Behar, where various Afghan chiefs tried to establish themselves after the conquest of Delhi by Baber. It would take more search than it is worth to elucidate the story as told by Correa, but see Elliot, iv. 333.

Cotoxa (Koto sha) appears to be *Kutb Khān* of the Mahomedan historians there.

Another curious example of Portuguese nomenclature is that given to the first Mahomedan king of Malacca by Barros, *Xagurn Darzá* (II. vi. 1), by Albuquerque *Xaguendarza* (Comm. Pt. III. ch. 17). This name is rendered by Lassen's ponderous lore into Skt. *Salanadhara*, "d. h. Besitzer kräftiger Besinnungen" (or "Possessor, of strong recollections."—*Ind. Alt.* iv. 516), whereas it is simply the Portuguese way of writing *Sikandar Shāh*! [So Lin-choten (Hak. Soc. ii. 183) writes Xatamas for *Shāh Tamasp.*]. For other examples, see *Codovaseam*, Idalcian.

Y

YABOO, s. Pers. *yābū*, which is perhaps a corruption of Ar. *yābūb*, defined by Johnson as 'a swift and long horse'. A nag such as we call 'a galloway,' a large pony or small hardy horse; the term in India is generally applied to a very useful class of animals brought from Afghanistan.

[c. 1590.—"The fifth class (*yābū* horses) are bred in this country, but fall short in strength and size. Their performances also are mostly bad. They are the offspring of Turki horses with an inferior breed."—*Itin.* ed. Blochmann, i. 231.]

1751.—"There are in the highland country of KANDAHAR and CABUL a small kind of horses called Yabous, which are very serviceable."—*Hanway, Travels*, ii. 307.

[1839.—"A very strong and useful breed of ponies, called Yauboos, is however reared, especially about Baumbian. They are used to carry baggage, and can bear a great load, but do not stand a long continuance of hard work so well as mules."—*Elphinstone, Caubul*, ed. 1812, i. 183.]

YAK, s. The Tibetan ox (*Bos grunniens*, L., *Poephagus* of Gray), belonging to the Bisontine group of *Bovinae*. It is spoken of in Bogle's Journal under the odd name of the "cow-tailed cow," which is a literal sort of translation of the Hind. name *chātorī gāo*, *chātorīs* (see **CHOWRY**), having been usually called "cow-tails" in the 18th century. [The usual native name for the beast in N. India is *suragā'o*, which comes from Skt. *surabhi*, 'plentiful.'] The name yak does not appear in Buffon, who calls it the 'Tartarian cow,' nor is it found in the 3rd ed. of Pennant's *II. of Quad-*

rupes (1793), though there is a fair account of the animal as *Bos grunniens* of Lin. and a poor engraving. Although the word occurs in Della Penna's account of Tibet, written in 1730, as quoted below, its first appearance in print was, as far as we can ascertain, in Turner's *Mission to Tibet*. It is the Tib. *g'yal*, Jacque's *Dictionnaire*. The animal is mentioned twice, though in a confused and inaccurate manner, by Aelian; and somewhat more correctly by Cosmas. Both have got the same fable about it. It is in mediæval times described by Rubruk. The domestic yak is in Tibet the ordinary beast of burden, and is much ridden. Its hair is woven into tents, and spun into ropes; its milk a staple of diet, and its dung of fuel. The wild yak is a magnificent animal, standing sometimes 18 hands high, and weighing 1600 to 1800 lbs., and multiplies to an astonishing extent on the high plateaux of Tibet. The use of the tame yak extends from the highlands of Khokand to Kuku-khotan or Kwei-huachung, near the great northern bend of the Yellow River.

c. A.D. 250.—"The Indians (at times) carry as presents to their King tame tigers, trained panthers, four-horned oxen, and cattle of two different races, one kind of great swiftness, and another kind that are terribly wild, that kind of cattle from the tails of which they make fly-laps. . . ."—*Aelian, de Animalibus*, xv. cap. 14.

Again :

"There is in India a grass-eating animal, which is double the size of the horse, and which has a very bushy tail very black in colour.† The hairs of the tail are finer than human hair, and the Indian women set great store by its possession. . . . When it perceives that it is on the point of being caught, it hides its tail in some thicket. . . . and thinks that since its tail is not seen, it will not be regarded as of any value, for it knows that the tail is the great object of fancy."—*Ibid.*, xvi. 11.

c. 515.—"This Wild Ox is a great beast of India, and from it is got the thing called *Tupha*, with which officers in the field adorn their horses and ponies. They tell of this beast that if its tail catches in a tree he will not budge but stands stock-still, being horribly vexed at losing a single hair of its tail; so the natives come and cut his tail off,

and then when he has lost it altogether, he makes his escape."—*Cosmas Indicopleustes*, Bk. xi. Transl. in *Cathay*, &c., p. clixiv.

[c. 1520.—In a list of things imported from the "northern mountains" into Oadh, we have "tails of the *Kheticow*."—*Am. ed. Jarrett*, ii. 172; and see 2-6.]

1730.—"Dopo di che per circa 49 giorni di cammino non si trova più abitazioni di case, ma solo alcune tende con quantità di mandro di yak, e di uno loro pelo, per fare, cavalli. . . ."—*Per l'Oceano della Penna di Billa, Breve Notitia del Tibet* (published by Klaproth in *Journ. As. 21. ser.*) p. 17.

1783.—". . . on the opposite side saw several of the black chowry-tailed cattle. . . . This very singular and curious animal deserves a particular description. . . . The Yak of Tartary, called *Sowa Goy* in Hindo-tan. . . ."—*Turner's Embassy* (publ. 1809), 185-d. [Sir H. Yule identifies *Sowa Goy* with *Ch'ori Giti*; but, as will be seen above, the H. name is *sewga*.]

In the publication at the latter date appears the excellent plate after Stubbs, called "the Yak of Tartary," still the standard representation of the animal. [Also see Turner's paper (1794) in the *As. Res.*, London reprint of 1795, ii. 355 seq.]

Though the two following quotations from Abbé Huc do not contain the word *yak*, they are pictures by that clever artist which we can hardly omit to reproduce :

1851.—"Les bœufs à long poil étaient de véritables caricatures; impossible de figurer rien de plus drôle; ils marchaient les jambes écartées, et portaient péniblement un énorme système de stalactites, qui leur pendaient sous le ventre jusqu'à terre. Ces pauvres bêtes étaient si informes et tellement recouvertes de glaçons qu'il semblait qu'on les eût mis confondre dans du sucre candi."—*Huc et Gabet, Souvenirs d'un Voyage*, &c. ii. 201; [L.T. ii. 109].

"Au moment où nous passâmes le Mourouï Ousou sur la glace, un spectacle assez bizarre s'offrit à nos yeux. Déjà nous avions remarqué de loin . . . des objets informes et noirs rangés en file en travers de ce grand fleuve. . . . Ce fut seulement quand nous fûmes tout près, que nous pûmes reconnaître plus de 60 bœufs sauvages enroulés dans la glace. Ils avaient voulu, sans doute, traverser le fleuve à la nage, au moment de la congélation des eaux, et ils s'étaient trouvés pris par les glaçons sans avoir la force de s'en débarrasser et de continuer leur route. Leur belle tête, surmontée de grandes cornes, était encore à découvert; mais la reste du corps était pris dans la glace, qui était si transparente qu'on pouvait distinguer facilement la position de ces imprudentes bêtes; on eût dit qu'elles étaient encore à nager. Les aigles et les corbeaux leur avaient arraché les yeux."—*Ibid.* ii. 219; [L.T. ii. 119 seq. and for a further account of the animal see ii. 81].

* *Πονόδρος*, whence no doubt Gray took his name for the genus.

† The tails usually brought for sale are those of the tame yak, and are white. The tail of the wild yak is black, and of much greater size.

YAM, s. This general name in English of the large edible tuber *Dioscorea* seems to be a corruption of the name used in the W. Indies at the time of the discovery. [Mr. Platt (9 ser. N. & Q. v. 226 seq.) suggests that the original form was *nyam* or *nyami*, in the sense of 'fool,' *nyami* meaning 'to eat' in the Fulah language of Senegal. The cannibal *Nyam-Nyame*, of whom Miss Kingsley gives an account (*Travels in W. Africa*, 330 seq.) appear to take their name from the same word.]

1609.—"There are great store of *Iniamas* growing in Guinea, in great fields."—*Perchus*, ii. 95.

1613.—" . . . Moreover it produces great abundance of *inhames*, or large subterranean tubers, of which there are many kinds, like the *camotes* of America, and these *inhames* boiled or roasted serve in place of bread."—*Catálogo de Eodios*, 19.

1761.—

"In meagre lands
Tis known the Yam will ne'er to bigness
swell."

"In meagre lands
Göttinger, Bk. i.

Z

ZABITA, s. Hind. from Ar. *zabīdā*. An exact rule, a canon, but in the following it seems to be used for a tariff of assessment:

1793.—"I have established the *Zabeta* for the shops in the Fort as fixed by Macleod. It is to be paid annually."—*Wellington*, i. 49.

ZAMORIN, s. The title for many centuries of the Hindu sovereign of Calicut and the country round. The word is Malayāl. *Sāmātiri*, *Sāmāri*, *Tāmātiri*, *Tāmāri*, a *tadbhava* (or vernacular modification) of Skt. *Sāmundri*, 'the Sea-King.' (See also Wilson, *MacKenzie MSS.* i. xvii.) [Mr. Logan (*Malabar*, iii. Gloss. s.v.) suggests that the title *Samudri* is a translation of the Rāja's ancient Malayāl. title of *Kunnalakkon*, i.e. 'King (*kon*) of the hills (*kunnu*) and waves (*ala*).'] The name has recently become familiar in reference to the curious custom by which the Zamorin was attacked by one of the candidates for his throne (see the account by A. Hamilton (ed. 1744, i. 309 seq. Pinkerton, viii. 374) quoted by Mr.

Frazer (*Golden Bough*, 2nd ed. ii. 14 seq.).]

c. 1313.—"The sultan is a Kāfir called the Sāmari. . . . When the time of our departure for China came, the sultan, the Sāmari equipped for us one of the 13 junks which were lying in the port of Calicut."—*Ibn Batuta*, iv. 89-91.

1442.—"I saw a man with his body naked like the rest of the Hindus. The sovereign of this city (Calicut) bears the title of Sāmari. When he dies it is his sister's son who succeeds him."—*Abderrazzā*, in *India in the XVth. Cent.* 17.

1498.—"First Calicut whither we went. . . . The King whom they call Camolim (for Zamorin) can muster 100,000 men for war, with the contingents that he receives, his own authority extending to very few."—*Relatório de Vasco da Gama*.

1510.—"Now I will speak of the King here in Calicut, because he is the most important King of all those before mentioned, and is called Samory, which in the Pagan language means 'God on earth.'"—*Venturina*, 131. The traveller confounds the word with *tanlaran*, which does mean 'Lord.' [Forbes (see below) makes the same mistake.]

1516.—"This city of Calicut is very large. . . . This King became greater and more powerful than all the others: he took the name of Zomodri, which is a point of honour above all other Kings."—*Burbon*, 103.

[1552.—"Samarao." See under CELEBES.]

1553.—"The most powerful Prince of this Malabar was the King of Calicut, who par excellence was called Camarij, which among them is as among us the title Emperor."—*Beyra*, i. iv. 7.

[1551.—Speaking of the Moluccas, "Camarao, which in their language means Admiral."—*Costunhedu*, Bk. vi. ch. 63.]

"I wrote him a letter to tell him . . . that, please God, in a short time the imperial fleet would come from Egypt to the Sāmari, and deliver the country from the hands of the infidels."—*Sidi 'Ali*, p. 83. [Vambéry, who in his translation betrays a remarkable ignorance of Indian geography, speaks (p. 24) of "Samri, the ruler of Calcutta, by which he means Calicut."]

1563.—"And when the King of Calicut (who has for title Samorin or Emperor) besieged Cochim. . . ."—*Garcia*, f. 538.

1572.—

"Sentado o Gama junto ao rio leito.
Os seus mais afilhados, prompto em vista
Estava o Samori no traje, o geyto
Da gente, nunca dantes dello vista."

Cumde, vii. 59.

By Burton:

"When near that splendid couch took place
the guest
and others further off, prompt glance and
keen
the Samorin cast on folk whose garb and
gest
were like to nothing he had ever seen."

1616.—"Under this year there is a note of a letter from l'nderecon-Cheeto the Great Samorin or K. of Calicut to K. James.—*Sainsbury*, i. 462.

1673.—"Indeed it is pleasantly situated under trees, and it is the Holy See of their Zamerhin or Pope."—*Fryer*, 52.

1781.—"Their (the Christians') hereditary privileges were respected by the Zamorin himself."—*Gibson*, ch. xlvii.

1785.—A letter of Tippoo's applies the term to a tribe or class, speaking of '2000 Samories'; who are these?—*Select Letters*, 271.

1787.—"The Zamorin is the only ancient sovereign in the South of India."—*T. Munro*, in *Lis*, i. 69.

1810.—"On our way we saw one of the Zamorin's houses, but he was absent at a more favoured residence of Panlany."—*Maria Graham*, 110.

[1811.—"The King of Calicut was, in the Malabar language, called Samory, or Zamorino, that is to say, God on the earth."—*Forbes, Or Men*, 2nd ed. i. 263. See quotation above from Varthema.]

"... nor did the conqueror (Hyder Ali) take any notice of the Zamorino's complaints and supplications. The unfortunate prince, after fasting three days, and finding all remonstrance vain, set fire to his palace, and was burned, with some of his women and their brahmins."—*Ibid.* iv. 207-8; [2nd ed. ii. 477]. This was a case of Traga.

[1900.—"The Zamorin of Calicut who succeeded to the gadi (Guddy) three months ago, has died."—*Pioneer Mail*, April 13.

ZANZIBAR, n.p. This name was originally general, and applied widely to the East African coast, at least south of the River Jubb, and as far as the Arab traffic extended. But it was also specifically applied to the island on which the Sultan of Zanzibar now lives (and to which we now generally restrict the name); and this was the case at least since the 15th century, as we see from the *Roteiro*. The Pers. *Zangi-bâr*, 'Region of the Blacks,' was known to the ancients in the form *Zingis* (*Ptolemy*, i. 17, 9; iv. 7, 11) and *Zingium*. The Arab softening of the *g* made the name into *Zanjibar*, and this the Portuguese made into *Zanzibar*.

c. 545.—"And those who navigate the Indian Sea are aware that Zingium, as it is called, lies beyond the country where the incense grows, which is called Barbary."—*Cosmas*, in *Cuthay*, &c., clxvii.

c. 910.—"The land of the Zanji begins at the channel issuing from the Upper Nile" (by this the Jubb seems meant) "and extends to the country of Sofala and of the Wakwak."—*May's*, *Præterea*, iii. 7.

c. 1190.—Alexander having eaten what was pretended to be the head of a black captive says:

"... I have never eaten better food than this!

Since a man of Zang is in eating so heart-attracting,

To eat any other roast meat to me is not agreeable!"

Silvander-Nârâh of Nisâmî, by *Willerforce Clarke*, p. 101.

1293.—"Zanghbar is a great and noble island, with a compass of some 2000 miles. The people . . . are all black, and go stark naked, with only a little covering for decency. Their hair is as black as pepper, and so frizzly that even with water you can scarcely straighten it," &c., &c.—*Marco Polo*, ii. 215. Marco Polo regards the coast of Zanzibar as belonging to a great island like Madagascar.

1410.—"Kalikut is a very safe haven . . . where one finds in abundance the precious objects brought from maritime countries, especially from Habshah (see HUBSHEE, ABYSSINIA), Zirbad, and Zanzibar."—*Abdurazzâl*, in *Not. et Ites.*, xiv. 436.

1493.—"And when the morning came, we found we had arrived at a very great island called Jamgiber, peopled with many Moors, and standing good ten leagues from the coast."—*Roteiro*, 105.

1516.—"Between this island of San Lorenzo (i.e. Madagascar) and the continent, not very far from it are three islands, which are called one Manfin, another Zanzibar, and the other Penda; these are inhabited by Moors; they are very fertile islands."—*Barbosa*, 14.

1553.—"And from the streams of this river Quilmanco towards the west, as far as the Cape of Currents, up to which the Moors of that coast do navigate, all that region, and that still further west towards the Cape of Good Hope (as we call it), the Arabians and Persians of those parts call Zanguebar, and the inhabitants they call Zanguy."—*Barro*, i. viii. 4.

"A few pages later we have "Isles of Pemba, Zanzibar, Monfia, Comoro," showing apparently that a difference had grown up, at least among the Portuguese, distinguishing Zanguebar the continental region from Zanzibar the Island.

c. 1586.

"And with my power did march to Zanzibar

The western (sic) part of Afric, where I reigned

The Ethiopian Sea, rivers, and lakes. . . ."

Marlowe's Tamburlane the Great, 2d. part, i. 3.

1592.—"From hence we went for the Isle of Zanzibar on the coast of Melinde, where we stayed and wintered until the beginning of February following."—*Henry May*, in *Hall*. iv. 53.

ZEBU, s. This whimsical name, applied in zoological books, English as well as French, to the humped domestic ox (or Brahminy bull) of India, was taken by Buffon from the exhibitors of such a beast at a French fair, who perhaps invented the word, but who told him the beast had been brought from Africa, where it was called by that name. We have been able to discover no justification for this in African dialects, though our friend Mr. R. Cust has kindly made search, and sought information from other philologists on our account. *Zebu* passes, however, with most people as an Indian word; thus *Webster's Dictionary*, says "Zebu, the native Indian name." The only word at all like it that we can discover is *zobo* (q.v.) or *zhoba*, applied in the semi-Tibetan regions of the Himalaya to a useful hybrid, called in Ladak by the slightly modified form *dsomo*. In Jäschke's *Tibetan Dict.* we find "*Zo-ba* . . . i. hump of a camel, zebu, etc." This is curious, but, we should think, only one of those coincidences which we have had so often to notice.

Isidore Geoffroy de St. Hilaire, in his work *Acclimation et Domestication des Animaux Utiles*, considers the ox and the zebu to be two distinct species. Both are figured on the Assyrian monuments, and both on those of ancient Egypt. The humped ox also exists in Southern Persia, as Marco Polo mentions. Still, the great naturalist to whose work we have referred is hardly justified in the statement quoted below, that the "zebu" is common to "almost the whole of Asia" with a great part of Africa. [Mr. Blanford writes: "The origin of *Bos indicus* (sometimes called zebu by European naturalists) is unknown, but it was in all probability tropical or sub-tropical, and was regarded by Blyth as probably African. No ancestral form has been discovered among Indian fossil bovines, which . . . comprise species allied to the gaur and buffalo" (*Mammalia*, 483 seq.).]

c. 1772.—"We have seen this small hunched ox alive. . . . It was shown at the fair in Paris in 1752 (*sic*), but a transcript from the French edition of 1837 gives 1772) under the name of Zebu; which we have adopted to describe the animal by, for it is a particular breed of the ox, and not a

species of the buffalo."—*Buffon's Nat. Hist.*, E.T. 1807, viii. 19, 20; see also p. 33.

1861.—"Nous savons donc positivement qu'à une époque où l'occident était encore couvert de forêts, l'orient, déjà civilisé, possédait déjà le boeuf et le Zebu; et par conséquent c'est de l'orient que ces animaux sont sortis, pour devenir, l'un (le boeuf) cosmopolite, l'autre commun à presque toute l'Asie et à une grande partie de l'Afrique."—*Geoffroy St. Hilaire* (work above referred to, 4th ed. 1861).

[1898.—"I have seen a herd of Zebras (*sic*) or Indian humped cattle, but cannot say where they are kept."—In *9 ser. N. & Q.* i. 468.]

ZEDOARY, and **ZERUMBET**, ss. These are two aromatic roots, once famous in pharmacy and often coupled together. The former is often mentioned in medieval literature. The former is Arabic *jadrār*, the latter Pers. *zarambūd*. There seems some doubt about the scientific discrimination of the two. Moodeen Sherif says that Zedoary (*Curcuma zedoaria*) is sold in most bazars under the name of *athē-kaldi*, whilst *jadrār*, or *chadrār*, is the bazar name of roots of varieties of non-poisonous aconites. There has been considerable confusion in the nomenclature of these drugs [see *Watt, Econ. Dict.* ii. 655, 670]. Dr. Royle, in his most interesting discourse on the *Antiquity of Hindoo Medicine* (p. 77), transcribes the following prescription of the physician Aetius, in which the name of Zedoary first occurs, along with many other Indian drugs:

c. A.D. 540.—"Zador (*i.e.* *zedoariae*), galangae, ligustici, esolisi, cardamomi, piporis longi, piporis albi, cinnamomi, zingiberis, seminis Smyrni, caryophylli, phylli, stachyos, myrobalani, phi, costi, scordi, silphi vel laserpitii, rhei barbarici, poconiae; alii etiam arboris nucis viscum et paliuri semen, itemque saxifragum ac casiam addunt; ex his singulis statores duos comisceo. . . ."

c. 1400.—"Canoll and setewale of prico."—*R. of the Rose*.

1516.—"In the Kingdom of Calicut there grows much pepper . . . and very much good ginger of the country, cardamoms, myrobolans of all kinds, bamboo cane, zerumba, zedoary, wild cinnamon."—*Barbosa*, 151.

1563.—". . . da zedoaria faz capitulo Avicena o de Zerumbet; e isto quo chamamos zedonria, chutna Avicena *geiduar*, e o outro nome não lhe sei, porque o não ha senão nas terras confines á China e esto *geiduar* e uma mēzinha do muito preço, e não achada senão nas mãos dos quo os

Gentium channam pegerit, ou entrein a quem os Mouros channam calandres."—*Garcia*, f. 216, 217.

[1605.—"Setweth," a copyist's error for *Setwell*—*Holwood*, First Letter Book, 270.]

ZEMINDAR, s. Pers. *zamin-dar*, 'landholder.' One holding land on which he pays revenue to the Government direct, and not to any intermediate superior. In Bengal Proper the zemindars hold generally considerable tracts, on a permanent settlement of the amount to be paid to Government. In the N.W. Provinces there are often a great many zemindars in a village, holding by a common settlement, periodically renewable. In the N.W. Provinces the rustic pronunciation of the word *zamin-dar* is hardly distinguishable from the ordinary Anglo-Indian pronunciation of *jama-dar* (see **JEMADAR**), and the form given to *zamin-dar* in early English records shows that this pronunciation prevailed in Bengal more than two centuries ago.

1683.—"We lay at Banchchem, a very pleasant and delightfull Country, y^e Gemidar invited us shure, and showed us Store of Deer, Peacocks, &c. but it was not our good fortune to get any of them."—*Hedges*, *Diary*, April 11; [Hak. Soc. l. 77, also l. 89].

[1685.—"He has ordered down 200 horse under the conduct of three Jemidars."—In ditto, II. lii.]

1697.—"Having tried all means with the Jemidar of the Country adjacent to us to let us have the town of *De Calcutta* at the usual Hire or Rent, rather than fall, having promised him 1 Part more than the Place at present brings him in, and all to no Purpose, he making frivolous and idle Objections, that he will not let us have any Part of the Country in the Right Honourable Company's name, but that we might have it to our use in any of the Natives Names; the Reason he gives for it is, that the Place will be wholly lost to him—that we are a Powerful People—and that he cannot be possessed of his Country again when he sees Occasion—whereas he can take it from any of the Natives that rent any Part of his Country at his Pleasure.

October 31st, 1698. "The Prince having given us the three towns adjacent to our Settlement, viz. *De Calcutta*, *Chutanute*, and *Golinspor*, or more properly may be said the Jemidars of the said towns, paying the said Rent to the King as the Jemidars have successively done, and at the same time ordering the Jemidar of the said towns to make over their Right and

Title to the English upon their paying to the Jemidars One thousand Rupees for the same, it was agreed that the Money should be paid, being the best Money that ever was spent for so great a Privilege; but the Jemidars) risking a great Noise, being unwilling to part with their Country . . . and finding them to continue in their averness, notwithstanding the Prince had an offer upon them to bring them to a Compliance, it is agreed that 1,500 Rupees be paid them, provided they will relinquish their title to the said towns, and give it under their Hands in Writing, that they have made over the same to the Right Honourable Company."—*Act of Council*, at *Chittagong*, the 24th December (Printed for Parliament in 1758).

In the preceding extracts the *De* prefixed to Calcutta is Pers. *d*, 'village,' or 'township,' a common term in the language of Indian Revenue administration. An 'Explanation of Terms' furnished by W. Hastings to the Fort William Council in 1759 thus explains the word:

"*Deeh*—the ancient limits of any village or parish. Thus, '*Deeh Calcutta*' means only that part which was originally inhabited."—(In *Loc. cit.*, p. 176.)

1707.8.—In a "List of Men's Names, &c., immediately in the Service of the Hon^{ble} United Compr. in their Factory of Fort William, Bengal
New Co. 1707.9

Mr. William Hagden . . . Jemidar or rent gatherer.

1713.

Mr. Edward Page . . . Jemendar."

MS. Records in India Office.

1722.—"One of the articles of the Treaty with Meer Jaffer says the Company shall enjoy the Zemidary of the Lands from Calcutta down to Culpee, they paying what is paid in the King's Books."—*Holograph* (unpublished) *Letter of Lt. Clive*, in India Office Records, dated Berkeley Square, Jan. 21.

1726.—"The Country Jemidars remote from Calcutta, treat us frequently with great Insolence; and I was obliged to retreat with only an officer and 17 Sepoys near 6 Miles in the face of 3 or 400 Bargarun slaves (see **BURKUNDAUZEI**), who lined the Woods and kept a straggling Fire all y^e Way."—*MS. Letter of Major James Rennell*, dd. August 5.

1778.—"This avaricious disposition the English plied with presents, which in 1693 obtained his permission to purchase from the Zemindar, or Indian proprietor, the town of Sootanutt, Calcutta and Govindpore."—*Orme*, ii. 17.

1802.—"It is impossible for a province to be in a more flourishing state; and I must, in a great degree, attribute this to the total absence of zemindars."—*Id.* *Valentia*, l. 456. He means zemindars of the Bengal description.

1812.—“... the Zemindars, or hereditary Superintendents of Land.”—*Fifth Report*, 13.

[1818.—“The Bengal farmers, according to some, are the tenants of the Honourable Company; according to others, of the *Zamindars*, or land-holders.”—*Ward, Hindoo*, i. 74.]

1822.—“Lord Cornwallis's system was commended in Lord Wellesley's time for some of its parts, which we now acknowledge to be the most defective. Surely you will not say it has no defects. The one I chiefly alluded to was its leaving the ryots at the mercy of the *zemindars*.”—*Edinburgh*, in *Liter*, ii. 182.

1843.—“Our plain clothing commands far more reverence than all the jewels which the most tawdry *Zemindar* wears.”—*Macaulay, Speech on Gates of Somnath*.

1871.—“The *Zemindars* of Lower Bengal, the landed proprietors established by Lord Cornwallis, have the worst reputation as landlords, and appear to have frequently deserved it.”—*Maine, Village Communities*, 163.

ZENANA, s. Pers. *zandāna*, from *zan*, ‘woman’; the apartments of a house in which the women of the family are secluded. This Mahomedan custom has been largely adopted by the Hindus of Bengal and the Maharrattas. *Zanāna* is also used for the women of the family themselves. The growth of the admirable Zenana Missions has of late years made this word more familiar in England. But we have heard of more than one instance in which the objects of this Christian enterprise have been taken to be an amiable aboriginal tribe—“the *Zenanas*.”

[1760.—“I am informed the Dutch chief at Bimlipatan has . . . embarked his *zenanara* on board a sloop bound to Chinsurah. . . .”—*In Long*, 240.]

1761.—“... I asked him where the Nabob was! Who replied, he was asleep in his *Zanana*.”—*Col. Coote*, in *Tan Sitart*, i. 111.

1780.—“It was an object with the Omrahs or great Lords of the Court, to hold captive in their *Zenanas*, even hundreds of females.”—*Hodges, Travels*, 22.

1782.—“Notice is hereby given that one Zoravar, consummator to Hadjee Mustapha of Moorsabad had these 13 years, has absconded, after stealing. . . . He has also carried away with him two Women, heretofore of Sujah Dowlah's *Zenana*; purchased by Hadjee Mustapha when last at Lucknow, one for 300 and the other for 1200 Rupees.”—*India Gazette*, March 9.

1786.—

“Within the *Zenana*, no longer would they In a starving condition impatiently stay, But break out of prison, and all run away.”—*Simpton the Second*, 42.

“Their behaviour last night was so furious, that there seemed the greatest probability of their proceeding to the utmost extremities, and that they would either throw themselves from the walls, or force open the doors of the *zenanahs*.”—*Capt. Jaynes*, quoted in *Articles of Charge against Hastings*, in *Darke*, vii. 27.

1788.—“I have not a doubt but it is much easier for a gentleman to support a whole *zenana* of Indians than the extravagance of one English lady.”—*Menro's Narr*, 50.

1790.—“In a Musclem Town many complaints arise of the *Pasas* or Toddy Collectors climbing the Trees and overlooking the *Zenanas* or Women's apartments of principal Natives.”—*Minute* in a letter from *Bl. of Revenue* to Govt. of Bengal, July 12.—*MS. in India Office*.

1809.—“Musulmans . . . even earned their depravity so far as to make secret enquiries respecting the females in their districts, and if they heard of any remarkable for beauty, to have them forcibly removed to their *zenanas*.”—*Lord Valentia*, i. 415.

1817.—“It was represented by the Rajah that they (the bailiffs) entered the house, and endeavoured to pass into the *zenana*, or women's apartments.”—*J. Mill, Hist.* iv. 231.

1826.—“The women in the *zanana*h, in their impotent rage, flew at Captain Brown, who came off minus a considerable quantity of skin from his face.”—*John Shipp*, iii. 49.

1828.—“Thou sayest Tippoo's treasures are in the fort? His treasures and his *Zenana*; I may even be able to secure his person.”—*Sir W. Scott, The Surgeon's Daughter*, ch. xii.

ZEND, ZENDAVESTA, s. *Zend* is the name which has been commonly applied, for more than a hundred years to that dialect of the ancient Iranian (or Persian) language in which the Avesta or Sacred Books of Zoroastrianism or the old Persian religion are written. The application of the name in this way was quite erroneous, as the word *Zand* when used alone in the Parsi books indicates a ‘commentary or explanation,’ and is in fact applied only to some Pahlavi translation, commentary, or gloss. If the name *Zend* were now to be used as the designation of any language it would more justly apply to the Pahlavi itself. At the same time Haug thinks it

probable that the term Zand was originally applied to a commentary written in the same language as the Avesta itself, for in the Pahlavi translations of the Yasna, a part of the Avesta, where the scriptures are mentioned, Avesta and Zend are coupled together, as of equal authority, which could hardly have been the case if by Zend the translator meant his own work. No name for the language of the ancient scriptures has been found in the Parsi books; and *Avesta* itself has been adopted by scholars in speaking of the language. The fragments of these scriptures are written in two dialects of the Eastern Iranian, one, the more ancient, in which the *Gāthas* or hymns are written; and a later one which was for many centuries the spoken and written language of Bactria.

The word *Zand*, in Haug's view, may be referred to the root *zan*, 'to know'; Skt. *jud*, Gr. *γινω*, Lat. *gno* (as in *agnosco*, *agnosco*), so that its meaning is 'knowledge.' Prof. J. Oppert, on the other hand, identifies it with old Pers. *zandā*, 'prayer.'

Zendavesta is the name which has been by Europeans popularly applied to the books just spoken of as the Avesta. The term is undoubtedly an inversion, as, according to Haug, "the Pahlavi books always style them *Avistā* or *Zand* (Avesta and Zend)" i.e. the Law with its traditional and authoritative explanation. *Avistā*, in the sense of law, occurs in the funeral inscription of Darius at Behistūn; and this seems now the most generally accepted origin of the term in its application to the Parsi sacred books. (This is not, however, the explanation given by Haug.) Thus, '*Avesta* and *Zend*' signify together 'The Law and the Commentary.'

The Avesta was originally much more extensive than the texts which now exist, which are only fragments. The Parsi tradition is that there were twenty-one books called *Nask*, the greater part of which were burnt by Alexander in his conquest of Persia; possibly true, as we know that Alexander did burn the palace at Persepolis. The collection of fragments which remains, and is known as the *Zend-avesta*, is divided, in its usual form, into two parts. I. The Avesta properly so called, containing (a) the

Vendidad, a compilation of religious laws and of mythical tales; (b) the *Visptad*, a collection of litanies for the sacrifice; and (c) the *Yasna*, composed of similar litanies and of 5 hymns or *Gāthas* in an old dialect. II. The *Khorda*, or small, *Avesta*, composed of short prayers for recitation by the faithful at certain moments of the day, month, or year, and in presence of the different elements, with which certain other hymns and fragments are usually included.

The term *Zendavesta*, though used, as we see below, by Lord in 1630, first became familiar in Europe through the labours of Anquetil du Perron, and his publication of 1771. [The *Zend-Avesta* has now been translated in *Sacred Books of the East*, by J. Darmesteter, L. H. Mills; *Pahlavi Texts*, by E. W. West.]

c. 930.—"Zarādašt, the son of Asbimūm, . . . had brought to the Persians the book al-Bastāh in the old Farsi tongue. He gave a commentary on this, which is the *Zand*, and to this commentary yet another explanation which was called *Bazand*. . . ."—*Ma'yādī*, ii. 167. [See Haug, *Essays*, p. 11.]

c. 1030.—"The chronology of this same past, but in a different shape, I have also found in the book of Hamza ben Alhusain Alisafahani, which he calls '*Chronology of great nations of the past and present*.' He says that he has endeavoured to correct his account by means of the *Abastā*, which is the religious code (of the Zoroastrians). Therefore I have transferred it into this place of my book."—*Al-Birāni*, *Chronology of Ancient Nations*, by Sachau, p. 112.

"Afterwards the wife gave birth to six other children, the names of whom are known in the *Avastā*."—*Ibid.* p. 103.

1630.—"Desirous to add anything to the ingenious that the opportunities of my Travels might confer upon me, I joined myself with one of their Church men called their *Daroo*, and by the interpretation of a *Parsee*, whose long employment in the Companies Service, had brought him to mediocrity in the *English* tongue, and whose familiarity with me, inclined him to further my inquiries: I gained the knowledge of what hereafter I shall deliver as it was compiled in a book written in the Persian Characters containing their Scriptures, and in their own language called their *ZYNDAVASTAVV*."—Lord, *The Religion of the Perses, The Proem*.

[c. 1630.—"Being past the Element of Fire and the highest Orbs (as saith their *Zundavastato*) . . ."—Sir T. Herbert, 2nd ed. 1677, p. 54.]

1653.—"Les ottomans appellent *gueures* une secte de Payens que nous connoissons sous le nom d'adorateurs du feu, les Per-

sans sous celui d'*Atchpersa*, et les Indou sous celui du *Parsi*, terme dont ils se nomment eux-mêmes. . . . Ils ont leur *Sainte Ecriture* ou *Zandavastav*, en deux volumes composés par un nommé *Zertost*, conduit par un Ange nommé *Abraham* ou plus-tôt *Bahman Vmshaspam*. . . — *De la Boultaye-le-Gouz*, ed. 1651, pp. 200-201.

1700. — "Suo itaque *Libro* (*Zerdusht*) . . . aliam affixit specielem Titulum *Zend*, seu alius *Zendavestâ*; vulgus sonat *Zind* et *Zundavast*. Ita ut quamvis illud ejus Opus variis *Tomis*, sub distinctis etiam nominibus, constet, tamen quidvis ex illorum *Tomorum* quorvis, satis propriè et legitimè citari possit, sub dicto generali nomine, utpote quod, hac ratione, in opus ejus complexu seu *Syntagma* contineri intelligatur. . . . Est autem *Zend* nomen Arabicum; et *Zendavestâ* constatum est ex superaddito nomino *Hebræo*. *Chaldæo*, *Leita*, i. e. ignis, unde *Laria* . . . supra dicto nomine *Zend* apud Arabes, significatur *Ignarium* seu *Pœle*. . . . Cum itaque nomine *Zend* significetur *Ignarium*, et *Zendavestâ* *Ignarium* et *Ignis*, &c. — *T. Hyde, Hist. Rel. V. t. Persarum* etiamque *Magorum*, cap. xxv., ed. Oxon. 1760, pp. 335-336.

1771. — "Persuadé que les usages modernes de l'Asie doivent leur origine aux Peuples et aux Religions qui l'ont sujuguée, je me suis proposé d'étudier dans les sources l'ancienne Théologie des Nations habitées dans les Contrées immenses qui sont à l'Est de l'Euphrate, et de consulter sur leur Histoire, les livres originaux. Ce plan m'a engagé à remonter aux Monuments les plus anciens. Je les ai trouvés de deux espèces: les premiers écrits en Samérite; ce sont les *Védes*, Livres sacrés des Perses, qui de l'Indus s'étendent aux frontières de la Chine: les seconds écrits en *Zend*, ancienne langue du Nord de la Perse; c'est le *Zend Avesta*, qui parso pour avoir été la Loi des Contrées bornées par l'Euphrate, le Caucase, l'Oxus, et la mer des Indes." — *Anquetil du Perron, Zend-Avesta, Ouvrage de Zoroastre—Documents Préliminaires*, p. iii.

"Dans deux cens ans, quand les langues *Zend* et *Pehlvi* (*Pahlavi*) seront données en Europe familières aux Savans, on pourra, en rectifiant les endroits où je me serai trompé, donner une Traduction plus exacte du *Zend-Avesta*, et ci ce que je dis ici excitant l'émulation, avance le terme quo je viens de fixer, mes fautes n'auront conduit au but quo je me suis proposé." — *Ibid.* Preface, xvii.

1881. — "The supposition that some of the books were destroyed by Alexander the Great is contained in the introductory chapter of the *Pehlvi Yâst-Nâmâ*, a book written in the Sassanian times, about the 6th or 7th century, and in which the event is thus chronicled:—"The wicked, accursed *Guna Mîno* (the evil spirit), in order to make the people sceptical about their religion, instigated the accursed *Alexisdar* (Alexander) the 'Ruman, the inhabitant of Egypt, to carry war and hardships to the country of Iran (Persia). He killed the monarch of

Iran, and destroyed and made desolate the royal court. And this religion, that is, all the books of Avesta and *Zend*, written with gold ink upon prepared cow-skins, was deposited in the archives of *Stakhar* (Istakhar or Persepolis) of *Papak*. The accursed, wretched, wicked *Ashmogh* (destroyer of the pious), *Alexisdar* the evil-doer, took them (the books) out and burnt them." — *Joshihai Framji, H. of the Persia*, ii. 168-169.

ZERBAFT, s. Gold-brocade, Pers. zar, 'gold,' *bist*, 'woven.'

[1900. — "Kamkwab, or kimkhwab (*Kincob*), also known as zar-baft (gold-woven), and mu-hajjar (shaving patterns)." — *Fasuf Ali, Mon. on Silk Fabrics*, 86.]

ZILLAH, s. This word is properly Ar. (in Indian pron.) *zila*, 'a rib,' thence 'a side,' a district. It is the technical name for the administrative districts into which British India is divided, each of which has in the older provinces a Collector, or Collector and Magistrate combined, a Sessions Judge, &c., and in the newer provinces, such as the Punjab and B. Burma, a Deputy Commissioner.

[1772. — "With respect to the *Talookdarrys* and inconsiderable *Zemindarrys*, which formed a part of the *Huzoor* (*Hazoor*) *Zillahs* or Districts which paid their rents immediately to the General *Cutcherry* at *Moorshedabad*. . . . — *W. Hastings, in Hunter, Annals of Bengal*, 4th ed., 355.]

1817. — "In each district, that is in the language of the country, each *Zillah* . . . a *Zillah Court* was established." — *Mill's Hist.* v. 422.

ZINGARI, n.p. This is of course not Anglo-Indian, but the name applied in various countries of Europe, and in various modifications, *zincari*, *zingani*, *zincali*, *chingari*, *zigeuner*, &c., to the Gypsies.

Various suggestions as to its derivation have been made on the supposition that it is of Indian origin. Borrow has explained the word as 'a person of mixt blood,' deriving it from the Skt. *sankara*, 'made up.' It is true that *varia sankara* is used for an admixture of castes and races (e.g. in *Whitgarad Gîta*, i. 41, &c.), but it is not the name of any caste, nor would people to whom such an opprobrious epithet had been applied be likely to carry it with them to distant lands. A writer in the *Saturday Review* once suggested the Pers. *zingar*, 'a saddler.' Not at all probable. In *Sleeman's*

Ramaseena or Vocabulary of the peculiar Language used by the Thugs (Calcutta, 1836), p. 85, we find :

"Chingaree, a class of Multani Thugs, sometimes called *Nails*, of the Mussulman faith. They proceed on their expeditions in the character of Brinjars, with cows and bullocks laden with merchandize, which they expose for sale at their encampments, and thereby attract their victims. They use the rope of their bullocks instead of the *loomal* in strangling. They are an ancient tribe of Thugs, and take their wives and children on their expeditions."

[These are the Chāngars of whom Mr. Ibbetson (*Panjab Ethnog.* 308) gives an account. A full description of them has been given by Dr. G. W. Leitner (*A Sketch of the Chāngars and of their Dialect*, Lahore, 1880), in which he shows reason to doubt any connection between them and the Zingari.] De Goeje (*Contributions to the Hist. of the Gypsies*) regards that people as the Indian *Zoff* (i.e. *Jatt* of Sind). He suggests as possible origins of the name first *shikāri* (see SHIKAREE), and then Pers. *changī*, 'harper,' from which a plural *chāngān* actually occurs in Lane's *Arabian Nights*, iii. 730, note 22. [These are the Al-Jink, male dancers (see Burton, *Ar. Nights*, viii. 18).]

If the name is to be derived from India, the term in Sleeman's *Vocabulary* seems a more probable origin than the others mentioned here. But is it not more likely that *zingari*, like Gipsy and Bohemian, would be a name given *ab extra* on their appearing in the West, and not carried with them from Asia?

ZIRBAD, n.p. Pers. *zīr-bād*, 'below the wind,' i.e. leeward. This is a phrase derived from nautical use, and applied to the countries eastward of India. It appears to be adopted with reference to the S.W. Monsoon. Thus by the extracts from the *Mohit* or 'Ocean' of Sidi 'Ali Kapudān (1554), translated by Joseph V. Hammer in the *Journ. As. Soc. Bengal*, we find that one chapter (unfortunately not given) treats "Of the Indian Islands above and below the wind." The islands "above the wind" were probably Ceylon, the Maldives, Socotra, &c., but we find no extract with precise indication of them. We find however indicated as the "tracts situated below the wind" Malacca, Sumatra, Tenasserim, Bengal,

Martaban, Pegu. The phrase is one which naturally acquires a specific meaning among sea-faring folk, of which we have an instance in the Windward and Leeward Islands of the W. Indies. But probably it was adopted from the Malays, who make use of the same nomenclature, as the quotations show.

1442.—"The inhabitants of the sea coasts arrive here (at Ormuz) from the countries of Tehin, Java, Bengal, the cities of Zirbad."—*Abdurrazzāl*, in *India in the XVth Cent.* 6.

1553.—" . . . Before the foundation of Malacca, in this Cingapura . . . met all the navigators of the seas to the West of India and of those to the East of it, which last embrace the regions of Siam, China, Champa, Camboja, and the many thousand islands that lie in that Orient. And these two quarters the natives of the land distinguish as *Dybanangum* (*di-būca-angin*) and *Ataz Angum* (*atas-angin*) which are as much as to say 'below the winds' and 'above the winds,' below being West and above East."—*Barros*, Dec. 11. Liv. vi. cap. i. In this passage De Barros goes unusually astray, for the use of the Malay expressions which he quotes, *bawca-angin* (or *di-bawca*) 'below the wind,' and *atas* (or *di-atas*) *angin*, 'above the wind,' is just the reverse of his explanation, the former meaning the east, and the latter the west (see below).

c. 1590.—"*Kalambal* (see **CALAMBAK**) is the wood of a tree brought from Zīrbād (?)"—*Asin*, i. 81. A mistaken explanation is given in the foot-note from a native authority, but this is corrected by Prof. Blochmann at p. 616.

1726.—"The Malays are also commonly called *Orang di Bawah Angin*, or 'people beneath the wind,' otherwise *Easterlings*, as those of the West, and particularly the Arabs, are called *Orang Atas Angin*, or 'people above the wind,' and known as *Westerlings*."—*Valentijn*, v. 310.

"The land of the Peninsula, &c., was called by the geographers *Zierbaad*, meaning in Persian 'beneath the wind.'"—*Ibid.* 317.

1856.—"There is a peculiar idiom of the Malay language, connected with the monsoons. . . . The Malays call all countries west of their own 'countries above the wind,' and their own and all countries east of it 'countries below the wind.' . . . The origin of the phrase admits of no explanation, unless it have reference to the most important of the two monsoons, the western, that which brought to the Malayan countries the traders of India."—*Crawford's Desc. Dict.* 238.

ZOBO, ZHOB0, DSOMO, &c., s. Names used in the semi-Tibetan tracts of the Himalaya for hybrids between

the yak bull and the ordinary hill cow, much used in transport and agriculture. See quotation under **ZEBU**. The following are the connected Tibetan terms, according to Jacschke's Diet. (p. 463): "*mdzo*, a mongrel bred of Yak bull and common cow; *bri-mdzo*, a mongrel bred of common bull and yak cow; *mdzopo*, a male; *mdzo-mo*, a female animal of the kind, both valued as domestic cattle." [Writing of the Lower Himalaya, Mr. Atkinson says: "When the sire is a yak and the dam a hill cow, the hybrid is called *jubu*; when the parentage is reversed, the produce is called *garja*. The *jubu* is found more valuable than the other hybrid or than either of the pure stocks" (*Himalayan Gazetteer*, ii. 38). Also see *Ain*, ed. *Jarrett*, ii. 350.]

1298.—"There are wild cattle in that country almost as big as elephants, splendid creatures, covered everywhere but in the back with shaggy hair a good four palms long. They are partly black, partly white, and really wonderfully fine creatures, and the hair or wool is extremely fine and white, finer and whiter than silk. Messer Marco brought some to Venice as a great curiosity, and so it was reckoned by those who saw it. There are also plenty of them tame, which have been caught young. They also cross these with the common cow, and the cattle from this cross are wonderful beasts, and better for work than other animals. These the people use commonly for burden and general work, and in the plough as well; and at the latter they will do twice as much work as any other cattle, being such very strong beasts."—*Marco Polo*, Bk. i. ch. 57.

1851.—"The Zobo, or cross between the yak and the hill-cow (much resembling the English cow) is but rarely seen in these mountains (Sikkim), though common in the N.W. Himalaya."—*Hunter's Hist. Javanka*, 2d ed. i. 293.

[1871.—"The plough in Lahoul . . . is worked by a pair of dzos (hybrids between the cow and yak)."—*Barrow's, Hist. Dicts of Kotlor, Lahoul, and Spiti*, 180.

[1875.—"Ploughing is done chiefly with the hybrid of the yak bull and the common cow; this they call *zo* if male and *zomo* if female."—*Jour. Jmanoo and Karkhar*, 216.]

ZOUAVE, s. This modern French term is applied to certain regiments of light infantry in a quasi-Oriental costume, recruited originally in Algeria, and from various races, but now only consisting of Frenchmen. The name *Zouava*, *Zouavna* was, according to Littré, that of a Kabyle tribe of the

Jurjura which furnished the first soldiers so called.

[**ZUBT, ZUBTEE**, adj. and s. of which the corrupted forms are **JUBTEE, JUPTÉE**. Ar. *zab*, lit. 'keeping, guarding,' but more generally in India, in the sense of 'seizure, confiscation.' In the *Ain* it is used in the sense which is still in use in the N.W.P., 'cash rents on the more valuable crops, such as sugar-cane, tobacco, etc., in those districts where rents in kind are generally paid.'

[c. 1530.—"Of these Parganahs, 133 pay revenue in cash from crops charged at special rates (in orig. *zab*)." — *Ain*, ed. *Jarret*, ii. 153.

[1813.—"Zebt . . . restraint, confiscation, sequestration. Zebty. Relating to restraint or confiscation, what has been confiscated. . . . Lands resumed by *Jafur Khan* which had been appropriated in *Jaghar* (see **JAGHEER**). — *Glossary to Fifth Report*.

[1851.—"You put down one hundred rupees. If the water of your hand does not come . . . then my money shall be confiscated to the Subh. If it does then your money shall be *zupt* (confiscated)." — *Illustrations of a Year on the Punjab Frontier*, i. 278.]

ZUMBOORUCK, s. Ar. Turk. Pers. *zambūrak* (spelt *zambūrak*), a small gun or swivel usually carried on a camel, and mounted on a saddle; — a falconet. [See a drawing in R. Kipling's *Bar and Man in India*, 255.] It was, however, before the use of gunpowder came in, the name applied sometimes to a cross-bow, and sometimes to the *quarrel* or bolt shot from such a weapon. The word is in form a Turkish diminutive from Ar. *zambūr*, 'a hornet'; much as 'musket' comes from *mosquitta*. Quatremère thinks the name was given from the twang of the cross-bow at the moment of discharge (see *H. des Mongols*, 285-6; see also *Dary, Suppl.* s.v.). This older meaning is the subject of our first quotation:

1818.—"Les écrivains arabes qui ont traité des guerres des croisés, donnent à l'arbalète, telle que l'employoit les chrétiens, le nom de *zenbourek*. La première fois qu'ils en font mention, c'est en parlant du siège de Tyr par Saladin en 1187. . . . Suivant l'historien des patriarches d'Alexandrie, le *zenbourek* étoit une flèche de l'épaisseur du pouce, de la longueur d'une coudée, qui avoit quatre faces . . . il traversoit quelque fois au même coup deux hommes placés

l'un derrière l'autre. . . . Les musulmans paraissent n'avoir fait usage qu'assez tard du zenbourek. Djémâl - Eddîn est, à ma connaissance, le premier écrivain arabe qui, sous la date 643 (1245 de J.C.), cite cette arme comme servant aux guerriers de l'Islamisme; c'est à propos du siège d'Ascalon par le sultan d'Égypte. . . . Mais bientôt l'usage du zenbourek devint commun en Orient, et dans la suite des Turcs ottomans entretenrent dans leurs armées un corps de soldats appelés zenbourekdjis. Maintenant . . . ce mot a tout à fait changé d'acception, et l'on donne en Perse le nom de zenbourek à une petite pièce d'artillerie légère."—*Renaud, De l'Art Militaire chez les Arabes au moyen âge. Journ. As., Ser. IV., tom. xii. 211-213.*

1707.—"Prince Bedâr Bakht . . . was killed by a cannon-ball, and many of his followers also fell. . . . His younger brother Wâliqâh was killed by a ball from a zam-bûrak."—*Khâfi Khân, in Elliot, vii. 398.*

c. 1764.—"Mirza Nedjef Qhan, who was preceded by some Zemberecs, ordered that kind of artillery to stand in the middle of the water and to fire on the eminence."—*Sir Mutagheran, iii. 250.*

1825.—"The reign of Futeh Allée Shah

has been far from remarkable for its military splendour. . . . He has rarely been exposed to danger in action, but, early in his reign . . . he appeared in the field, . . . till at last one or two shots from zumboorucks dropping among them, he fell from his horse in a swoon of terror. . . ."—*J. B. Fraser, Journey into Khorusân in 1821-22, pp. 197-8.*

[1829.—"He had no cannon; but was furnished with a description of ordnance, or swivels, called zumbooruk, which were mounted on camels; and which, though useful in action, could make no impression on the slightest walls. . . ."—*Malcolm, II. of Persia, i. 419.*]

1846.—"So hot was the fire of cannon, musquetry, and zambooraks, kept up by the Khalsa troops, that it seemed for some moments impossible that the entrenchments could be won under it."—*Sir Hugh Gough's desp. on the Battle of Sobraon, dd. Feb 13.*

"The flank in question (at Su-bron) was mainly guarded by a line of two hundred 'zumbooraks,' or falconets; but it derived some support from a salient battery, and from the heavy guns retained on the opposite bank of the river."—*Cunningham's H. of the Sikhs, 322.*

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